

ALEXANDER DUGIN

~ ARTICLES ~

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sector «of the real economy», and even traditional trade. Capital movements in stock exchange cycles become so important and significant that they operate with such figures (often of ephemeral significance) that against their background traditional economic sectors become insignificant.

«Prices change in trends» – can be considered the second sign of post-capitalism. The «trend» concept itself is very interesting. It first appears in Charles Doe's theory and becomes a basic concept «technical analysis». Doe himself only made an observation of the dynamics of exchange prices in the markets that he studied, and on this basis proposed to consider changes in stock and stock prices not as a chaotic process, but as a trajectory that has a special implicit logic. Market «foundation sheets» tried to discredit the very concept «trend» in the famous Random Walk Theory, which asserts the stochastic nature of the superficial fluctuation of exchange prices, which is completely determined in the last account by the supply-demand balance. Proponents of «technical analysis», on the contrary, absolutize the concept of «trend», believing that the very presence of a price trend after passing a certain stage is practically not associated with pre-market processes, and the market price consists of the inherent laws of virtual trading. An important philosophical consequence follows from this – the dynamics of market prices in the trend system becomes an independent process, independent of the actual reality of the product or stock. This expresses the same process of disembodiment and transition to manipulation of signs divorced from reality, which Baudrillard considers a characteristic feature of postmodernity. The independence of a trend is nothing more than an exchange expression of the independence of a sign. Among other things, such an approach can lead to the fact that price trends can exist in reality even if the market object is purely nominal and fictitious. By the way, in the case of «portfolio investments», servicing and restructuring of global debts and other similar financial processes, we are talking about real transactions with fictitious objects.

Finally, the third thesis – «history repeats itself» – directly refers us to some semblance of the picture of the world that existed in «premodern» conditions. The irreversibility and unidirectionality of history – is the basic element of the Modern Age, modernity as such. Progress, progress, unidirectional development are integral meaning-setting vectors of modern rational thinking, predetermining everything that corresponds «to conventional wisdom» after the Enlightenment. Understanding time as a cycle, on the contrary, is the clearest sign of traditional society. «Technical analysis» asserts such a clearly non-modern truth in relation to the analysis of stock exchange cycles, i.e. in a rather pragmatic aspect. But since it is the market that is the ontological sum in this case, that statement of its cyclical nature actually extends to all other aspects of reality – after all «market accounts everything».

The new financial system, most clearly outlined in the concepts of «technical analysts», is described in terms of the disciplines of premodern – «alchemy of finance», «self fulfilled prophecy» (a term taken apart by Murphy and reminiscent of «theurgy» of the ancients), «market sorcerers» (the name of the bestseller Jack D. Schwager «Market Wizards»^{*}). Here we are dealing with the beginnings of a new

reality, with post-capitalism and a clear manifestation of the postmodern spirit in the economic sphere. If the theme of postmodernism can still be brushed aside in the sphere of culture (as do those who are not aware of the seriousness and depth of the fundamental civilizational mutation designated by the term «postmodern»), then in the sphere of finance and economics, which is the basic everyday reality, it is not so easy to get rid of it.

Correctly read the future schedule

The magical labyrinths of the new economy, neo-Auguric art «chart reading», financial hermeticism pose the same problems for us as the philosophical manifestations of postmodernism in other areas. Just as we leave open the question of the last meaning of postmodernity, it is impossible to make a final verdict in advance on the maturing mutation of the economic model, the transition from capitalism to postcapitalism. Postmodernity not only abandons modernity, it ironically equates modernity with premodernity, but with such premodernity, which is taken as a fragment and emasculated sign. The new financial system, in which «technical analysis» and magical speculation of Soros-type traders will occupy increasingly central positions, also does not exclude the mechanisms of classical capitalism; it absorbs them in a filmed format the same time, equating it with fragments of extravagant principles, ironically borrowed from completely different historical, cultural and economic contexts. At the same time, it is very likely that, having overcome socialism and other, even more archaic forms of economy, the new financial system will subsequently include certain exotic elements borrowed from alternative economic models. It cannot be ruled out a priori that at some stage post-capitalist reality will again bring into fashion «Marxism», just as the clothes of the 50s, 60s or 70s in the youth style of New Wave become fashionable. the new financial system will subsequently include certain exotic elements borrowed from alternative economic models. It cannot be ruled out a priori that at some stage post-capitalist reality will again bring into fashion «Marxism», just as the clothes of the 50s, 60s or 70s in the youth style of New Wave become fashionable. the new financial system will subsequently include certain exotic elements borrowed from alternative economic models. It cannot be ruled out a priori that at some stage post-capitalist reality will again bring into fashion «Marxism», just as the clothes of the 50s, 60s or 70s in the youth style of New Wave become fashionable.

We stand on the threshold of «a wonderful new world», a world of stock exchange magic, hermetic spells of brokers, the electronic movement of autonomous capital. This world has many different features – grotesque, ironic, extravagant, exotic and sinister.

Postmodernity – change of basic paradigms. We must try to understand what their essence is, try to decipher the content of this most complex round of human history. And the key to such awareness –

one of the keys, at least —, is a close analysis of the latest trends in the economy. Post-capitalism is irreversible and inevitable. But who can say what it is?

Table of contents "Russian Thing"

Poverty, how sweet is your name (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

Poverty, how sweet is your name

Being poor is good because it is noble and disgraceful. If a person is poor, then he is obviously honest. If a person is poor, then he is a good person, and when we talk and think about him, something comes into our eyes...

Not so with the rich... It's not good to be rich, it's wrong... A rich man is hardly a good man... And when we think about him, we are angry and unpleasant.

There are two value systems, after all. Ours and theirs...

In our system, human life – is simply a stretched gap between two large-scale sweet uncertainties – before and after... Ah, this dream, an amazing dream before and after being... And so poor now – is most likely rich before or after...

Their (Protestant and post-Protestant) system insists on something else, proceeds from something else. Neither before nor after – no, this is “fantasy”, so “live to the fullest, here and now”. You don’t owe anyone, those who didn’t have time are late... And the conclusion: if it is good here and now, it means truly “good”, it is grace, it is righteousness. And if it’s bad – poor, poor – then it’s your own fault, you – losers, and there’s no point in croaking.

Russians and non-Russians are still real antipodes. We walk head-down against each other, and we naturally feel sick from each other.

Here comes a Russian man and sees a poor man, a beggar, a worthless man, a failure, an unsuccessful man... And he feels uneasy, and his soul hurts, and his cheekbones cramp, and his heart aches, and he throws away his penny (or doesn't throw it), but still in the end it's somehow wrong... And something inhuman blows from there, from the mystery of poverty, and the other side of the world, the poor, poor matter on which this colorful holiday stands, the soil of the world, its depths, the faceless and absurd humus of the Universe open up, open up before it. And the abyss here already calls upon the abyss, and the Russian person looks into it as if in a mirror and sees the beauty Night, the black Night of the world, in lamps and with curls, pierced by the arrow of darkness, colored by the monthly Moons, a pitiful and greedy Night... Oh, how dead She is, the Russian person thinks, oh, how wonderful She is... And his heart sucks a thousand red frogs, cute and not so cute... And the Russian person stumbles and drags himself into holes, which between moments attract red holes... Like on a holy fool's caftan... And they call us to eternity, to the unborn and already dead, so that there we can fall, disappear and have dinner... This is what a wonderful Russian person he is, and this is how stupidly and shyly, with cough and embarrassment, he understands poverty...

They believe that we simply could not earn the same money as they did, that we got lost, stopped halfway, stumbled over a random hill or an unforeseen ditch. Looking at how they themselves do it, they are filled with prophetic delight: salary, restaurant, bills, balance, buttons on the suit, arrows of fashionable pants, rivets, artificial teeth of smiling pensioners, electronic frames – everything fits... Great, the insurance was paid, the transparent doors opened silently and intelligibly.

Go, friends, to hell with your silent and amazing ones. In the coffin we saw this ethics – “it turns out”, “it converges”, “it goes well”... We have a different countdown, harsh and strict, a real human countdown, where “it doesn't work out”, “doesn't add up” and “doesn't go well” is more expensive than a kiss, sweeter than a sponge cake. Go, friends, to hell...

Novot: communists–monsters. Communists are not monsters, they are forest orderlies. When the forest of human history is overgrown with chaff, moss, juniper and there is no way to pave the road anymore, the Bolsheviks come with axes, so painfully, madly familiar to us, Russian Bolsheviks, and cut thin and greedy necks... Let the flame of the Revolution flare up again and again, let the thrones of tyrants tremble, and let the fox-like autocrat chilly wrap himself in a flight jacket that is not his own. You are threatened, the cowardly and pathetic will hire “the haves”, unprecedented sweet death, this prophetic endless dream of Russian history, which can be nothing other than leftist... Russian man – communist by

nature, by his sad gray pupils, by his night sobs, by his conscience and honor... And our Russian honor – is loyalty and sweetness, compassion and tenderness, and spring rusty graves, and the flesh cleansed by fire, and the plagues of the poor, and the tears of the humiliated, and the heart insults of the offended, and the groans of the killed, and the mutilation of the wounded, and the poverty of the honest, and the anger of the vanquished. The Russian God is not in money or success, but in tears and in talents, and in rain, and in the eyebrows of his beloved, unpurchased, unbroken, in crooked forest paths, in ancestors resurrecting minute by minute in the cemetery, in our ringing, frenzied, farewell bells...

Lately I've been terribly holding back, making inhuman efforts on myself so as not to stop my acquaintances I meet in a mug. "What are you talking about, – I tell myself, – come to your senses, go on vacation..." It is irrational – to hit innocent people. I confess, it's irrational, but fair. And killing them, these bastards who compromised, is also fair. This knocks on my heart the class instinct, a thousand knives of the true fiery proletariat, the voice of my class, the class of devout Russian people.

In the citadel of our Motherland, in the heart of hearts, some kind of unclean scum has established itself. She sold out to the rich and not ours and dances carefully under them. Get up, Rus'! For the poor, the destitute, the disinherited, the lost, the humiliated, the lost, get up! They have puffy zilch in their pockets, evil sulfur in their ears... They frighten us with chimeras of poverty, but the essence is ours – poverty, should we be afraid of our hearts. They took the last thing from us and handed us empty sweets. Aren't you ashamed – the authorities, political strategists, inhabitants of cottages and villas? Isn't there a thin spider scraping in your heart? Does he sleep well? Do you have those dreams, and in general, do you dream anything?

If you have something to lose, believe the wind, look at the aspen, listen to the song of the rain... In this poor, poor side, ears of great truth are ripening... And the moment of the Lord is near, and his harvest, and his sharp sickles, and a lot of sour bad wine will come out of these veins...

Arise, Rus', for the poor and beautiful in spirit, for the beauty of fields and clearings, for the purity of virgins and the breadth of shoulders... They have chicken necks there, and their PR is transparent, like a chemical film with July mosquitoes stuck to it.

Wealth – evil. And he can't get through the eye of a needle, so we'll do him again.

I see bonfires... They are already lit... I see love... And her wings are outstretched... I see the execution, and the rich straighten their veins... And their veins empty... And they become poorer, and get closer to us, and now we feel sorry for them, sensitive pity for them and to the point of suffocation, to the point of sweetness, they are with us – so naked, so injured. They are forgiven... And the fire of the uprising should be stopped, but we are no longer able, alas, alas, we are no longer able to...

Poverty above all, sacred, pure poverty... She devours us too, her paladins, her servants, her minstrels...

Oh, Poverty, how sweet your name is...

Preface (1994)

A.G. Dugin /Conservative Revolution / Web Archive

Table of Contents «Conservative Revolution

A. Dugin

Conservative Revolution, M, 1994

PREFACE

The articles published in this collection were written between 1991 and 1993. All of them were published either in newspapers and magazines "patriotic" orientations, or in books published by Arktogetya. All articles they are devoted to completely different topics - from the most specific political and economic ones questions of modern life of Russian society to the most abstract problems metaphysics, religion and meta-ideology. Despite such a variety of topics all texts are united by a common worldview, which is fully consistent the title of this collection is

"CONSERVATIVE REVOLUTION". This worldview is not abstract a purely individual construction, but also unfinished and historically completed ideological form. It is not a ready-made modelbut it can't be either reduced to a fantastic voluntaristic project.

"CONSERVATIVE REVOLUTION" has its own history, but at the same time she is completely open to political creativity looking to the future.

All articles published here can be broadly divided into two categories - on metaphysical and political. However, THE CONSERVATIVE REVOLUTION by definition, it is an ideology that necessarily combines c both of these levels are metaphysical for yourself, unlike many other ideologies the level here is not just intuitively anticipated, but crystal clear it is realized. This collection is the last logical stage of application to our political and social situation of a complex of traditional doctrines related to metaphysics, eschatology, symbolism, sacred geography and conspiracy theories. It closes with a statement of the basic principles of the Integral Traditionalism, which we began in the books "The Paths of the Absolute", "Mysteries of Eurasia", "Hyperborean Theory" and "Conspiracy Theory".All together, these five books cover the range of problems that, on our the view is the most relevant in that dramatic and eschatological the situation in which Russia and the Russian People find themselves today. This collection dedicated to the topics closest to the immediate political reality and therefore, in normal hierarchical proportion, it ranks last. But in terms of political implementation, on the contrary, it may turn out to be the most important. Be that as it may, to anyone who wants to get a complete idea about our views on the most essential aspects of metaphysics, tradition, ideology etc., reference should be

made to all five works which are logically related among themselves and in many ways complement each other. in which Russia and the Russian People are today. This collection dedicated to the topics closest to the immediate political reality and therefore, in normal hierarchical proportion, it ranks last. But in terms of political implementation, on the contrary, it may turn out to be the most important. Be that as it may, to anyone who wants to get a complete idea about our views on the most essential aspects of metaphysics, tradition, ideology etc., reference should be made to all five works which are logically related among themselves and in many ways complement each other. in which Russia and the Russian People are today. This collection dedicated to the topics closest to the immediate political reality and therefore, in normal hierarchical proportion, it ranks last. But in terms of political implementation, on the contrary, it may turn out to be the most important. Be that as it may, to anyone who wants to get a complete idea about our views on the most essential aspects of metaphysics, tradition, ideology etc., reference should be made to all five works which are logically related among themselves and in many ways complement each other. he may turn out to be the most important. Be that as it may, to anyone who wants to get a complete idea about our views on the most essential aspects of metaphysics, tradition, ideology etc., reference should be made to all five works which are logically related among themselves and in many ways complement each other. he may turn out to be the most important. Be that as it may, to anyone who wants to get a complete idea about our views on the most essential aspects of metaphysics, tradition, ideology etc., reference should be made to all five works which are logically related among themselves and in many ways complement each other.

It should immediately be emphasized that the collection does not contain any ready-made programs or recipes, does not pretend to explain everything complex and complete of dramatic significance are the phenomena that are occurring today in the world and in our country. We only highlighted what, from the point of view of Tradition, is the most important, and outlined the contours of possible solutions, indicated the path and likely boundaries for future spiritual and ideological development. Questions there are many more answers in this collection. Each text suggests further development, which either we ourselves will try to implement in the future either our like-minded people will do this, or they will also get involved in this process and those who, without fully sharing our positions, are interested, however individual sides of the traditionalist and conservative-revolutionary worldviews. Be that as it may, this book is just a sketch for us that fundamental work that you cannot write or implement not a single person, not even a whole group of specialists. - This is a task for to the entire nation, since the CONSERVATIVE REVOLUTION is not just individual our wish, but historical, religious and ethical imperative The people are faced with the challenge that the final phase poses to us cycle of human civilization. which throws us the final phase cycle of human civilization. which throws us the final phase cycle of human civilization.

A few words must be added regarding the use of some political terms, which may be somewhat different in different articles meaning. The greatest ambiguity lies perhaps in the use of categories "right". Let's dwell on this in a little more detail. From the point of view of Integral Traditionalism, the

only adequate position when applying the principles of the Sacred Tradition to modern political the reality in the normal case is a position that is often called "far right." This is easy to understand. - Integral Traditionalism he believes that true social proportions exist only in the sacred civilization based on the principles of spiritual hierarchy, on the primacy of the priestly, the religious principle is above all aspects of life and on the concentration of the secular power is in the hands of a single Sovereign, who has received religious sanction for this from spiritual religious institutions. In addition, normal, according to traditionalists there is only that civilization that is based on the primacy of Quality over quantity, Ideas over selfish interests, Spirit over matter. But social history is moving in the exact opposite direction from this ideal - from theocracy to secularism, from monarchism to egalitarianism, from spiritualism and imperial-building discipline towards the apologetics of comfort and individuality well-being. Accepted by the "far right" at the political level name those who oppose this course of social history, trying to preserve it and if necessary, then restore sacred proportions, hierarchy, spiritual build against the forces of "subversions" and "degradations".

But on the other hand, the process of social decline in our time has gone like this it is far from being the norm of a truly sacred civilization they disappeared from sight, disappeared into the distant past, separated from us, from current humanity is a wall of misunderstanding, oblivion, and indifference. Historically only those forms that themselves carry or perish remained within reach and decomposition, or the bacilli of nihilistic modernism. Therefore, often "extremely right" "at the political level is too" left for a true traditionalist, since the whole range of political positions irrevocably shifts in the direction opposite to sacred norms. IN THE at some point, "conservatism" completely ceases to correlate with genuine traditionalism, loses touch with the sacred and turns into a harmless appendage of the anti-traditional political-ideological system. During such periods, Integral Traditionalism clearly connects with the Revolution with all those political forces that are opposing (no matter which ones) (for reasons) of a dilapidated and unnatural system. Thus, traditionalists from the "extreme right" position they can move to the "extreme left", revolutionary, and even "socialist" and "communist" wing, while remaining extremely consistent and logical in their own actions. "Revolutions, said Müller van den Broek, must not be suppressed and use and lead." which oppose (no matter which ones) (for reasons) of a dilapidated and unnatural system. Thus, traditionalists from the "extreme right" position they can move to the "extreme left", revolutionary, and even "socialist" and "communist" wing, while remaining extremely consistent and logical in their own actions. "Revolutions, said Müller van den Broek, must not be suppressed and use and lead." which oppose (no matter which ones) (for reasons) of a dilapidated and unnatural system. Thus, traditionalists from the "extreme right" position they can move to the "extreme left", revolutionary, and even "socialist" and "communist" wing, while remaining extremely consistent and logical in their own actions. "Revolutions, said Müller van den Broek, must not be suppressed and use and lead." müller van den Broek said, we must not suppress it and use and lead." müller van den Broek said, we must not suppress it and use and lead."

Given this explanation, it will become clear why in some cases the term "right", "extreme right" is taken by us in a positive way sense, i.e. as a synonym for politically expressed "integral traditionalism", (and then you mean

"perfect" policy space), and in other cases, we stand in solidarity with the Revolution, which by "right" we only mean carriers of archaism, reactionary, inertia and inertia, embodying "preservation" of the most anti-traditional spirit of the modern world. In addition, we live in an era of rapid development of political realities when many hidden and previously unmanifested political and ideological aspects open up to us in a new, sometimes unexpected light. In particular, despite the openly anti-traditional orientation of the Marxist, "communist" ideas, when faced with liberal capitalist ideology and especially with its highest form - mondialism - even "communism" reveals their positive, and therefore "traditionalist" features as if it didn't seem paradoxical and unexpected at first glance.

It is important to note that, what aspects of existing political systems - both "right" and "left" - neither used "conservative" revolutionaries', their position remains completely unshakable and complete and internally consistent, since Tradition is earthly and temporary the embodiment of the Eternal, and those who are faithful to the Tradition participate in its Eternity. After all, "eternity," as Müller van den Broek wrote, "is on the side of the conservative."

The texts contain some references to a specific political situation which could have changed significantly since then. We chose to put it aside they are unchanged, since many political events in themselves are the reaction to them with is also symbolic, and equally symbolic sides of conservative revolutionaries. Articles are documents of the era and the metapolitical idea they contain can always be restored in all its purity and brought to an archetypal state by a simple means historical work, especially since we are dealing with a very recent past. Although some characters mentioned in the text are already in this short period of time they have sunk into political oblivion, and the functions they performed remain relevant and today, although the names have changed. We preferred to leave it unchanged some polemical expressions, related to historical specifics moment, instead of correcting the text in a more abstract and theoretical way spirit. - It is important to consider not only how some traditional ones were formulated ideas in relation to the current situation, but also in what conditions it was done, and what contingent of readers we were targeting. Some "pathetic" passages are indeed purely doctrinal context are presented in a purely doctrinal way context are presented in a purely doctrinal way context are presented

"superfluous", but they were absolutely necessary and justified in the process of patriotic struggle.

Moscow, September 1993

Put your body in sedge (1997)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

PUT YOUR BODY IN SEDGE

Metaphysics of crime

When the average person is horrified by descriptions of monstrous crimes with mutilation, dismemberment, nightmarish details – this is understandable. It is less clear why he loves, passionately loves to be horrified by this, implicitly but persistently demands more and more horrors, more and more dismemberments, in order to shudder for the thousandth time to read the monstrous details – severed heads, shaken insides, opened wombs, gouged out eyes, separated bones, ears slashed with a razor, genitals lying a few steps away from their former owners, etc.

It is clear that Chikatilo – is an internal concept, that he expresses some kind of obligatory, intimate-close figure, inextricably linked with the depths of the subconscious. This is not a person, this is a fetish, a sign, the voice of the human psyche.

Crime, – a particularly terrible crime, – resonates with human nature, with its fundamental layers. This means that crime and psychiatry are inextricably linked.

The division of criminals into insane and sane – pure social convention, convention. If a maniac is capable of clear rational activity and has excellent self-control, this does not mean that he cannot at the same time have such a pronounced, so fiercely declaring spiritual world that in certain situations deep archetypes overwhelm him headlong, plunging him into the power of ancient cosmological elements, pushing him to actually accomplish what was the content of an ancient myth.

On the contrary, an obvious schizophrenic, unable to form a more or less reasonable sentence or a consistent grammatical structure, at the moment of a hellish crime often acquires amazing clarity of consciousness, which he is so painfully, so cruelly, so fatally and painfully deprived of in ordinary situations.

One is killed, and the other is simply treated. This makes sense only in simplified social everyday life, where rough definitions and approximate maxims cannot be avoided.

In fact, everything is much, much more complicated.

«Crime—unconscious—mythology—religion».

This circuit cannot be interrupted artificially. Where does one strictly end and another begin?

The source of religion – «the plot that preceded the expulsion of the forefathers from paradise» – is Crime.

The development or curtailment of the Crime, preparation for it or living (outliving) its consequences is the entire known mythology – from the classics to the archaic.

And all this is not data from abstract historiography or descriptions of long-gone eras. All this exists in the psyche of specific people, our contemporaries, and is not going to disappear anywhere from this favorite place – from «the topos» of the soul, which, in fact, consists of the fumes of the criminal body and the compactions of the repentant mind at war with it.

Chikatilo is a contemporary of Dionysus. Companion of the Egyptian god Set, accomplice of the great mystery of the Hindu gods who sacrificed and dismembered Prajapati – the first man.

In the drama of the psyche, in the mystery of crime, in the assimilation of myth – there is no time. Everything that happens there happens in the eternal present. Mirrors of representations, complex

mechanisms of heaps of contextual distances, mountains of conventional sections of culture – all this dissolves in the humid-real, awakened, mind-blowing act of a specific crime.

The mysticism of his vision can only be imagined. A scientist facing dizzying mysteries reassures himself that this is all in the past. The artist reduces the intensity of mad revelation by separating creativity and everyday life.

The criminal has no hiding place. He is one on one with naked being. And in front of him with monstrous clarity of fact, commission, realization – the bleeding fruit of his hands. There is nowhere to run, nothing to blame. It is impossible to wake up or sober up. Awakening and sobriety are already total.

«What have I done!» – roars inside.

«I did this!» – presses on the heart with a slab.

«I managed to do this!» – a dark whirlwind from the abysses of the inner world triumphs.

The beast is not a metaphor in us. And not a lapdog. More terrible than a jackal, more insidious than wild cats, dirtier than moon pigs Hecate, bloodier than Gehenna, more dangerous than a lynx... This is not just a beast. This is Man-Beast, Therion.

Role dynamics

It is wrong to divide criminals into sane and insane. We have already said this. It is also incorrect to divide the main characters of the crime into the victim and the executioner.

Do you think killing doesn't hurt? Isn't it disgusting to torment stinking flesh? Isn't it scary to torture others who naively fall into your hands?

Everyone knows about «Stockholm Syndrome». When hostages side with terrorists. Less well known (since witnesses are most often silent in eternal silence) are permanently repeated situations in which the tortured victim begins to recognize himself as an executioner and morally rejoice, even voluptuously mock the tormentor. A mythical drama that is very reminiscent of the script for roles in sexual intercourse. Imitation of violence, imitation of sacrifice, gradually turning into something opposite. The roles change, the positions of the bodies change. Allegedly, pain (and simply pain) gives rise to pleasure (or supposed pleasure). A man gives away part of his body, and in everyday life this is called the inverse formula. Like the erotic act, crime is rooted in the mystery of the emergence of the world, in the basic layers of anthropo - and cosmogenesis.

The criminal and the victim are in a mysterious conspiracy, in symbiosis, in a special unique relationship. The one who is to be killed and the one who is to be killed are taken outside the boundaries of social conventions, since both are now about to finally and irrevocably cross the line in one direction. They end up nowhere... More precisely, this is gradually turning from an impenetrable darkness of horror into a special mysterious, magical space outside of time, where landscapes, things, and scenery acquire a completely new meaning.

The great drama of creation is repeated, which is based on – sacrifice, murder, slaughter, dismemberment.

The sacrifice becomes the basis of a new world. The executioner, the executor of the cosmogonic mystery, dying with the one he kills, executes himself and is cleansed again in a bloody ritual.

Human sacrifices of antiquity had the same meaning.

Dismemberment – return to cosmogonic mystery.

Eater spirits

It is known that a typical schizophrenic delirium syndrome is the hallucinative representation of one's own body as a sieve, the obsession with separating members from one another, the strange ability «to look inside one's own body». «A person opens up like a flower, his internal organs become external», – testify patients of clinics for the mentally ill.

There is a fall under the surface of consciousness, and in this world, as close as possible to physicality, objects, embryos of thoughts and snakes of slow feelings are so far from each other that they persistently refuse to be placed or folded even into a distant semblance of a system.

Why is this so?

Because the act of creating the cosmos, the act of the emergence of the universe logically means the transition to the world of plurality, to the plane of discrete particles. Starting from the chaotic bottom of reality, human consciousness and human society, as well as the physical order of things and elements, immediately strive to rise to higher levels, where a certain semblance of that organic unity is restored, which was inherent (and is inherent) in Prajapati before creation, the victim before her dismemberment.

But this path is always doomed as long as the quantum darkness of matter lies below. It will force you to return to it again and again until the problem of discrete existence, the multiple quantitative universe, is solved one day in a single, irrevocable and irreversible way. Dismemberment is nothing more than an ontological testimony about the entry of the Spirit into material existence.

He enters through dismemberment, and therefore can only exit in the same way. The Killer and the Killed – poles only in fatal, fatal and irreducible, metaphysically contradictory dualism. In fact, they – are one and the same. The sacrificial act must be repeated twice.

We arise in matter as a result of dismemberment; we have a chance to return to the spirit only through the same action. Shamanic initiation is based on this. The spirits boil a neophyte seeking to become a shaman, tear him into many pieces, and separate the bones of his skeleton from the meat. Then they are reassembled. At the same time, one detail is often repeated in a magical ritual – a restored person, «a newly born person» has no more magical flesh. It is henceforth symbolized by a skull or skeleton. He – is only the basis of man, his solid vertical, axial spiritual part. The meat of matter is securely cleaned from the bones of the soul.

It was this symbol that was the sign of the mysterious orders that appeared at the beginning of the Renaissance in Europe. Skeleton and ring with skull.

The Tibetan ritual chod has the same meaning, where a Buddhist is torn in the cup of his own skull by dakini – female spirits playing the role of initiates. They eat the neophyte's body and torture it until a completely smooth black lake is created in place of the person. This extra-individual black lake is nirvana. Finding truth.

Note that the initiated shaman or tantric Buddhist who has thus achieved Awakening, thanks to the executioners of the subtle plane, gains spiritual immortality, becomes in a sense much higher than their tormentors, who ultimately turn out to be only servants in the initiatory path of a person seeking a freer and more worthy existence than this earthly imitation of life.

By the way, demons perform a similar function on the path of monastic and especially anachoretic Christian realization. They torture hermits, torment them, but, in the end, it is thanks to the fight against them, thanks to suffering and pain, that salvation and enlightenment are achieved.

New schizophrenic body

Antonin Artaud, who, being a real madman, spontaneously discovered and lived the deepest doctrines of Tradition, wrote about a special «new schizophrenic body», to which the dark will of the explorer of the depths is striving after a painful, unbearable understanding of the disintegration of the flesh, after «dismemberment» and «self-dismemberment». This «new schizophrenic body» does not have separate organs or members. This is the head – without eyes, mouth, ears, nostrils, etc. Just «head». In the same way, the rest of the body – which, by the way, in this case cannot be strictly separated from «the head», more precisely, what is called here conventionally «the head», – does not have a division into «arms» and «legs», moreover, into «internal» and «external» organs. The essence «of the new schizophrenic body» is that it is fundamentally indivisible, that it – is permanent, super-sacrificial, has no chance of becoming a victim neither act as an executioner. This reality – the reality of the soul, taken in its most free and independent form. This is much closer to the real «I» person.

Gilles Deleuze, who idolized Artaud, perfectly accurately notes that «a new schizophrenic body» is «a new surface», that is, that fantastic and for the first time interesting and meaningful world where the insightful will of the tragic schizophrenic, who seized and survived the nightmare of the human constitution, strives to rise, fits in its deepest dimension.

«New surface» – what follows the magical ritual of descent into the worlds of dismemberment, as the second phase, as a reward, as the crown of initiatory doing. This «surface» is in many ways like ordinary horizontal consciousness, and the things, meanings and creatures that live on it are very reminiscent of objects of a familiar world. But... But in this case these are no longer objects, but their semantic essences, they are no longer subject to the nightmarish prospect of decay as the dark foundation of the soul. They are non-anatomizable, non-degradable, non-amputable, organically integral. The sea autopsy and the American Maldoror knife have no power over them. It is not surprising, therefore, that in the world «of the new surface» it is much easier to breathe, there is discharged and fascinating air – after all, a lot of unnecessary people, forces, landscapes and thoughts remain outside this reality. They – shells, the dark magic of dismemberment takes them away entirely, since there is simply nothing to cleanse and initiatively revive them.

Where does interference go?

Old acquaintances? Children's dreams? Dead people? Old newspapers?

I had a friend

You won't find anything better, —

how the fused freaks sang in one of Gustav Meyrink's stories.

Perhaps there is a special space of outer shells, where fragments of reality, which turned out to be unsuitable for the initiatory construction of the soul, remain forever, non-stop truce and decay in an uncomfortable space, forever abandoned by life and its agents. Many of those we know and think about will also go there.

But none of this matters anymore.

Questions of the Invasion (2000)

A.G. Dugin /Invasion / Web Archive

"Invasion", separate issue №4, M, 2000

Alexander Dugin

Questions of the Invasion

What is the meaning of life?

In self-overcoming. Life – is a dynamic that requires overcoming the boundaries that exist de facto. Reality as a given – is the reality of death, the reality of immobility. Reality as a task – is the reality of life, the reality of overcoming. However, "spherical" overcoming – is overcoming everything in all directions and is one-dimensional overcoming. I believe that only "spherical" overcoming is the goal of life.

What should a person do in a situation of absolute despair?

Live. A situation of absolute despair – this is the only normal situation for a person. People who do not experience despair, loneliness, tragedy – they simply cannot be called people and must be overcome, this is "untermensch".

Is an absolute, total Revolution possible?

"Revolution" is translated from Latin as "rotation". First of all, the "solar cycle". Just as the Sun cannot help but rise and set from the point of midnight to the point of dawn (and this is the most mysterious moment of existence), so human life, and "I", and life in general, and in general I, and Subket, and Spirit cannot help but make this revolutionary rotation along the boundaries of existence. I believe that at some point, revolutionary cycles, cycles of rotation of a wide variety of social formations, cosmic bodies, creatures – should come into resonance. This is the Absolute Revolution. The Gnostics called this moment "the accomplishment of all achievements.". This is the final moment of all revolutions or the achievement of all cycles of the same point – winter solstice point at the same time. When the Old Age ends and the New Age begins. This is what I call the "Absolute Revolution". Or the End of Time.

The revolutionary understands the problems of Being as his own problems, and his own problems as problems of Being? Of course. There is a direct analogy between a macrocosm and a microcosm. A revolutionary – is a person who feels everything much more acutely and realistically, while the average person feels everything extremely dulled. In this regard, I believe that a revolutionary – is a person. But not a revolutionary – this is already something alarming.

Is Freedom Possible?

Of course, freedom is possible. Moreover, it is necessary. This is the main dimension of Being. But I think that freedom is not in the outside, but it is inside. A person cannot gain freedom – he must recapture it. This is the ethical imperative of existence. I am a supporter of absolute, total freedom, what in Hinduism is called the ideal of "moksha". Reality in its immanent capacity represents a concentration camp, a kind of "concentration universe," a concentration camp. A person must rebel against the "concentration camp" of all levels – against the dominance of the flesh, sleep, stream of consciousness, but also against what social teaching calls the "System", i.e. against those ministers of entropy and unfreedom who act as conductors of inertia. With such creatures that deny freedom, prohibit freedom, they don't want freedom there must be a radical and uncompromising struggle – for destruction. This is the dignity of man as a species, and indeed of any spiritual being.

What is the main purpose of your life?

Like the goal of all people – maximum perfection in overcoming, completeness of rebellion, overcoming everything and everyone in endless tension. "Man is something to be overcome" – as Nietzsche said. And in this sense, the goal of my life – is to overcome everything that can and cannot be overcome.

"Invasion", separate issue №4, M, 2001

Red Mother Earth (1999)

A.G. Dugin /Russian Thing / Web Archive

Table of Contents "Fundamentals of Geopolitics" Table of contents "Russian Thing" Table of contents "Philosophy of War"

A.G. Dugin

"Warrior's Day", 1999

"Fundamentals of geopolitics.", Arctogea, 2000

"Russian Thing", Arctogea, 2001

"Philosophy of War", Yauza, 2004

RED MOTHER EARTH

Earth is like war

The concept «of land» is closely related to the concept «of war». The history of wars shows that conflicts arising over territories are the main and almost the only cause of wars. All other valuables – money, gold, herds, wealth, women or provisions acquired as a result of wars – are secondary to the main thing: land, territory. This is understandable: the one who owns the land, in a sense, owns everything that is on it, and therefore the seizure of territories automatically allows the use of all the wealth that is located on them – including human lives.

This theme has its roots in the oldest cults associated with the earth, the mother earth, the giver and parent of human wealth. The earth embodied the original matrix from which everything else appears. Some mythologies claim that people themselves once, «during it», grew out of the earth. The biblical version about the creation of Adam, the first man, from «red clay» (the Hebrew «adam» came from «adam», «red clay») fits perfectly into this logic. Therefore, the earth is considered the life-giving force of matter. The wealth of wealth, the highest value, because all values come from it.

The war between peoples and states, between civilizations and faiths is being waged precisely for this magical substance – mother earth. He who achieves success and an increase in territory becomes incredibly rich, even if the inhabitants of the conquered lands are themselves poor and the soil is barren. Land, being a sacred category, is valuable in itself, but this is also confirmed in the pragmatic field. Even

the poorest arid zones and infertile steppes or deserts can play, under certain conditions, a key role for the peoples, societies and states that control them.

In matters related to the earth, the oldest archaic subjects of the human unconscious strangely merge with the latest, ultra-modern geopolitical and geostrategic concepts, indicating the decisive importance of geography for the development of civilizations, cultures, and ideological blocs. The concept of «Earth», *Sushi*, is a fundamental category of geopolitics as a science.

Teeth of a dragon

If the war is initially connected with the land, then there must be some kind of qualitative connection with the land and the military caste itself. The military, the army – the defender of their lands and, in certain situations, the conqueror and conqueror of new territories. The army is a dynamic manifestation of land as a quality category. And many ancient myths speak of mysterious invincible warriors born from the earth sown «with the teeth of a dragon» or in some other magical way. In the military, *kshatriyas*, heroes, the Earth shows its mobile, forceful impulse. Farmers, artisans, and other types of population are associated with the static sides of the earth. The military embodies its fluid, dialectical principle.

It is no coincidence that the symbolic quality of the warrior caste in Hinduism is – «*rajas*», which means «expansion», «stretching», «expansion», and this is one of the fundamental qualities of space, i.e. that which is «stretched», «stretched», «stretched». It is also significant that the Russian word «warrior» is related to the ancient Indian root «*veti*», which means «to pursue, persecute, strive for», and this again refers us to the idea of «dynamic movement», «stretching». The same concept is behind the Indian term «*kshatriya*», derived from the word «*kshetra*» – that is, field, horizontal space, earth.

Such stable correspondences predetermine the spatial nature of the military's thinking as a special type. – The military's love for maps, strategic maneuvers, redeployments, marches – all this is an expression of the spatial, earthly nature of the army. The military perceives the world as space, as something happening in space, and this specificity underlies conservatism, which is classic for an army – the military does not seem to notice time, history, different eras coexist for them in a single spatial ensemble. In some situations this seems somewhat strange, sometimes ridiculous. But at the heart of everything is caste typology.

Liquid hordes of the market

Geopolitics divides all types of civilizations into two types – land and sea. Land ones are associated with the land, and, accordingly, with warriors as the main «earthly» caste. The Sea Civilization, a maritime power, is based on a different type. This type – is the type of merchant, a person who specializes in exchange, who derives personal benefit from this exchange. The merchant is not connected with space and land; he is the antithesis of a warrior. The scope of his actions is associated not with fixed realities, but with a fluid medium. This environment is cut off from its roots, filled with objects that have already lost touch with the process of emerging from the earth, from the life-giving matrix of things. Trade is divorced from the Land, and therefore it reaches its maximum development and perfection among the peoples inhabiting coastal zones and coastal territories. «Trade» and «port», «shore», «fleet» – concepts almost synonymous. Trade thinking, unlike the consciousness of the military, is divorced from space as a fixed, motionless whole. This indifference to space and its shape predetermines traders' inattention to the factor of borders. Within the boundaries – natural or artificial –, the trader sees only a negative obstacle, environmental error, and imperfections in the world that interfere with the optimization of trade transactions. Traders' land is fundamentally desacralized, equated to a type of product – one of many others, which does not stand out in its essence. In other words, the attitude of trade consciousness towards the earth completely ignores its life-giving quality, its formative principle, its antecedent to the appearance of forms. Such a land is «dead», «secondary», objective, spiritually arid. The merchant sees any land as a deserta purely quantitative space, a flat decoration, against the background of which and through which a trade caravan moves. The most ideal space, exactly in line with the trade mentality, is not even the desert, but the Sea. It – is exactly the same and equivalent throughout its entire length, it is homogeneous and open, it is purely decorative and dead in itself, subject to simple and uniform operation.

And it is no coincidence that one of the definitions of capital – is «liquidity», that is, «fluidity», «liquefaction» of its substance, leakage, unfixedness, isolation from ensembles of strict forms.

We can say that historical consciousness is closely connected precisely with the «fluid» mentality of traders, while the military consciousness of classical Sushi people tends to consider things *sub specie eternitatis*, «from the angle of eternity».

Metacivilizations

Based on this dualism of types, noticed by both geopoliticians and sociologists, especially Werner Sombart, interesting conclusions can be drawn regarding more general realities. For example, the State as a category inextricably linked to the configuration of space certainly belongs to the military-land

structure. Conversely, trade consciousness cannot be truly state consciousness, since any state structure necessarily imposes certain restrictions on the sphere of exchange, which, from a purely market point of view, are always negative.

Capital and the trading system by their nature cannot be national, state, or strictly localized in space. The only thing that can be said about its geographical nature is its attraction to «maritime spaces».

Of course, in the real world, neither military nor commercial societies ever meet in their pure form, but still both tendencies are in radical and irreparable contradiction with each other, and the dominance of one of them over the opposite determines the essence of the orientation of each specific people and state, more broadly, each individual civilization.

If the land principle, the implicit cult of land and space, prevails in a society, it is almost certainly possible to assert the military structure of such a society. If the main efforts are invested in the development of the fleet, such a state is doomed to strengthen the position of traders in it and it is easy to predict its further dissolution in a more general geographical context. It is curious that many peoples with an emphasized land orientation, but at the same time living on islands or in coastal zones, had sacred taboos both on navigation* and on certain forms of exchange and trade. In such cases, the place of objective geography was occupied by subjective, cultural geography, which entered into active confrontation with the dictates of the natural environment.

It is not space itself that underlies the civilizational type, but the awareness of space, its image, its elevation to a certain «ideal form», which gradually acquires independence and itself begins to dictate its structure to space.

This allows us to talk about «an ideal Sush» and «an ideal Island», which in the caste sense will be identical to «a military system» and «a commercial system». «The military system» is embodied in the concept «of a sacred state». «The trade system», on the contrary, leads to the destruction of the state – first through its desacralization, and then its complete abolition.

Rene Guenon. Teacher who showed the way in Kali Yuga (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №1

THE TEACHER WHO SHOWED THE WAY IN KALI YUGA

Rene Guenon is a key figure in the history of the 20th century, because it was he who radically and unequivocally declared the need for a total return to the Tradition, completely lost by the modern civilization of the West. Its mission is universal, and certain aspects of it have obvious eschatological features. – in the doctrine of Guenon, on the eve of the final catastrophe, on the eve of the end of the Dark Age, Kali Yuga, the very essence of a single esoteric Tradition is concentrated and revealed, the secret becomes clear.

Guenon's work is extremely diverse: it includes such purely metaphysical works as "Symbolism of the Cross", "Many States of Being", "The Great Triad". Guenon also has the most severe criticism of modernity, which leaves no stone unturned against all the typically profane, anti-sacred and anti-traditional prejudices of modern people – from the ideas of "progress", "enlightenment", "humanism", "democracy", "individualism", "moralism", "scientism", "egalitarianism", etc. The following books are devoted to this criticism: "Theosophism, the history of one pseudo-religion", "Misconceptions of the Spiritists", "East and West", "The Crisis of the Modern World" and the main work of Guenon – "The Kingdom of Quantity and Signs of Time". At the same time, Guenon gave an in-depth description of the principles of the most important esoteric and initiatory doctrines in such works as "Man and His Formation according to Vedanta", "Dante's Esotericism", "King of the World", "Notes on Initiation", "Initiation and Spiritual Realization", as well as in posthumous collections of articles "Fundamental Symbols of Sacred Science", "Notes on Muslim and Taoist Esotericism", "Frank Freemasonry and Companions", "Notes on Hindu Doctrines", "Notes on Christian Esotericism". One of the most rich collections of invaluable esoteric information is the posthumous collection of articles – "Traditional Forms and Cosmic Cycles", from where we took the three articles offered in this issue of "Dear Angel".

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Rene Guenon's work itself is so global, his mission so unique, and the literature dedicated to him today is so vast that it seems incredibly difficult to succinctly present this highly significant figure in a few lines. For biographical details, we can refer readers to the article "The Prophet of the Golden Age," published as an afterword to the translation of Guenon's book "The Crisis of the Modern World" (Moscow, 1991, "Arctogea"). There you can also find more detailed information about the essence of Guenon's position, his ideas and his esoteric function in the modern world. It is best to get acquainted with the translations of his works, which are being prepared for publication today. In addition, "Dear Angel" involves constantly contacting this author and publishing his works, articles, notes and excerpts from bookswritten about him by his followers and students. We can say that Rene Guenon is the highest authority in the field of Tradition for the "Dear Angel", because only thanks to his explanations, his traditionalism, his unique heritage in our world and under current circumstances is it possible to "break through" to the sacred grain of those traditions that remained audio and kept their spirit alive. Neither a purely external, purely exoteric approach, nor modern neo-spiritualistic fantasies are able to open the way to the secrets of true Religion, true Tradition. Guenon gives us the most important keys to that treasure, which the authorized representatives of the Tradition themselves often do not realize about, even strictly following its letter. Dear Angel" by the highest authority in the sphere of Tradition, because only thanks to his explanations, his traditionalism, his unique heritage in our world and under current circumstances is it possible to "break through" to the sacred grain of those traditions that remained audio and kept their spirit alive. Neither a purely external, purely exoteric approach, nor modern neo-spiritualistic fantasies are able to open the way to the secrets of true Religion, true Tradition. Guenon gives us the most important keys to that treasure, which the authorized representatives of the Tradition themselves often do not realize about, even strictly following its letter. Dear Angel" by the highest authority in the sphere of Tradition, because only thanks to his explanations, his traditionalism, his unique heritage in our world and under current circumstances is it possible to "break through" to the

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It is especially important for us to discover this secret, treasure of the living Spirit, the living Presence in the bosom of those two religions that are dominant in our state, – in the Christian Church and in the Islamic Ummah. Orthodox Christianity, which, unlike Catholicism, has never completely lost its internal dimension, will be a logical choice in the field of Religion for the Russian followers of Guenon. And it should be especially noted that Guenon many times in his works emphasized the need for involvement in a living and authentic tradition, without which neither esoteric realization nor genuine initiation is possible. Such involvement, according to Guenon, is the demarcation line between heretical and "perverted", "reduced", anti-nomist "esotericism" and true orthodox and real esotericism. That one, who truly understands the internal (the word "esoteric" in Greek means "internal") cannot help but also understand the need for the "external" (in Greek "external" is designated by the term "exoteric"). Christianity (Catholic and Orthodox), according to Guenon, is – one of those few sacred forms preserved thanks to the extra-human power, which fully correspond to the very original Primordial Tradition and retain a certain sacred life and transforming power. In addition, Christianity – Religion is eschatological, i.e. associated with the era of recent times, with the End of the World, and the works of Guenon leave no doubt that we live precisely in the last stage of history. in Greek it means "internal") one cannot help but understand the need for "external" (in Greek "external" is denoted by the term "exoteric"). Christianity (Catholic and Orthodox), according to Guenon, is – one of those few sacred forms preserved thanks to the extra-human power, which fully correspond to the very original Primordial Tradition and retain a certain sacred life and transforming power. In addition, Christianity – Religion is eschatological, i.e. associated with the era of recent times, with the End of the World, and the works of Guenon leave no doubt that we live precisely in the last stage of history. in Greek it means "internal") one cannot help but understand the need for "external" (in Greek "external" is denoted by the term "exoteric"). Christianity (Catholic and Orthodox), according to Guenon, is – one of those few sacred forms preserved thanks to the extra-human power, which fully correspond to the very original Primordial Tradition and retain a certain sacred life and transforming power. In addition, Christianity – Religion is eschatological, i.e. associated with the era of recent times, with the End of the World, and the works of Guenon leave

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As for Islam, Guenon himself accepted this religion, which is the last of the authentic forms of Revelation and also has an emphasized eschatological orientation, since the Revelation of Muhammad, the Seal of the Prophets and the Last of the Prophets, closes the entire "profetic" sacred cycle of human history. For our Muslims, the ideas of Sheikh Abdul-Wahid Yahya – the Islamic name of Guenon according to Sharia – , revered by the entire Islamic Ummah, are also an absolutely necessary help, since they can learn a lot from Guenon to understand the true and deep foundations of their own Tradition, and, in addition, to realize the terrible danger posed by the prophanic, "democratic", anti-spiritual and satanic, in the full sense of the word, West Dar-ul Dajjal, "House of the Antichrist". Genon's criticism of modern Western civilization has no equal, because it is total and uncompromising at all levels. And this pronounced anti-Western position of the Frenchman René Guenon actually coincides with the vital interests of the Western Tradition itself, today practically lost, perverted, humiliated and trampled by the servants of the Antichrist-Dadjal.

Rene Guenon – this is the messenger of the highest center in the last era, during the period of the end of Kali Yuga, and the principles of Tradition formulated by him will serve as a saving stronghold for those who will have to withstand the fight against "this world" and its "prince", revive the Tradition in its genuine, inhuman, "angelical" dimension and, closing the cycle, develop the sacred foundations of the coming Golden Age.

DEAR ANGEL

Table of Contents "Sweet Angel" №1

Report at a conference at Moscow State University (2000)

A.G. Dugin /Invasion / Web Archive

"Invasion", separate issue №3, M, 2000

Alexander Dugin

Report at a conference at Moscow State University

December 8, 1998

Eschatological meaning of modern liberalism

"The story is over," declared Japanese-American ideologist Francis Fukuyama. Another liberal thinker and ideologist – Jacques Attali - in very similar tones interprets the "monetary System", Ordre d'Argent, which, in his opinion, today finally replaces today the "Religious System" (Ordre de Foi) and the "Building of Forces" (Ordre de Force)...

We are used to – following Raymond Aron, Karl Popper, Nikolai Berdyaev and Norman Kohn – talking about the "eschatological orientation of communist teachings.". Moreover, the revelation of this veiled eschatologism was for the time being one of the strongest arguments in favor of "anti-scientificity", "utopianism", "archaic", read the "pipe" of communist and even socialist conceptual constructions on the part of its critics. Today we are faced with a new phenomenon everywhere – the main fighters against "eschatologism", the Liberal Democrats, themselves act as preachers and heralds of the "end of history". Such a metamorphosis requires the closest attention and the most serious research from us.

It is significant that the same Fukuyama borrows the thesis about the "end of history" from Friedrich Hegel, whom Popper elevates to the dubious rank of "the spiritual father of all varieties of modern totalitarianism, both right and left.". But Fukuyama, once again, following Marx and Gentile, reinterpreting the Prussian nationalist Hegel, this time applies the concept of the "end of history" to the phase that comes along with the victory of liberal ideology and the market paradigm of economic management (in its most absolutized Anglo-Saxon form) over all other formations – feudal, socialist, nationalist, religious.

Thus, the last word of human history proclaims capitalism in its most perfect, most developed stage.

This modern stage of capitalism differs from its historically known classical forms. The difference is so significant that today, to determine it, it is customary to talk about a new stage in the development of society – a post-industrial or information society. Such a post-industrial society is a socio-economic and socio-political expression of post-modernity. The opposite is also true: postmodernity is the cultural equivalent of post-industrial society, which begins to more fully reflect its essence, its deep difference from previous stages.

Dark insights into the essence of the new stage of development of capitalism, when Capital will finally subjugate all alternative forces and poles of social history, constituted the will of the last thinkers of the "new left" school – Deleuze, Guattari, Debord, Baudrillard. In their works of the last period (for the first three – in their dying works), the onset of the post-industrial order is considered in extremely ominous tones. But they, in principle, agree with the thesis about the "end of history." Baudrillard, however, prefers to talk about some kind of "posthistory", which, in principle, is the same.

Thus, leftist and illiberal thought –, although with the opposite, pessimistic – sign, generally agrees with the diagnosis of the optimistic capitalist Fukuyama, the ideal "last man" (it is the Nietzschean concept of the "last man" that Fukuyama's last book is devoted to). But where liberals themselves see the fulfillment of the original aspirations of a "beautiful new world of the planetary market," the "new left" sees the triumph of capitalist alienation and social evil, the "real dominance of capital" following the era of its "formal dominance" (according to early Marx).

Liberals' optimism is based on their understanding of human history as evil. Its content was "continuous chaotic violence, following the irrational impulses of the archaic human soul, which constantly sought to project its savage content onto social realities, giving rise to conflicts, wars, revolutions, regimes that constantly gravitate towards totalitarianism." According to liberals, "history lasted as long as the human individual sought to translate his individual principle into extra-individual spheres, giving rise to violence, conflict and inequality." "The mythological stretching of the individual to universal proportions is the philosophical basis of all illiberal, hierarchical, totalitarian societies – both ancient (slavery, feudal) and modern (communism, fascism)." "And in all cases, social dominance was based on economic violence against the "organic laws of the market.".

Liberals view the advent of the capitalist order as an irreversible step away from the "eternal return" on which traditional societies or their modern, veiled, outwardly modernized duplicates were based. Linear

time arises along with capitalism and begins to pave its main path through the inertial strata of cyclic (or synchronous) ideas.

The twentieth century was marked by the struggle of liberalism in its most refined, refined form against camouflaged restorations of the paradigms of traditional society, the most striking of which were "fascism" and "communism". After the victory over Hitler, the last bastion of history remained the Soviet camp. The Soviet ideologists also said that under communism history would be overcome, but liberal reason revealed behind this not a radical and final overcoming of the myth, but a disguised myth in a new form.

The fall of the socialist camp and the beginning of market reforms became a messianic sign for liberals. It was then that the famous text of Fukuyama appeared, which became the socio-political manifesto of victorious liberalism, liberalism that overcame its last and most serious opponent.

This moment – late 80s early 90s – is the decisive dividing line. Many things were first called by the Western political elite by their proper names. We heard from Western rulers all the keywords and passwords that marginalized and demonized critics desperately reconstructed. "New world order", "world government", "one world", "planetary market", etc. If earlier liberalism focused its conceptual efforts on "exposing the irrational myth underlying the pseudoscientific constructions of Marxism and other anti-capitalist teachings" and at the same time used mainly the critical, analytical-positivist method, then from now on, after the disappearance of the opponent, the opportunity opened up to resort to affirmative (albeit reflex) constructions surprisingly reminiscent of the mythological language of a newly defeated enemy.

In other words, at the turn of the 90s, liberalism, which for a long time acted more as a criticism and analytical uncoupling of the mythical constructions of its opponents, itself began to actively use the language of myth, which it had fought against for so long and uncompromisingly.

It is significant that the explosion of interest in geopolitics in the West occurs precisely at this moment, and geopolitics is precisely the discipline that is built on a conscious combination of mythological symbolism and scientific-critical methodology.

So, left alone with himself, liberalism was forced to speak in the language of myth. What are the main features of this myth? What are the sources and components of liberalism?

The completed eschatological model of the liberal concept is based on the following conceptual blocks:

- minimal humanism, individualism as the universal key of any (within the framework of political correctness) varieties of epistemology; hence the micro-anthropo-morphism of interpretations; the thesis of the sophist Protagoras – "man is the measure of things" acquires a reduced character

- "the little man is the measure of things", "the individual is the measure of things". This minimal humanism radically distinguishes the liberal worldview from both non-humanistic concepts (characteristic of traditional societies) and from the maximum humanism of communists.

Is an enlightenment concept of unidirectional progress, linear mechanical time, irreversible progressive development

- the cultural, civilizational and economic racism of the West, acting under the guise of "universalism" and "universal human values"; this is a legacy of the Catholic understanding of the ecumene, identified with the "whole world", but from where not only non-Christian peoples were excluded, but also the Orthodox East.

- a specific Anglo-Saxon messianism, in which the Protestant ethics of farming (capitalism) is endowed with religious, soteriological significance

- the idea of the technosphere as a self-sufficient value

All these components add up to a complete interpretative model, allowing liberals to rightfully declare, if not the coming, then the coming "end of history."

Minimal humanism, which underlies the inherently obscurantist theory of "human rights," has become the spoken (or implied) core of modernity, permeating the legal, cultural, social, political, economic, and economic spheres. The "last man" standard is broadcast in thousands of ways by all types of media – from the most conceptual forms (philosophical sermons of liberal theorists) to the most simplified – conceptual stylizations of commercials and television screensavers.

The fact of the fall of socialism in the face of the market system is a fact of enormous epistemological significance. This is not about defeating a more effective order over a less effective one, it is about winning a colossal dispute about the content of the "end of history." Losing the communist version of this end has irreversible consequences. Linear time finally defeats cyclic time.

After winning the Cold War, the West becomes the only sovereign central of geopolitical power. The fall of the Eastern Bloc confirms in the eyes of liberals – the final historical correctness of its path. The full-fledged people of the West defeated the inferior archaic people of the East.

Anglo-Saxon messianism, which shaped American society according to an artificial socio-economic template as a great liberal experiment, proved its worth in the eyes of its adherents. The victory of the USA over the USSR in such optics takes on the character of "fulfillment of prophecies", the eschatologically promised fall of the "evil empire" (Ronald Reagan).

Technological development and especially a breakthrough in the information infrastructure, where liberal countries are again the leaders, allows the West to control and set the initial parameters of the structure of the technosphere. This will provide material and force support for the new liberal hegemony.

There are all the signs of an eschatological utopia being realized, coming true. Liberal utopia.

Like any utopia, like any myth, such a conceptual construction seeks to avoid critical analysis, appeals to the emotional, subliminal, suggestive sphere. Strives to impersonate something self-evident, natural, without alternative, inevitable. For what she is not.

The task of a correct scientist – is to ignore this hypnotic and completely totalitarian charge, and impartially find out the structure of the liberal, including market, myth.

There are no ready-made recipes here. The historical situation is unprecedented, unique, and only a combination of serious scientific training with heuristic methods can bring us to a position from which we will see in full the real outlines of that "beautiful new world" that modern preachers of the Market Liberal Faith are strenuously imposing on us.

"Invasion", separate issue №3, M, 2001

Return of the runners (2000)

A.G. Dugin /Invasion / Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Zavtra", 2000

"Russian Thing", Arctogea, 2001

RETURN OF THE RUNNERS

in memory of a comrade-in-arms

Heikki Huhtanen

(1975 – 1999)

Hierarchies of evil

We clearly overestimate the realities of the outside world. We are too dependent on transitory waves of everyday life. We are too indifferent to the regions of the Soul. Political activists and passionaries complain about the passivity of ordinary people and their indifference. But these activists themselves are often just as cool towards the worlds of the spirit, where the concentration of energies is even greater, and the tension of existence is incomparably higher than in politics. This is how the threads of alienation, degeneration, and evil are tied. Externally active people are often passive internally, and at the bottom of the mass they are also passive externally, not to mention internally. It seems to many that with spiritual issues today everything is clear that all we have to do is make an external socio-political effort. This is a profound misconception. Worldviewingly, we are confused, chaotic, confused. By worshipping appearances, we are digging a hole for ourselves and our Motherland. We confuse teaching with a slogana clicking catchphrase, an image with spiritual work. This won't happen any further.

We deal with evil all the time. Confrontation with him – the usual norm of existence. No one will dispute this. It is only vitally important to clarify the degree and depth of this evil.

The average person perceives evil in an everyday way. As a series of life and social troubles he faces. He does not generalize, does not think about the scale or nature of evil. He simply states this and strives to resist or escape to the best of his ability.

People who are socially active and engaged in «politics» have a more generalized idea of evil. It is connected with those political and social realities that are on the other side of the barricades relative to the chosen camp. For such people, evil is visual and specific. By choosing «good», they automatically receive «evil», which opposes this «good», unlike ordinary people, who inertially identify «good» with themselves and their comfort, and «evil» with everything that poses some kind of threat to it.

But beyond both the first and second categories there remain areas of spirit in which these concepts take on an incomparably deeper and more global meaning. «Evil» has very serious roots in the structure of the world, and without solving this problem we will never be able to grasp the meaning of the reality offered to us for a solution by the very fact of our birth in human form.

What is the hierarchy of evil for a full-fledged Russian person? The person who emerged from the philistine stream of consciousness clearly outlined his national and patriotic position in the catastrophic tact of history, where Rus' found itself, and now seeks to look deeper inside, into those areas of the world where the causal principles of events, processes, beings and forces are secretly maturing... Everyone around is pressing and strangling this instinct of knowledge, falling asleep with ready-made recipes, confident in intonation (which – are divorced from the interlocutor splashing saliva – are pouring out like rotten ones honeycombs abandoned by bees); everyone around pretends that «everything is clear». This is a lie. Don't trust anyone, now the nation does not have full-fledged teachers, the place of spiritual authority is vacant. There are honest, intelligent, sincere personalities. But there are no real spiritual authorities. Therefore, a full-fledged Russian person must understand everything himself, making his way fiercely, relentlessly, boldly, persistently, violently, attentively, concentratedly – heroically – to the worlds of meanings, questions, answers, deeply hidden truths about ourselves and for ourselves... And naturally, the rhizomes of these truths are intertwined with the axial question about the hierarchy of evil.

Hierohistory of Russian Old Believers

The most consistent and radical doctrine of evil is the model of extreme non-pop interpretations of the Russian Old Believers. It is the mentors of the Old Believers of the wandering agreement, colloquially called «runners», who give the most terrible explanation of the satanic essence «of reforms», «of liberal

transformations», that is, what is already associated with evil in our political, social and even philistine understanding. In a nutshell, the genealogy of evil is as follows.

Jesus Christ comes into the world before its end, in the «last days». The world itself lies in evil, since, carried away by the flow of the Fall, it is unable to stop. Great-grandmother Evva and great-grandfather Adam were apparently sure that they «made the right choice», «voted with their hearts». But one way or another, we followed spirals leading into the abyss, lower and lower, down, down, down... And so it lasted for centuries until we came close to the plumb line of the world abyss.

Christ comes to the fallen world, where «the prince of this world» rules. This is a general Christian view of things, and from here it is easy to imagine how deep the causes of evil are, because they stretch back to the oldest paradisiacal eras, being around the trunk of the tree of knowledge.

Christ establishes in the world the path of salvation from evil. This is His Church. This is an island taken from the seas of degeneration and demonic possession. Further, under the shadow of the Good News, the vast expanses of the Christian Orthodox Empire are removed from the power of the devil. But the work «of the prince of this world» does not stop for a moment, and on the western side the Empire of St. Constantius Equal to the Apostles begins to rot very early. Repressed by the Church, Satan returns. At the beginning, he paved a secret path to the papal throne. Western Christianity falls, sprawling before a horned creature in a usurped tiara. Papage heresy, apostasy of the Catholic world. Only the Orthodox East remains faithful to the light of salvation. Fights off evil. Part of this East is Ancient Rus'. Then evil reaches this Byzantine bastion as well the last Basileus and the Patriarchs of Constantinople (though not willingly) put the worldly (the threat from the Mohammedan Turks) above the heavenly (loyalty to Orthodoxy) and sign the Union of Florence with the heretical rulers of the Vatican. At this moment, Rus' recoils from such an act, refuses to follow Constantinople, remains on the paths of salvation, and resists the wave of decay spreading from the West. Muscovite Rus' inherits the entire ontology of Orthodoxy, in turn, becoming the last bastion, an irresistible gate before the metastases of apostasy. resists the wave of smoldering spreading from the West. Muscovite Rus' inherits the entire ontology of Orthodoxy, in turn, becoming the last bastion, an irresistible gate before the metastases of apostasy. resists the wave of smoldering spreading from the West. Muscovite Rus' inherits the entire ontology of Orthodoxy, in turn, becoming the last bastion, an irresistible gate before the metastases of apostasy.

But the snake also bites Russian lands. Orthodox residents of Western Russian territories – Little Russians, Belarusians - are inclined towards the papacy. Uniatism – an ominous sign of the movement of the Antichrist to the East, his Drang nach Osten.

Patriarch Nikon, together with other members of the circle of God-loving people, plans a counter-offensive, but falls victim to the intrigues of agents of Western evil. Starting with good intentions, he himself becomes an instrument of devils who plant (according to the testimony of the Old Believers) the holy symbols of Orthodoxy – the eight-pointed cross, the image of the Most Holy Theotokos in his black velvet insoles. Wanting voluntarists to extend the Moscow ontology of salvation to regions that have already fallen under the pernicious influences of evil, he inadvertently knocks over the lamp of Russian holiness. But those who come for him complete the death of Rus', overthrow him and finally destroy the foundations of the last island of salvation, Holy Rus', the Third Rome. This is – fatal date, number of the beast – 666, cathedral 1666_67. Nikon is overthrown on it, an eight-pointed cross, a deep hallelujah, is anathematized the original Orthodox double-fingered finger – a great mystical sign of genuine prayerful perstructure. From now on, the Antichrist reigns in our homeland. Evil floods the last center of the world. The tragedy of humanity, begun by the forefathers in Eden, reaches its final border.

Great Russian Babylon

Old Believers-wanderers perceive what happened more radically than others. The triumph of evil in Russia and in the world is absolute. The Church can only be fugitive - only wandering, only secretive. This is how the doctrine of Belovodye, of «wandering Moscow», of a parallel Motherland is born, which is not only not identical, but back to that «Babylon» that reigned in official, «personnel» Russia.

Runners recognize part of the so-called. «dismembered Antichrist» in Peter the Great, find his signs in the calendar, on government papers, on coins and on paper bills. They burn passports, run away from Russian Babylon – to the secret deserted, almost non-existent in the material world, holes of Belovodye, to the burning Third Rome, which has retreated into the forests. They torture and burn themselves, give their finger – to the ring, rotten – to rot; hide from the stinging, distraught cattle of dead apostasy statehood the trembling ray of primordiality and truth.

The sacred geography of the runners suggests that ancient evil has now rolled out its presence everywhere, breaking the last seals. There is nowhere to hide from him, there is no escape. His paralyzing grip presses the saving spirit of man everywhere. Runners see the world as a space of accession «spiritual antichrist ». His traces are everywhere, he cast his tarry, viscous shadow on officials and ordinary people, on the nobility and on commoners, on priests and raging sectarians, on people's affairs, on their instincts, on their thoughts. He poisoned rivers and lakes with his breath, making even the last sacrament that remained with the consent of the wanderers problematic and difficult – the sacrament of holy baptism.

People?

And there is nothing to oppose this. So the runners went as far as recognizing the virtue of fasting to death, voluntary red death from a silk pillow, deadly wild labor against all forces and capabilities, wandering and torture from the authorities. The Spiritual Antichrist is no joke. As his fiefdom expands, the space of light of the human soul shrinks in existence. The hierarchies of evil are terribly described in the basic religious text of the wanderers «Flower Garden» by Elder Euthymius – the founder of this persuasion. The people who surround us now – are no longer nonhumans, the elder teaches. These are «icons of Satan», «demon bodies» and «dead corpses». This is what the spiritual antichrist did to them: he, the damned son of destruction, perverted the very nature of man who came into the world in difficult final times. «Spiritual» – «icons of Satan» – they seem to teach good things, but under the miters they hide their horns they force you to bow to «another god» (the New Believer spelling «Jesus» after two «and» was understood by the Old Believers as «in Jesus», that is, «another Jesus», not «ours», not the real one, the first Jesus, but his black Nikonian hellish double), be baptized with meaningless heretical pinch, marks «Latin gooseberry» on prosphora... All this – Latin-Papegean novelties, which only «Satan» from the West can protect.

«Teles demons» are nobles, aristocracy. They carry out the alienated will of the abandoned State, which only parodies the holiness of Muscovite Rus'. They – dogs of Babylon, driven by conformity, corrupted by the dark spirit of the St. Petersburg cosmopolitan way of life. «Shackled faces», «foreigners», «jesters»... Imported anti-Russian class of despotic Romanov overseers over the sons of graves animated by the surrogate of life.

And below, under these hellish entities, wander «dead corpses», ordinary Russian people, incapable of «diacrisis», «discerning spirits», obediently accepting the evil that has fallen on them, wordlessly pliable to the hellish hierarchies of post-schism Rus'. Why are they «dead»? Why are they «corpses»? Because the life of the human soul is precisely manifested in the fact that a person runs from evil to good and light despite external circumstances, in the fact that the soul recognizes «spiritual darkness» under the old vestments of matter and turns away from it. And if there is no refuge and nowhere to go, then the living soul rushes into nowhere, away, as long as away, away from narcissistic, smug dead darkness, even into death, even into torture, even into oblivion. Away. Empty and dead in Russia. And there is no one, although everywhere «people»... What kind of people— is now clear, Elder Euthymius explained this to us clearly and convincingly. «Icons of Satan, demonic bodies, but dead corpses»... People...

For a long time, runners have not been surprised by anything or anyone: neither wars, nor famine, nor the arbitrariness of the authorities, nor revolution, nor Soviet power, nor the destruction of churches,

nor reforms. New decrees for them are no more valuable than Romanov's «pashports» with a double-headed eagle – also, according to the runners, a symbol of the spiritual Antichrist.

The runners have their own papers and their own seals – they are given out by archangels, they only indicate the place in paradise and the terrible torture allotted in this world. Passports of high election and long martyrdom.

Everything is in you!

But runners have a saying that reflects the heroic, titanic greatness of the human spirit in the most terrible, darkest, most unbearable times. «Everything is in you!» This is how the mentors of the wandering agreement formulated the greatest truth of truly spiritual cultures, the heirs of the golden pre-Antichrist eras, in the Russian folk way.

Despite the ubiquitous heel of the spiritual Antichrist – «Everything is in you!». No matter how deep the claw of horror grabs you, the dark nets of this world and its minions – «All in you!» In the last breath of a creature starved to death, insignificant, useless to anyone, unknown to anyone, lost in the swamps and thickets of abandoned lands, this great truth of the soul shines – «All in you!»

This world, stitched by the arbitrariness of a black idiot, is just deceptive decay and a stupid trick – «Everything is in you!» There is no power over the spirit that is on the other side of the mind – «Everything is in you!»

The highest dignity of a spiritual being is able to establish itself beyond the highest hierarchies of hell, above the eternally unfinished Babylonian towers of the spiritual Antichrist, erected in the world and in the long-suffering native Russia – «All in you!»

Strange agreement – is not nihilism, not paroxysm of despair, not dualistic heresy, not avoiding battle with reality. This, on the contrary, is the highest extreme form of affirmation of the dignity of the living soul. From this «All in you!» and peace arises, a spiritual, free, affirming existence person occurs on the other side of everything predetermined by the arbitrariness of the lower elements that claim to be all-encompassing.

I don't care about those who believe in the truth of what is. Everything that is – just a small fraction of what it can (should!) be. This is a concentration dead end – your human story with its murky and unmeaningful, but dearly paid move. Your idols – lice. Your valuables – papier-mâché mice. Your Suffering – Autumn Fly Tugging. There is nothing. These are the last dreams of a cooling corpse. Spiritual Antichrist of television, world government, World Bank or mighty fat thighs of officialdom – charlatan deception. One runner weighs on the scales of reality heavier than a thousand industrialized countries. In him – everything is true, and by the great will of his spirit he calmly and sovereignly proves this.

For a full-fledged Russian person, awakening today from historical delirium, a great desert, mother desert, is opening up. There are no values that deserve to be truly protected. There are no shrines that deserve to be truly worshiped. The Spiritual Antichrist is everywhere – this is all that we inherited. He is outside, he is inside, he ate us, just as before he ate the stupid bodies of our progenitors to the point of worming, to the blood and arteries. We are born from dead parents, into a dead world. Our passports – the tricks of counterfeiters. Our Names – Evil Jokes. Our country – mirror of misunderstanding. And outside it it's even worse, nastier, scarier, emptier, meaner, rotter. There he established his throne of interest a long time ago, and came to us for some three centuries...

Everything is in us! We can – give birth, we will create, we will nurture, blowing up the purulent television precinct Babylon. Since everything is in us, it will be easy. If you thin out the flesh of illusions and the hustle and bustle of thoughts in runner obedience, it will be easier than easy.

«Satanic icons» teach us submission. «Don't perform!» instead of «Don't kill!» We know where the tail of the Malaxa comes from, we see the neatly filed horns of the preachers «submission». Everything is clear with you. Your hypnosis is no longer effective, treat the disabled, we will master everything without you.

«Demonic bodies» scare you with Cossack Omo whips and clubs – this is what you will get if you dare to defend an unobvious truth. Let's get it, let... But these harei are not in existence, they are dense, painful, scribbling pre-dawn ghosts. They have no roots, they were torn out of the garden bed where creatures ripen ahead of time and thrown here to protect false hierarchies and private property. Spit in their faces! – you are free. This land and everything on it is the property of the World Soul. Anyone who has realized that he is already dead has nothing to fear. «The end is nigh», as my Finnish friend, to whom this article is dedicated, wrote shortly before his death. «Nigh», but how free to breathe...

«Dead corpses» give us an example of their life path. It was a path in place. It's been a difficult journey for several centuries, and everything is in place. Cross them – these are not real citizens, not real parents, not real friends. Let them show you the passport with the seal of the Archangel Gabriel, then we will believe them. While their seals are sealed only with muddy police saliva, they are homeless to the spirit, they belong in the bullpen of the air worlds.

Everything is in you! – In you, Rus', in you, life, in you, God, in you, power, in you, sleep, in you, coffin.

We must recreate the holy Motherland from the depths of our souls, from the last wells of the mystery of the heart, extract it from under the lower tectonic layers of absolute horror.

The runners ran away. From the last limits they return back. For a long time they carried within themselves a great uprising, for a long time they accumulated scattered forces, exhausted by great will.

From hidden hermitages, from hungry wombs, from sick lepers of the larynx, from the last poverty shimmering on the brink of existence, Rus' returns. Rus' Begunskaya. Rus' is heroic. Spiritual, inner, free and bright Rus', the Rus' of Christ.

There is a bridle hanging in the thin, wiry yellow hand of the Old Believer (without papers or cash). This is for your black face, antichrist stepfather, big white worm, sweet-eyed smoke-eyed freak of the 1st, 2nd, 3rd and all the other channels. Channels of appearance and dreams, thoughts and laughter, disco jumps and present boredom.

A new truth of new generations. «Everything is in you!» And there is nothing, nothing, nothing outside of you... There is nothing.

Table of contents "Russian Thing"

Revival of the Kshatriyas (1998)

A.G. Dugin /Russian Thing / Web Archive

Table of Contents "Fundamentals of Geopolitics" Table of contents "Russian Thing" Table of contents "Philosophy of War"

A.G. Dugin

"Warrior's Day", 1998

"Fundamentals of geopolitics.", Arctogea, 2000

"Russian Thing", Arctogea, 2001

"Philosophy of War", Yauza, 2004

REVIVAL OF THE KSHATRIYAS

Three-part Indo-European device societies

Being a military man is not just a profession. This is more than a calling. The military must be born. Military – is a type, a kind of caste, possessing completely special psychological and ethical attitudes common to the armies of all times and peoples of the world. Hindus enroll all military personnel in a separate caste, which they call «Kshatriyas». Traditional Hindu society knows three main castes. These are – Brahmins (priests), Kshatriyas (military) and Vaishyas (producers and traders). According to the French researcher of ancient Indo-European societies, Georges Dumézil, the Hindu tradition has preserved to this day the picture that was present among all Indo-European peoples in ancient times. Moreover, Dumézil considers this three-part division of society and the corresponding hierarchization of deities into three categories to be the main distinguishing feature of the ancient Aryans.

Be that as it may, the Kshatriya warriors were considered one of the upper castes of traditional Indo-European society, and there is every reason to believe that this model greatly influenced the social structure of the Indo-European peoples even after most of them converted to Christianity.

Consequently, we should consider the warrior caste as one of the most important components of the state and social structure.

Caste of lords

On the one hand, the Kshatriya caste is traditionally considered second, below the Brahmin priestly caste. But such a hierarchy cannot be taken literally. The traditional view of the structure of the world prioritizes spiritual values, invisible worlds of principles, and metaphysical contemplation. This is the predominant area of the Brahmins. The priests are primarily occupied with the otherworldly, and they are above the Kshatriyas only in the sense that they require them to submit to their higher principles. And from the point of view of earthly affairs –especially the social structure –, the Kshatriyas are in the full sense of the word the first and main ones, forming a full-fledged and complete elite of traditional society. Warriors and the military aristocracy nominate from among themselves kings, kings, and leaders who, at the maximum stage of development of the state, become emperors. In other words, in the matter of life and state and social life, it was the soldiers who were the axial social component.

Hence the main functions of soldiers – protection of the state and people, exercise of judicial and administrative functions, etc. It was the warrior caste in Aryan society that was the backbone of social organization and nominated people from among themselves to occupy all key social positions.

If we look at the history of European peoples, including the history of the Slavs, we will see that almost the entire aristocracy, all the boyars and nobility came from military families. The princely squad gave the entire original aristocracy of Russia, and for many centuries the dominance of the warrior – caste in one form or another – remained unshakable.

The Orthodox world, where marriage is allowed for black clergy, knew the caste – or almost caste – principle for the clergy. Thus, the analogy with traditional Indo-European society here was complete.

But at the same time, there was a rather flexible system of interpenetration between the two upper castes. Often, for example, boyars joined the ranks of the white clergy, which made it possible to fully satisfy the spiritual needs of those «Kshatriyas» who preferred the otherworldly to the otherworldly.

In addition, through military service or monasticism, the path to the top of the social ladder was also open to individual representatives of the lower classes, who, with ardent religious feeling or courage on the battlefield, could prove their right to a higher social level, without questioning the very fact of justification and reasonableness of the class system.

But we are interested in the following here. – It was the warrior caste that gave the state-forming environment to Indo-European societies. And this fully applies to Russian history. The Russian state was created and approved by warriors, princes, squads, and caste of Russian Kshatriyas.

It was the soldiers –and not actors, not comedians, not analysts, not secretaries of regional committees – who created Rus' and Russian society. They didn't just preserve and protect it, – no, everything is much deeper, – they compiled it, tailored it, projected it and implemented it, they ruled it inseparably, led it, maintained it.

Therefore, the military issue today must be central to all social life, which means we must approach the problem of the Kshatriyas with special seriousness and attention. The solution to this issue is inextricably linked with the question of the future of our state, with the question of political power.

Under the banner of Great Desire

Hindus – with their spiritual realism and detailed knowledge of human psychology – describe the Kshatriya caste as an independent human type with special inclinations, special ethics, special nature, special rituals. The presentation of this would take entire volumes, so we will limit ourselves to the most important points.

Kshatriyas, warriors are the type that is best embodied in action «expansion», «expansion ». Brahmins and priests represent verticality and concentration. Kshatriya – horizontal and extension. The essence of kshatriya, warrior – strong-willed, extremely intense impulse, release of energy outward. It is no coincidence that Hindus call the symbolic goal of life kshatriya – «kamu», «desire». A masculine, aggressive, aggressive, forceful principle par excellence, the desire to maximize the limits of one's control, one's dominance, one's beginning. Warriors want to «totalize» themselves, extend their presence to the largest possible social and geographical space. «Desire» – the highest secret of a warrior, the bright fire of his will, the desire to pour out outward an excess of his inner life force gushing over the edge. The term Lev Gumilyov «passionarity» perfectly characterizes the type of kshatriya itself in its purest and most perfect form.

The warrior is distinguished by the positive, creative, expansive principle, excess of strength and energy. This solar light aggression in him is original. And only then, the second stage of implementation – and only in relation to what acts as an obstacle for the warrior – creation turns into destruction, destruction, death. This destructive side of warriors and war comes not from «desire», but from an obstacle to its implementation. In other words, death and destruction, which we inextricably associate with war, are in fact not the main, but a secondary, secondary element of the military archetype. The warrior wants to create and build. But reality is structured in such a way that someone or something always interferes with him, interferes, and becomes across the path. This «obstacle» is subject to destruction, whatever it may be – or a hostile state, either the inertia of the masses, or the intractability of the natural environment, or the indiscipline and high-handedness of the lower, irresponsible strata – workers, traders, simply various rabble. Here and only here the negative, negative side of the militant principle appears.

The creativity of kshatriya is embodied as in the highest form in the creation of the State, an ordering system that leads to a chaotic difference of private interests and aspirations for a single harmonious ensemble that embodies the system and order characteristic of the higher, invisible worlds of the spirit on this imperfect earth. According to the German philosopher Hans Blucher, «the state – is a purely male creation, it arose from the Mannerbund, ancient Aryan male warlike alliances». In state building, the highest moment of Kshatriya desire is embodied, this – the crown of military love.

The second side of desire – is more material, but is also inextricably linked with the Kshatriya archetype. It's about loving women. It is also an integral side of the warrior. Love and death. Murder and doom along with the hot fire of sensual attraction. Sometimes the intensity of love increases so much that its object is absolutized. Then we get something similar to medieval chivalry – the isolation of European Kshatriyas into a special organization, where Love for a beautiful Lady merges with esoteric doctrine, and the earthly woman completely retreats before the hot desire of the heavenly woman, the superwoman, Beatrice, Sophia, which is above all limits.

Two ethics

Traditional society differentiates ethics depending on the type. For the priestly caste, abstinence, asceticism, and complete abstraction from worldly affairs – are recommended, both in their creative and in their destructive form. To kill a person, to immerse yourself in socio-political processes, to wish for a woman for a priest – a terrible sin and a moral fall. For a warrior it's the other way around. If he is indecisive, lethargic, indifferent, weak-willed, indifferent, passive, non-temperamental, flabby, distracted from the hot flesh of existence, he is no good and only disgraces his class, his archetype, his

caste. A good kshatriya, of course, requires increased attention to the spiritual advice of the priests, loyalty to Tradition, humility before principles that he is not given to understand and which are the prerogative of contemplatives. But he should not copy or imitate the priests shouldn't be «too» contemplative, it goes against his caste ethics. It is better for a warrior to do it first and then think. Even if he does something wrong, caste ethics will completely justify him. Among the ancient Celts, the archetype of a warrior was the hero Cuchulainn. During the battle, he fell into such rage, – transforming into a formidable deity, his eyes came out of their sockets, his tongue fell out, his hair turned into a raised mane, – that he could easily interrupt all his own without understanding. In order to cool it, companions often displayed squads of naked girls and a series of barrels of ice water. Only such an unexpected shock spectacle and a series of cold baths brought the hero to his senses. caste ethics will fully justify him. Among the ancient Celts, the archetype of a warrior was the hero Cuchulainn. During the battle, he fell into such rage, – transforming into a formidable deity, his eyes came out of their sockets, his tongue fell out, his hair turned into a raised mane, – that he could easily interrupt all his own without understanding. In order to cool it, companions often displayed squads of naked girls and a series of barrels of ice water. Only such an unexpected shock spectacle and a series of cold baths brought the hero to his senses. caste ethics will fully justify him. Among the ancient Celts, the archetype of a warrior was the hero Cuchulainn. During the battle, he fell into such rage, – transforming into a formidable deity, his eyes came out of their sockets, his tongue fell out, his hair turned into a raised mane, – that he could easily interrupt all his own without understanding. In order to cool it, companions often displayed squads of naked girls and a series of barrels of ice water. Only such an unexpected shock spectacle and a series of cold baths brought the hero to his senses. companions often displayed squads of naked maidens and a series of ice water barrels. Only such an unexpected shock spectacle and a series of cold baths brought the hero to his senses. companions often displayed squads of naked maidens and a series of ice water barrels. Only such an unexpected shock spectacle and a series of cold baths brought the hero to his senses.

Also indicative is the plot from «Mahabharata», where the head of the main villain, – the leader of the Kauravas, – already being separated from the body, proclaims a hymn of loyalty to military ethics: «fight to the end and with maximum courage, prowess and power even for the most evil and unseemly thing». It is significant that after his death, this negative character, but a wonderful warrior, goes, according to the testimony of the Hindu epic, to heaven, to heaven!

This ethical flexibility did not disappear in the Christian world, where completely different criteria were applied to recognize princes, basileus and emperors, on the one hand, and monks and hermits, on the other, as saints. The emperors were required to perform outstanding services in protecting the Orthodox Empire and the Church, while personal – sometimes quite wild – offenses often turned a blind eye. This was not the attitude towards representatives of the clergy and monasticism; here the norms of personal behavior and loyalty to the ascetic path were a strict requirement. This should not be seen as

cynicism or hypocrisy, but precisely the spiritual, caste realism characteristic of any full-fledged traditional society.

Politics – the work of heroes

Another hallmark of kshatriya – love of risk. This is a special idealism of a warrior. He always prefers honors, fame, and self-affirmation to comfort and security. It is important for him not to possess and preserve, but to take risks, move, excite, put his and others' lives on a risky line, where the true spirit of freedom and honor blows. Military idealism – is special, its horizons are quite specific. He is not very interested in the radical spiritualism of pure ascetics; the warrior wants to see the fruits of his deeds as sublime but tangible. And in this case, the area of public service comes first - devotion to specific but large-scale forms – of the Church, state, nation, society. Kshatriya – is a political creature by definition. It is in politics, in matters of state power, that he can fully realize his archetypal aspirations. Both in peaceful life and in war, the Kshatriya is engaged in one thing – politics, defending the interests of «Polis», social reality. Only such a scale, far exceeding personal, private well-being, seems worthy and acceptable to a true warrior. For the sake of honors and glory, in order to rise to the level of the state, a true aristocratic warrior is ready to do anything. In certain (negative) cases, this leads to crime, intrigue and tyranny. But these are inevitable costs of the archetype. It is much worse when a warrior lacks Kshatriya ambition. In this case, he does not sin within the archetype, but commits a crime against his entire caste. A military man who prefers comfort and tranquility, cowardly, pacifist-minded, conformal and unfriendly, stuck to sinecure and a warm place much more dangerous is the repeller of her most sinister and vain upstart. «Desire» can lead to both good and evil. His absence immediately disqualifies the warrior, outlawing caste, which is much worse. It is better for such people to obviously go into the trade sector or production.

The patriotism of a warrior follows from the very structure of his class status. His homeland is the only reality large enough to realize caste ambitions. Therefore, service to the Motherland – is the minimum necessary level for the realization of desire. What lies below this, the true warrior considers himself unworthy.

Vaishya

It is necessary to say a few words about the third caste – the caste of workers and traders. In Hinduism – and more broadly, in traditional Indo-European societies – there was a completely friendly attitude towards it. All negative elements – scum of society – were concentrated in additional «castes» that

arose in later historical stages, when the homogeneity of ancient Aryan societies was disrupted. But representatives of these «podcast» classes – shudra, chandal, etc. – for a long time were not considered people at all, so it makes no sense to consider them.

The third caste – Vaishyas – are very similar to the Kshatriyas, warriors, but only the degree of their passionarity and the scale of their activities are significantly lower. Vaishyas – are as it were «diluted kshatriyas». Their activity is grounded, underestimated, their vanity and insolence are limited to a narrowly material sphere, the area of their male self-affirmation relates to the private sector and individual well-being. They – unlike the Brahmins – are completely immersed in the earthly, but unlike the Kshatriyas – in the small-scale aspects of the earthly. They are not able to rise to true politics, are not ready to risk their lives for the sake of glory and honor, and do not want to embark on a difficult path of fiery passion and expansion. They are prudent and homely. Thorough and reasonable. They are either artisans or traders. They prefer a measured and peaceful course of life, a home, a strong familyconservative lifestyle. Their needs are reasonable, their considerations are extremely specific. They lack imagination, adventure and risk. They are good soldiers and junior officers in case of military operations, and constitute subordinate units of the Kshatriyas. But in war they are more interested in prey than in fame. They are patriots, but for selfish, family, clan and rational reasons. They tend to conform and submit. However, they react painfully when the state overly interferes in their private sphere. family, clan and rational motives. They tend to conform and submit. However, they react painfully when the state overly interferes in their private sphere. family, clan and rational motives. They tend to conform and submit. However, they react painfully when the state overly interferes in their private sphere.

Vaishyas are a positive element, the basis of society, but they are pathologically unable to organize it themselves. They fatally lack the social scale and taste for true politics, let alone the metaphysical qualities of the priests.

Naturally, when Vaishyas begin to mind their own business and become involved in making radical fateful decisions, their preferences and choices invariably lead to disasters. And in order for ordinary people who have seized upon the management of society not to destroy everything in it, where the caste principle is denied, they have to resort to a system «of secret societies», which behind the scenes and with the help of special shadow technologies perform the function of an apparently absent elite. This is the purpose of Freemasonry in Western democratic regimes that outwardly deny the caste system. Swords, titles, mythology of the Templars, Rosicrucians, Trouvers and Crusades, as well as participation in all significant political intrigues – makes an artificial double of the warrior caste out of Masonic lodges,so the secular and «democratic» façade of the political system does not change anything in the surprisingly stable mechanisms of political power that have remained essentially unchanged since ancient times.

Vaishyas are not capable of generalization, their horizon is invariably local, they think only about themselves, about their family, about their kind. Everything else is secondary for them. Therefore, their choice, even if they turn to it for the sake of formality, does not matter to the real authorities. Political irresponsibility of the average person – a fact that does not require much evidence.

Caste metamorphosis of the Soviet army

Everything we said about castes is true, first of all, at the archetype level. This does not mean that real life has nothing to do with this at all. No, the archetypal is the real, but the real in its purest form, when looking at a large layer of life, history, and society at the same time. The archetype becomes apparent only if we are distracted from the ephemerality of specific details, dismembered situations, individual examples isolated from the context of the notorious «atomic facts». But the sphere of the concrete is a mirage that only obscures the truth. The state – is not some abstract, ideal, no, concrete, historically fixed, from which the social form in which we all live today was consistently and continuously formed – was created by the military, controlled by the military, updated by the military, missed by the military, it was recaptured by the military again. The army is not just one of the attributes of the state, it is the essence of the state. Therefore, the question of the Kshatriya caste has not historical or abstractly philosophical, but the most pressing significance. Considering the above regarding the archetype, we can now take a quick look at what is happening to our army today and what its role is in modern Russian reality.

Firstly, let us pay attention to the fact that attempts are constantly being resumed to introduce the figure of some military – «general» – into big politics. And every time this idea is welcomed with approval, almost delight, by a significant part of the population. Moreover, quite often a real figure, his qualities, her views, her merits are not decisive. They vote for the uniform. This testifies to a vague unconscious memory, a guess from the people about the true social role of the military. This is – a symptom of the Kshatriyas, and this fact is clearly positive, since it indicates that people are finally gradually beginning to realize the catastrophic nature of the current post-nomenklatura, civilian, bureaucratic, absolute decayed and extremely irresponsible government, and turn to forgotten archetypes, to how it was «during it».

But on the other hand, there is a deep, tragically obvious degeneration of the military themselves, which over the years «detente» and perestroika seem to have finally been reformed into a new type – of clerks, bourgeois, civilian, logistics, pacifist campaign. Our military has gone off track and mastered the skills,

behavior strategy and habits that distinguish civilian officials. The most important Kshatriya quality has been lost – the will to expand, the passionate impulse of desire, masculine, aggressive, militant erotica.

Normal warriors would under no circumstances be able to calmly accept such a rapid reduction in national territories.

Normal warriors would not, at a critical moment of state liquidation, obediently follow random and temporary characters who, by a fatal coincidence, received access to the highest positions in society.

Normal warriors would demonstrate in the situation of recent years more than one military mutiny, and in the most extreme case – a chain reaction of mass suicides. Moreover, suicides for exclusively Kshatriya reasons – the death of a great empire, national betrayal of power, the collapse of the defense system.

What do we really have? If the military expresses dissatisfaction and even decides to go on hunger strikes (and very rarely commit suicide), it is solely for everyday reasons –there is no salary, wives are not happy, there are problems with housing. And at the same time, everyone generally accepts the slogan imposed by geopolitical liquidators – «the army is beyond politics». In other words, those who should logically be most involved in politics, who are professionally and by nature called upon to operate with large-scale geopolitically and social realities, those who created our state and ensured its functioning for a millennium, suddenly, at the cry of demagogues who came from nowhere, are content with the role of paid hirelings without the right to vote and complicity in the fate of the state. Now we are not talking about who benefited from raising the issue in this way —«the army outside of politics». This is —a special story. The question is, how could a normal warrior, a full-fledged man, a kshatriya agree with such a socially humiliating thesis?

Castration of the army, castration of the masculine principle among our soldiers – this is a terrible diagnosis of the current situation. This castration is a consequence of the position of the army in the late Soviet era, when it was entirely subordinate to the party nomenklatura. It is there that in the psychology and skills of the Brezhnev generals one should look for the main origins of the caste degeneration of the Soviet Army, the beginning of a disgusting, in the case of the military, love «for dachas», «comfort», «providing for families», and finally, for «pacifism», which, oddly enough, is developed by the modern Russian army leadership. In other words, the Communist Party at some point took over «Kshatriya» functions, the role of the masculine principle in Soviet society, and the military was left to be content

with only the role «of the third caste». This is how the monstrous process of caste mutation was carried out.

The Soviet generals were lobotomized by the party nomenklatura. But we are talking about a very specific group of military personnel. This cannot affect the Kshatriya archetype itself. Therefore, people who join the army today or joined it a little earlier are theoretically free from the hypnotic complexes of the older generation. In this case, the military archetype may well take its toll, even despite the treatment of the humiliating and corrupting style that our army inherited from the previous period

New Russian Kshatriyas

The task of the Russian army is to restore normal proportions in the military type itself. This means that we must return to the full-fledged model of the Kshatriya, warrior, military aristocrat, as he was in the traditional Indo-European civilization, as he was in Rus'.

The main characteristic of the military should again be male, aggressive expansion. Expansion into politics, into the social sphere, into the ideology of the state, into the field of decision-making and planning. A normal military man must be deeply involved in ideology and geopolitics. He will not just hire, he is responsible for the state and the nation. Therefore, he is obliged to understand what is happening to the state and nation, and actively participate in planning their destinies.

Further, the military must be placed fundamentally above the economic sphere - completely freed from humiliating material dependence on representatives of the third caste. A military career –by definition – does not imply any special material benefits, but a decent minimum must be ensured, even if this requires shaking other social groups that are less important for the defense capability of the state. In general, military control should be established over the country's financial system, since it is they –and not stockbrokers or bankers – who manage the security of the State.

The military must sharply raise its caste level. They must be the paladins of desire, and the male culture of sublime eroticism must become the norm of army officer life. Balas and cult romantic adventures are just as necessary for the Kshatriyas as military campaigns.

Revolt of Eros (1994)

A.G. Dugin /Conservative Revolution / Elements / Web Archive

Table of contents "Conservative Revolution" – Table of contents "Russian Thing" – "Elements" № 6

A. Dugin

Conservative revolution, M., 1994 | Russian Thing, M.,2001 | "Elements" № 6

REBELLION OF EROS

Erotica in the profane and sacred worlds

Great Dyad

A-MOR

Eschatological erotica

The Last Revolt of the Loving

Erotica in profanity and the sacred worlds

A profane approach to understanding the centrality of the erotic factor the fact is that the very possibility of such an understanding is obviously excluded. From the point of view of laymen, sexuality dominates a person as a manifestation his animal, bodily nature, as an expression of a deep instinct for pleasure. The search for pleasure, the will to enjoy are the main characteristics of human pleasure beings as it is understood by the liberal atheist ideology of the Enlightenment, the influenced in one area or another the entire modern way of thinking. Others in words, profane people see in sex itself the ultimate explanation "human fact". This logic found its conclusion precisely in psychoanalysis, but interestingly what else in ancient eras is every surge of skepticism and profanism very quickly led to similar conclusions from thinkers belonging to other cultures and to civilizations. However, our era is different in that it has this "sexocentrism" it became the dominant cultural phenomenon, whereas before everything remained at the level of more or less marginal trends.

If laymen see in erotica the last explanation of a person (not in need of further decipherment), then the people of Tradition honor it symbol, mystery, special knowledge, comprehend, decipher and realize which — task of every human being. In Tradition, sex was ritual an action in which the very basis of reality was manifested. I saw the tradition erotica reflects a deep ontological doctrine, and precisely as a doctrine people of sacred civilization perceived it as a Teaching, as a Revelation a secret impulse that

through the centuries turned the fiery energy of a man to to the woman and provoked the woman's agonizing expectation of a man. In Tradition eroticism is central not because it dominates a person, but on the contrary he dominates a person because he is connected with a secret central foundation reality itself sending news to man about his nature precisely through sex. Thus, from a sacred perspective, we are not talking about a technical one the side of erotica, but about its ontology, about understanding its meaning.

Sex – symbol. He needs an explanation. It is necessary to understand what exactly does it symbolize and what does it actually tell about?

GREAT DYAD

The first phrase of the Old Testament, Genesis 1.1, is: "Created in the beginning God is heaven and earth". In other words, Creation began precisely with the creation of the Dyad Pairs, Two, not one, and not many. And only further, leaving this one First Pair, the creation of all other modalities of the Universe begins which, with logical inevitability, now bear the imprint of the original duality. Above the earth are two luminaries, two times of day (day and night), the Paradise tree of Knowledge also has two fruits (good and evil) and, finally man is created in the form of two sexes – "man and woman He created them".

Adam and Eve continue the path of duality, first eating the fruits the Forbidden Tree, then inflamed with carnal passion, then giving birth to the first a couple of children, Cain and Abel, who bring an archetype to human history murders and deaths. But the logic of Holy Scripture clearly shows that all dyads originate precisely in the first act of the Creator who created the basis of the world is from two "halves", from two parts, from two "genders", whose the highest archetype is the Earth-Sky pair.

In the Chinese tradition, the fundamental dualism of being is embodied in the synthetic symbol of Yin-Yang. This tradition is based precisely on bringing together the entire set things to this pair of masculine and feminine principles, understood ontologically and universally.

The Pervodiad in Hinduism is defined by the terms Purusha-Prakriti, which performs similar cosmogonic functions.

In principle, no arbitrariness in the room at the origins of Being There is no dyad. The one cannot manifest itself without first dividing into two components since the phenomenon initially presupposes a division into who is and that,

who he is. Moreover, the one who is is certainly more important than that who he is, or, in other terms, the one

who is, – active (Heaven, masculine), is who he is, – passive (Earth, feminine). It follows that “gender” is the root and necessary condition of every Manifestation, every Creation, any manifestation. And vice versa, everything manifested has its source in the Dyad.

Gender given to man as an inner magnetic attraction, as permanent anxiety, as a non-drying exciting impulse, is associated with thus, with the principle of Manifestation, Phenomena, and therefore with fundamental ones fundamentals of ontology. The problem “of sex”, “of gender” is a metaphysical problem and the spiritual, and therefore its solution and even its production, must cover the essential side of reality. In a spiral of meaning, sacred the understanding of eroticism elevates it to primordial archetypes that model reality in the deepest, root aspects.

In ordinary and everyday experience, in its organic and “natural” desire the human being participates in the strange mystery of Creation, in the primordial drama of the emergence of the Dyad, where the Heaven of the Spirit appeared with amazement collides with the Earth of Matter as something other than itself, a the black Earth itself looks with enthusiastic horror at the absolute blueness cold celestial sphere. Man and Woman, split and separated by at the behest of a mysterious decree, every moment, wishing for each other, is revived ontological relations of the primordial, prehuman, metaphysical a world on which the seal of the Creator is still so noticeable.

A-MOR

“Happy love has no history”, – wrote in his book “Love and the West” French intellectual Denis de Rougemont. In this study, de Rougemont, using the example of the archetypal myth of Tristan and Isolde, shows that the purest paradigms of the love epic or the myth of love with necessity based on the idea of unhappy love. Eroticism reaches its highest tension it is in tragedy, in separation, in the doom “of halves” to remain far from each other. De Rougemont gives that fragment of the narrative as an illustration about Tristan and Isolde, where, after living with each other for 3 years in the forest, they decide break up – Isolde returns to King Mark, and Tristan goes to the distant ones countries. They break up consciously, continuing to love each other so that meet on the other side of death. Why this is, at first glance, absurd solution for those who can't live without each other?

This plot reveals the secret background of sacred sex, which fundamentally cannot be satisfied with a temporary and fragmentary merger two sexes, but insists on “ethernization”, on the absolutization of marriage, which it must be carried out in such a way that the intercourse of lovers is not interrupted for a moment periods of separation. However, in the earthly world such a “permanent marriage” is impossible it contradicts not only the physiological properties of the human body but also to the very structure of the Universe, where pairs reign – life-death, day-night, top-bottom, etc. Earthly love is doomed to collapse. She is initially dramatic. From the very first awakening of the feeling, she is under the laws of the Great Dyads rotating secondary cosmic pairs with inexorable fatality.

Erotica carries with it an inescapable metaphysical tragedy. The lovers strive they want to do something that lies on the other side of the possibilities of the world reverse the inexorable logic of the Law, begun with the first words “of the Bible” – “At the beginning god created the heavens and the earth”. Naturally, the impossible is impossible, but it is he cannot force those who love not to love, and those who want to not wish for each other. The irreducible drama of love, the great tension of sex, exists as a secret will to

an alternative device of reality, in which “at the beginning” it should to be something other than the Great Dyad.

In the Middle Ages, troubadours and minnesingers deciphered esoterically the word “AMOR”, “Love”, as “A-MORS”, that is, as “Non-death”, “immortality”. This was by no means a poetic metaphor – there were courtly poems and rituals encrypted doctrines of a special religious Gnostic persuasion, in which love was understood as an effective and very specific method of achievement genuine “immortality”. In these Gnostic circles, the Creation of the world was considered not something positive, but rather a catastrophe that destroyed completeness, a pleroma divine pre-created harmony. Death was, according to these circles not by the end of Creation, but by its original essence, since all separation – be it heaven and earth or souls and bodies – is already the destruction of Unity, Uniqueness. Love in this religious context was understood as residual ontological nostalgia for the realto the good created world, and therefore as the most valuable metaphysical quality, it was placed in a central place the entire doctrine. Thanks to erotica, a person can realize all the fatalities Pervodias, through the exaltation of doomed love, he is able to look into areas beyond the control of Death.

“Vive Dieu Saint-Amour” (“Long live God the Holy Love”) – is there was a cry from the Templars. On one phrase of the Apostle John from “New Testament” — “God is love” – a whole special theology was founded as an expression extreme Christian pathos, as extreme and uncompromising burning with the Spirit of the Epistles of St. Paul the Apostle. When St. Paul the Apostle said the phrase that “there is neither male nor female”, he meant exactly this a transcendent, uncreated and supercreated world, where paradoxically all Old Testament cosmogony, all fatal norms of reality, are abolished arranged

according to the laws of duality. In principle, he himself is unequivocal he said: "the legitimate canopy has come" – i.e. "creation has been overcome", overcome the incarnation of the uncreated Son who defeated Death and who is Love.

The Gospel itself says: "heaven and earth will pass away, my words will remain forever". So are the tragic lovers Tristan and Isolde, symbols of the male Heaven and the female Earth, "they passed away", "died", "perished", but their Love is like that The Word of God remains forever, on the other side of death.

"Heaven and earth will pass away" – this phrase refers us to eschatology, science, dealing with the problem of the End Times, the End of the World. If the Dyad gave birth unhappy love, making this love unhappy precisely at its own expense dual nature, was created as a couple "heaven and earth", then there will be no whether death "of heaven and earth" is the moment in which the Great Desire has a chance to finally come true in full? Isn't death the way to Immortality?

Eschatological erotica

The dream of the Fairytale Prince and the Beautiful Lady does not have a historical one or age-related localization, they – are not just a product of the romantic Middle Ages or the infantile fantasies of teenagers. The oldest, deepest come to life in them archetypes that have an independent existence, independent of the specific an individual. Waiting for the Fairytale Prince – any eternal inner drama a full-fledged woman. The search for the Beautiful Lady secretly orients life impulses of any genuine man. This reveals the vertical vector of erotica. The sacred background "of gender" reveals itself in this.

Christian tradition places marriage symbolism at the center. The marriage sacrament of the Lamb with the brides of human souls serves as the basis for the erotic directions of religious realization of believers. This sacrament is happening at the Midnight point, at the moment the sun reaches its lowest position under the horizon. In the theological interpretation, the Great Marriage of the Lamb will be fulfilled at the End of Time, at the moment of the Last Judgment.

Christianity – is an eschatological religion. Its meaning and specialness her message is that she announces the imminent End of the World, the prototype of which already realized in the First Coming of Jesus Christ. From now on impossible within the framework of the Law, it becomes possible by the power of Grace, but still a sacrament Grace is forced to remain hidden for some time before they pass the tests of the Antichrist, and nothing more

after completion “of apostasy”, apostasy, the fullness of Grace will reveal himself in the full world. The promise made to the few will then become apparent for everyone, and the potential transformation of the world will turn into the only one reality. It is no coincidence that the end of the World coincides with the implementation of the Marriage Evenings. As long as there is peace, as long as it is dominated by the law of separation and Dyad, love remains a hopeless tragedy, a hellish torment of creatures looking for their own true Beloved. Creation and Love are incompatible. Or Creation, or Love. Here is the deepest revolutionary meaning of the Christian tradition christian revelation, revelations of Love.

Dynamics of radical eroticism that reveals thirst at its source The impossible, sooner or later, in the madness of tirelessness, leads to this that the obstacle in the form of fatal reality ceases to be considered as something eternal, enduring, irresistible. If the world kills Love, suppresses, humiliates and spreads it out, then it is quite natural that Love will sooner or later he will answer him in kind and... will kill the world.

In the lore of the Celts there is a plot quoted by Fulcanelli: brave the Celts boasted that they were not afraid of anything except that the sky would fall on their heads. In other words, the world will stand firm until it happens something opposite to what is discussed in the first paragraph of the Book of Genesis: “V in the beginning God created the heavens and the earth”. At the end of the world, these two will cease to exist two. Heaven and earth will close in an indissoluble embrace, dying as “old heaven” and “old earth”, but resurrected in the spiritual world of transcendental Marriage. The painful, insatiable, unhappy love of the Earth for Heaven, and Heaven for Earth which these ancient principles have been burning towards each other for so long cycles, one day the spell of the original order will break, and they will merge into the passionate ones hugs.

The world will end.

Love will begin.

Judging by the signs of the times today, even the brave Celts have every reason for fear. And all loving – grounds for unthinkable, incredible hope, hopes for the imminent accomplishment of the Impossible.

The last uprising loving

Moralism always and in all cases carries with it an inevitable lie, hidden vice. This is explained by the fact that he insists on endurance and irreducibility couples “good-evil”, while forgetting that it is the taste of knowledge that is hopeless the couple was the cause of the Fall of Adam. Tree of the knowledge of good and evil, the highest authority of moralists of all types and kinds, of all religions and cultures — this is the general headquarters for the fight against Love and Life. Tree of Life — one, there are no divisions in it. Its tenacious roots go back to the depths of underground instincts but its shining crown is involved in the mysteries of Heaven.

Love — is one and indivisible. There are no positive or negative aspects to it. The only sin in it is considered to be coolness, lethargy, and exchange total fanatical ecstasy on small emotions — as in libertinage, so it is in asceticism. Sin — is the absence of Love. When eros is silent, he speaks the insidious death of Dyad, posing as objective truth, as just order, for the best, most intelligent structure of the world.

Figure of Mary Magdalene — archetype of how excessive is horizontal eroticism leads to the highest Love. Exhausting from unquenchable thirst, truly lovers experience their journey as a consciously chosen hell. But it's the vastness pain teaches them to distinguish between the luxurious hidden under the deceptive guises of poverty The truth is transcendent from the corpse smell of matter veiled with sophistication togami of the high priests.

In eroticism, nudity is a necessary condition. Not just nudity bodies, but, first of all, the nudity of souls. Eros hates the lies of colorful clothes he demands all the truth, the revelation of the entire ontological volume hiding behind the deceptive world of phenomena. Ritual nudity of saints — is spiritual projection of the nudity of two lovers. Angels also do not have clothes — their only one the covering is the Light of Being.

Профанизация эротики, секса — это не только отклонение фундаментального желания от вертикальной сферы, это еще и выхолащивание самого эротического импульса. Превращая эротику в товар, моду, социальную мотивацию и т.д. профаны убивают ее сущность. Отсюда все возрастающая роль “ментальной и визуальной эротики” в современной цивилизации — утраченное качество люди пытаются восполнить количеством, вариациями, отменой табу. Но все это никак не может воспрепятствовать смерти Любви — ее становится все меньше и меньше; даже чувственный жар превращается в равное теплое тление, а плотский порыв заменяется на привычную усредненную эротическую интоксикацию. Сексуальная революция была всплеском отчаяния. После нее пришла устойчивая мода на асексуальность. Вырождению эротике в современном мире странно радуются моралисты: еще бы, Love — their main enemy since the First

Creation —discredited, involved in entropy, profane and doomed to grotesque weakness. IN THE in the fight against “animal” man, moralists successfully created a machine gun “a boiled coffin”, homo rationalis, a car devoid of secret fire. Extreme cynicism – call this degeneration a triumph of Christian ethics (as sometimes this is done by Protestants, champions of pseudo-Christian moralizing).

The eternal opponents of Eros today have every reason to rejoice. Templars and the Gnostics of Love have long been defeated. The Holy Grail is successfully lost. God is Love reliably forgotten. The sacred is banished to the periphery of civilization, to “the despicable” Third world. Earth and Heaven have apparently lost their magical sense of friend to a friend who has excited the Universe for so many millennia. – The sky is closed in its self-sufficient azure, the Earth is carried away by the decay of its black humus. Sex has been transferred to the electronic field, and no one talks about God at all remembers. O “Fidele d'Amore” rickety professors grunt sullenly cynical materialist students from fake university departments.

The Tree of Life has been uprooted, and its crown, having fallen, lies beyond the horizon —so high was his heavenly trunk.

But in mystery and despair, in the depths of the urban catacombs, among an uprising, an uprising is brewing of the disgusting decay of people, things and mechanisms loving. An inaudible voice speaks through them, isolated and unknown still yearning heavens and the passionate loneliness of the earth. They are faithful to the mystery nudity —nudity of body, spirit, being. They long for the Supper of the Lamb as they longed for the first, true Christians, and not the Pharisaic rabble that is today called by this name, – “Laodicean Cathedral of the Warm”, rejected not only the piercing light of heaven, but also the fiery torment of hell.

We know: the world will end soon. It will end because we love, because what we are because we are preparing the Last Revolution. We know: “sky and the earth will pass away, but His words will not pass away”. We are finishing the ancient tunnel under the cursed tree of Knowledge. The Universe will collapse with him, but the Tree of Life again, as a pillar of light, it will stand in the middle of the void, surrounded by shining walls New Jerusalem, Jerusalem of Eternal Love.

Article written in 1993, first published in j-le «Elements» №6

Table of contents "Conservative Revolution" – Table of contents "Russian Thing" – "Elements" № 6

Revolutionary conservatism: eternal relevance (1999)

A.G. Dugin /Invasion / Russian Thing / Web Archive

Table of Contents "Invasion" Table of contents "Russian Thing"

A.G. Dugin

"Invasion", №17, 1999

"Russian Thing", Arctogea, 2001

REVOLUTIONARY CONSERVATISM: ETERNAL RELEVANCE

Traditional conservatism: failure, elevated to valor

All conservatives have a tragic trait – they are sure to lose. In an effort to resist the new, which is regarded (most often very rightly) as negative, apostate, almost treacherous in relation to centuries-old traditions and foundations, they are doomed to lose all battles over and over again, since time itself is obviously on the other side barricades. It seems that the position of traditionalist conservatives – is, after all, only a tragic and very aesthetically attractive pose, a kind of bright, but obviously doomed gesture. Moreover, the persistence of conservatives in adherence to the old in a certain sense plays into the hands of their opponents, progressives, modernists of all types and colors: after all, identifying their camp with pure resistance, with inertia, with reaction («reaction», in Latin, literally, «reaction»), conservatives give a free hand to all those who propose an innovative project, regardless of what the project actually is.

By definition, conservatives hinder any innovations, any new products. They oppose the modernist project not with their own plan, but with the complete absence of one. The essence of the Conservatives' position boils down to leaving everything as it was, as it is. This, naturally, greatly facilitates the task of those who want to change everything. After all, the huge social stratum represented by conservatives is taken out of the equation when discussing or implementing new programs, and deliberately refuses to put forward its own project, which would seriously increase competition and allow us to take a closer look at the substantive side of what modernists propose.

The circumstance of the fatal doom of traditional conservatism, its unintentional and unconscious playing along with the progressive camp, has long been noticed by the most insightful conservative thinkers who tried to comprehend the reason for their constant failures. Starting with Louis de Bonald,

Joseph de Maistre, Donoso Cortes and Russian Slavophiles, conservatives began to wonder how much they themselves were to blame for their own historical failures and for the fatal victory of the revolutionary camp opposite them, embodying that action, the contradiction of which, the reaction to which is, in fact, the emergence of a conservative front. Thus was born the first outlines of a special version of conservatism, which were collectively called Slavophile Samarin «revolutionary conservatism». At first it was about that the conservative camp should be more radical in its actions, anticipate the speeches of «nihilists» and «subverters of the foundations», adopt from them radicalism and audacity in realizing their goals, the Machiavellianism of subversive technologies. In the 20s, this most radical direction in the conservative camp became isolated and began to be called «Conservative Revolution», applying the term Russian Slavophile to itself through Thomas Mann. In Germany, the movement was called «Conservative Revolution», in the Russian environment it was known as «Eurasianism». In the 20s, this most radical direction in the conservative camp became isolated and began to be called «Conservative Revolution», applying the term Russian Slavophile to itself through Thomas Mann. In Germany, the movement was called «Conservative Revolution», in the Russian environment it was known as «Eurasianism». In the 20s, this most radical direction in the conservative camp became isolated and began to be called «Conservative Revolution», applying the term Russian Slavophile to itself through Thomas Mann. In Germany, the movement was called «Conservative Revolution», in the Russian environment it was known as «Eurasianism».

Paradoxes of the Conservative Revolution

The Conservative Revolution as an independent pole of conservatism manifested itself more clearly and on a larger scale in Germany. It was there that a whole galaxy of planetary-level thinkers developed – Oswald Spengler, Karl Schmitt, Ernst Junger, Friedrich Georg Junger, Ernst von Salomon, Martin Heidegger, Arthur Müller van den Broek, Ernst Nikisch, etc., who developed the foundations of the Conservative Revolution as an independent worldview, very far from the usual models of ordinary conservatism. The essence of this colossal revision was to completely revise the traditional scheme of confrontation between «promoters of change» and «opponents of change», the scheme that in the last three centuries has steadily shaped «the right» (=«conservatives») and «the left» (=«progressives»). Conservative revolutionaries proposed to approach this problem completely differently. Change is inevitable, they believed. Revolutions have organic causes and are not limited to the banal «myth of conspiracy». The social movement is historically predetermined and impossible to resist. Consequently, we should be talking not just about «conservatism», but about a special «conservative project», about specific political, social, cultural and economic dynamics, about progress and modernization, but only the structure of this trend should be different than in too general schemes of ordinary «left», ordinary «progressives», who –like conservatives, but with the opposite sign – often support change for the sake of change itself movement for the sake of movement, revolution for the sake of revolution. The social movement is historically predetermined and impossible to resist. Consequently, we should be talking not just about «conservatism», but about a special «conservative project», about specific political,

social, cultural and economic dynamics, about progress and modernization, but only the structure of this trend should be different than in too general schemes of ordinary «left», ordinary «progressives», who – like conservatives, but with the opposite sign – often support change for the sake of change itself movement for the sake of movement, revolution for the sake of revolution. The social movement is historically predetermined and impossible to resist. Consequently, we should be talking not just about «conservatism», but about a special «conservative project», about specific political, social, cultural and economic dynamics, about progress and modernization, but only the structure of this trend should be different than in too general schemes of ordinary «left», ordinary «progressives», who – like conservatives, but with the opposite sign – often support change for the sake of change itself movement for the sake of movement, revolution for the sake of revolution. but the structure of this trend should be different than in the too general schemes of ordinary «left», ordinary «progressives», who – like conservatives, but with the opposite sign – quite often support change for the sake of change itself, movement for the sake of movement, revolution for the sake of revolution. but the structure of this trend should be different than in the too general schemes of ordinary «left», ordinary «progressives», who – like conservatives, but with the opposite sign – quite often support change for the sake of change itself, movement for the sake of movement, revolution for the sake of revolution.

«Revolutions should not be prevented and suppressed, but led and subordinated to one's will», – wrote the most aphoristic conservative revolutionary Arthur Müller van den Broek, founder of the movement. Modernist projects must be differentiated, systematized, and hierarchized. Only purely «nihilistic» elements should be discarded, only resentment, about which F. Nietzsche and M. Scheler wrote, i.e. unmeaningful, blind anger towards creative hierarchies and value systems of culture and society. Revolutionary projects must be placed in historical contexts, and their organic components must be welcomed and encouraged, – at least adopted. Nietzsche's thesis «push what falls» must be borrowed not only by destroyers, but also by creators: after all, it is collapsing a dilapidated building threatens to bury under the rubble the most valuable – highest idea, fiery form, for the sake of which all creation is carried out. The walls of a rotten temple, having collapsed, can destroy the altar. The main forces must be thrown into saving the most sacred, the most essential, the most central, and if such salvation requires a serious revision of the external, the abandonment of «old furs» –, it is necessary to do this too.

As the conservative revolutionaries themselves became increasingly distant from the general conservative environment, they also became closer to some forces in the progressive «left» camp. Having identified a revolutionary element in themselves, they easily discovered, on the contrary, a conservative element among radical revolutionaries. Thus, it gradually became clear that many convinced progressives in the existing system, in the «old order», did not like not essential, but secondary features – the spirit of bureaucracy, alienation, stagnation. It turns out that many were not satisfied «with the old order» not because it was «order», but because it was «old». Consequently, they had no objections to «the new order».

Thus arose an amazing political movement «neither left nor right», «national Bolsheviks» or supporters of «the third way», where representatives of the camps, who traditionally occupied opposite places in the political spectrum, united on a common front.

This trend has not acquired a complete political formalization due to certain historical circumstances. But in the purely theoretical sphere – and this is the most important thing –, surprisingly capacious, fresh, paradoxical and precise formulas, recipes, concepts were found that carry enormous ideological potential. Even a stripped-down, compromise and parody model, a scalquiro bath from the «conservative revolution», was enough for certain political forces to come to power in Italy and Germany. And the pragmatic use of National Bolshevik structures by communist leaders in Russia provided them with political power and ideological control for almost a hundred years on half the planet. Moreover, even completely diluted and vague models «of the third way», grafted onto liberal regimes (as was the case with Roosevelt's New Deal) they had a huge positive effect.

A hopeless dispute that destroyed the Last Empire

Today our Motherland is in a severe crisis. A liberal, Atlanticist revolution took place, the Soviet regime («old order») irrevocably collapsed, no matter what today's conservatives say, whose roles – paradoxically – are yesterday's «revolutionaries», «leftists», «progressives», «communists». And again – as always in history – «supporters of change» despite the resistance «of opponents of change» won. Of course, many of them – the most sincere – themselves are not happy about such «victory», to which a great state, a powerful economy, a developed social sector, and a superficial but extensive culture were sacrificed. Despite the fact that the worst fears of the conservatives were justified, a fatal «perestroika» was objectively inevitable. By the 80s, the Soviet order had become «the old order» in every sense and at all levels. He lost momentum, he lost his inner life, he became decrepit and withered spiritually. The great project of the Bolsheviks was grandiosely realized, but this embodiment reached natural limits. What was needed was a new wave, a new revolutionary shake-up, a new breakthrough. Fresh blood, passionate outburst, mobilization, effort, shock.

But with fatal doom, the perestroika discussion revolved only around whether to be «new» or «old», choose «move forward» or «move backward». Moreover, without any serious reason, both camps were convinced that «forward» meant «to the Western market model», and backward – to «state socialism and Brezhnevism». The conservatives (still had every opportunity for this) did not put forward their own special conservative-revolutionary project, and the progressives (reformers) did not clearly explain theirs.

As usual in such cases, everyone lost. What was doomed to fall fell. But the resulting void was filled not by new builders, carriers «of a new order», but by hordes of worms, which undermined the foundations of the previous structure.

And although today the absurdity of the past perestroika polemics between «reformers» and «conservatives» is obvious to many, proper conclusions are very far away. This, by the way, is precisely evidenced by the fantastic popularity «of conspiracy theories» in both political poles of modern Russian society. Patriots are convinced that «the conspirators», «the liberals» are responsible for everything; they see the fruits of sabotage «red-brown» in everything. Appeals to myth – is the simplest operation if objective analysis threatens to destroy an a priori accepted, insufficiently reflected and critically unmeaning hypothesis taken for granted.

Objective: to become the head of reforms

Russia today only needs a Conservative Revolution. On the other side of the left and right, modernists and conservatives, progressives and guardians. We must not contrast the project and its absence, development and stagnation, but take a close look at what exactly some propose as progress and what exactly others demand to be preserved. It's time for differentiation. Vile cliches and banal explanations of everything and everyone «conspiracy theory» must be discarded and overcome. The reality is much more complex than vulgar schemes.

Is the future only market-based? Does openness of society mean only openness towards the West? Is material progress the only one worthy of copying and adaptation?—So we «the reformers» must ask. Not only ask, but also put forward your own alternative futurological project—concept «of Eurasian modernism», perhaps even «of Eurasian postmodernism», which will include economic doctrines alternative to liberalism (and not necessarily exclusively Marxism), an appeal to the gigantic layer of ancient cultures of the East, strategies multidimensional progress, «harmonious human development», and not just the technosphere and information field. Was everything ideal in Soviet society? And didn't Romanov's Russia (even earlier) nurture its gravediggers itself? Didn't the ideological terror of Marxists and cultural isolation themselves give rise to nihilism and lead to the abandonment of one's own social and cultural identity? – We will ask such questions «to conservatives» (and «to reds» and «to whites»). We will not only set, but also put forward our Eurasian concept of Russian history, where the bright milestones will be the Indo-European heritage, Byzantineism, the Muscovite kingdom, Grozny, Avvakum, the populists, «Scythianism» and the National Bolsheviks, and the negative ones – Uniatism (Greek and Little Russian), Nikonianism, «Europeanism», Romanovism, «personnel», bureaucratic, doctrinaire,

materialist Sovietism. «scythianism» and national Bolsheviks, and negative – Uniatism (Greek and Little Russian), Nikonianism, «Europeanism», Romanovism, «personnel», bureaucratic, doctrinaire, materialist Sovietism. «scythianism» and national Bolsheviks, and negative – Uniatism (Greek and Little Russian), Nikonianism, «Europeanism», Romanovism, «personnel», bureaucratic, doctrinaire, materialist Sovietism.

The movement for radical changes should be led by zealots of holy antiquity – not supporters of the disgusting yesterday, which was not much better than the hateful today, but bearers of the great memory of the golden age, of the Holy Kingdom, of the ideal Motherland, of a special semi-material, semi-spiritual continent – the Continent of Rus'.

It is conservative revolutionaries who are obliged to lead the reforms. Lead, not fold. Start, not finish. We are still drowning in disrepair, suffocating under the unbearable burden of the obsolete. This is not eternal, root, primordial light, the light of the source. This is the annoying, sticky, leaden flickering of yesterday's degeneration, old mistakes, long-standing failures, unabated misconceptions. The altar is holier than the walls. Essence is more important than external forms.

The place of a true conservative in the forefront of modernists.

Royal peasant labor (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

ROYAL PEASANT LABOR

Peasant – the most important figure of the entire Indo-European tradition. Cultivation grains and especially bread were considered sacred by our ancestors an activity like a special cosmic liturgy. And it is no coincidence that bread became earthly substance chosen by the Savior for transubstantiation into His Holy One Flesh. It is also no coincidence that God himself in the Gospel texts is likened to a sower those. a peasant, a sacred figure of humanity. There was peasant labor long called "noble". Not yet in sacred civilization there was a separate work ethic, and the concept of "noble" it was not used in a metaphorical sense. The fact is that during during the sacred holidays among the Indo-Europeans, the Tsar himself performed a ritual smell lands. And in a symbolic sense, the work of a peasant could therefore be called "tsarskiy" in the full sense of the word.

The peasant supplemented with his liturgical activity the fullness of the three-member hierarchies of ancient Aryan society. In it, the priests fought against spiritual darkness with ignorance and ignorance; warriors and kings – with spiritual darkness, embodied physically in enemies and adversaries; and peasants – with material darkness, with the powers of earth, soil. This triple darkness that the ancients fought arias, often symbolized A snake. The serpent was a triple symbol of ignorance (for priests), hostility (for warriors) and wild land (for peasants). Exactly on this basis, ploughing was understood as a symbolic battle with the Serpent, as well just like the sacred marriage of Heaven, of which the peasant himself was a representative and his plow, with the Earth. Hence the oldest equivalent of the word "plow" - "yell", formed from the root, meaning also "light", "radiance", etc. As traditional society degrades, when the priestly class gradually lost the meaning of the teachings and rituals entrusted to it when the soldiers were mired in passions and delights, only peasant serpent fighters legends and myths dating back to the era when Indo-European were preserved in purity society was experiencing its spiritual flowering. That is why in Russia it is the peasantry has preserved beliefs and customstraditions and rituals of antiquity, full of the highest meaning for one who understands the laws of the sacred Aryan cosmos.

The traditional existence of the peasant took place not just in the very center of nature but in the center of a special enlightened nature, permeated with the rays of the Logos. Rustic the resident was never a "primitive" (or not very kind) "Savage", how the arrogant lordly culture of the last tsarist centuries perceived him Rus'. What seemed, at first glance, to be his archaic and ignorance in fact, it was a sign of deep rooting in sacred archetypes a manifestation of the highest superintelligent knowledge, which was once in the golden age it was the axis of collective existence of a full-fledged sacred civilization. For irrationality the peasants hid wisdom, behind their laziness – contemplation, behind sluggishness in worldly affairs – non-covetous austerity. The peasant did not live in a world of skepticism and critical wit, but in a world of ancient symbols and signs, in the living saturated space, where Heaven and Earth, Sun and Moon, Day and Night, Summer and Winter acted as living realities of intense cosmic drama. Peasant life was full of signs and beliefs, a special sacred rhythm and this gave existence a higher liturgical meaning.

It was he, and not the lifestyle of the westernized Russian nobility, who carried for yourself, the last remnants of an ancient solar civilization, Holy Rus'. Peasants in Russia they were in a humiliated state for many centuries.

The shame of serfdom, exploitation by emerging capitalism, and finally second-class position in the nominally proletarian Soviet state - all these are stages of the long martyrdom of the Russian peasantry. The robbed, oppressed, drunk by various classes – people from the city cultures – peasants carried their cross with immense humility and submission guarding for some higher eschatological purpose that sacred Aryan the tradition that constituted the essence of his existence. An annual, tough fight for bread, for harvest was the physical aspect of the cosmic liturgy of labor repeated again and again despite all the persecution, oppression, torture, flour.

What hope, what hope did generations of Russian peasants live in?

Apparently, they knew in secret, having been taught by centuries of contemplation of the change of seasons - from winter to spring – that someday the Restoration, the Renaissance, and the entire great sunny Tradition of the Light Slavs will flare up again with bright Kupala with flame. Indeed, it is among the peasants (and not at all among the caricatures) nobles, and especially not from the former party nomenklatura can only be found (even today) the remains of ancient knowledge, echoes of Tradition in its living, authentic in the form. And only by leaving this third Aryan caste, theoretically, is it possible begin to restore the entire social hierarchy of truly Russian society.

Just like in Russian fairy tales the Third Son, the youngest son, Ivan the Fool (and this is the equivalent of the third peasant caste), often becomes a savior and the benefactor of the other brothers, and in the matter of recreating the Russian sacred tradition should turn first of all to the peasants who until today, they retain more truly royal elements than the degraded descendants of the once reigning house. True King, The emperor of the great Russian land must be a true plowman in order to know raw and tart taste of life-giving Slavic soil. Disdain for the spirit and religion in Soviet socialism, atheism and hatred of history – namely this was the main problem of Russian Bolshevism and, in the end, led to it to his death – was embodied in the open hostility of the communists towards the peasantry. Most Orthodox Marxists clearly considered the peasants to be reactionary class (they were right about that). Lack of Orthodoxy and neglect to the peasants – the most negative features of Soviet socialism. New Russian socialism should in no way repeat these fatal misconceptions. The new socialism must be emphasized by the peasant and Christian that not only historically, but also etymologically very close things.

On the other hand, national movements must become realistic positions and somewhat moderate your delight in tsarism. It's impossible to do it there is no time for national revival to be guided by models of degeneration sacred social and spiritual structure. Already several centuries before bolsheviks, the monarchical regime in Russia was a caricature, a parody – no in its principles and declarations, but in practice, in concrete reality. Peasant, peasantry, arable farming – mystical guidelines of New Russia. Not only material breadwinners, but secret guardians of ancient tradition which captures the deep knowledge about the structure of the Aryan cosmos.

Therefore, ideologically, politically, and metaphysically, the type of Russian The peasant must stand at the center of the revolutionary teachings of those people who they sincerely strive to restore the Tradition in all its volume. Only like that we can defeat the World Serpent, the Serpent of the West – by breaking through its reptilian skull with a peasant plow, as the Indian Indra once did.

Article written in 1994, first published in 1994. in the newspaper «Limonka»

Russia can be either Great or none (1999)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Fundamentals of Eurasianism" Table of contents "Russian Thing"

A.G. Dugin

"Fundamentals of Eurasianism."

"Russian Thing", Arctogea, 2001

RUSSIA CAN BE GREAT OR GREAT OR NONE

The concept «Great State» is not a simple emotional, nationalist formula for everyday political speech. Behind this concept there is a very specific geopolitical reality. Combinations «Greater Serbia», «Greater Russia», «Greater Israel», «Greater Germany», etc. carry a very specific historical meaning, varying depending on which country and which people seeks to add the adjective «great» to their self-name. Serbia, for example, differs from «Greater Serbia» not only in territory, although it does too.

The concept «Greater Serbia» has a specific spatial meaning; when pronouncing this phrase, Balkan politicians mean the historical formation formed by the Serbian king Dusan the Strong, which was located on the territory of present-day Yugoslavia, part of Bulgaria and captured the northern regions of the Peloponnesian Peninsula, Macedonia and Greece. It was a kind of Serbian empire. Although it did not last long, it left an indelible mark on the national psychology of the Serbs; Until now, only Serbs from all Balkan peoples perceive themselves as «an imperial people», and from this their experience of the current national catastrophe is so dramatic, hysterical, and deep-seated.

But it is not only the historical precedent of owning vast lands that forms the concept «of a great power». This is also an internal ideal associated with the level of the national dream of a particular people. And even unrealistic fantastic ideas about the boundaries of such a «great power» speak a lot about the degree of universality, generalization, which a given people is capable of, even if only theoretically – speculative boundaries always carry very specific information about the quality of the spiritual national ideal. The same «Greater Serbia» is imaginable (albeit in dreams) as the unification of the Balkan Slavs under the auspices of Orthodoxy, with some degree of tolerance towards the Catholic minority (Croats and Slovenes). No less, but no more. When the Serbs begin to think even more globally, a saying comes out – «there are 200 million of us and Russians» that is, «Russia is the next step after Greater Serbia».

The borders «of Greater Israel» are also quite specific: from the Nile to the Euphrates. Beyond these territorial limits, the bold thought of even the most radical Zionists stops. Further increase in greatness is expected not through extensive (external), but through intensive (internal) development of the nation. Through messianic events, miracles and signs that will spread through other channels to the whole world, but the basis – from the Nile to the Euphrates. No more, but no less.

If for many peoples the concept «of a great power» remains at the level of potency, an unrealized national ideal, there are some exceptions, – historical lucky ones, – who manage to achieve their goal in practice. It is significant that England in its official name «Great Britain» («UK») already has this attribute. And indeed, the era «of greatness» of England was by no means ephemeral; the British really owned half the world until they passed the baton to their trans-Atlantic brainchild. The maximum borders of Great Britain (a major maritime power), according to the British themselves, coincide with the coastal zones of all continents and extend as far inland as the resistance of the land natives allows. The volume of the claim is decent. True, Great Britain itself today no longer thinks of itself through itself, but through the United States, believing that what «their successes, these are our successes». And in terms of the continuity of the geopolitical relay, as well as the civilizational content of the world policy pursued by the United States, they are absolutely right. Greater Britain («even greater Britain») is today the USA.

What then «Great Russia»?

Our language already has a term that has not been used often lately, but has a very deep historical meaning. This is the term «Great Russians». «Great Russians» were traditionally the name given to the Eastern Slavs who lived in the Muscovite Kingdom, and unlike other Orthodox brothers («Little Russians» and «Belarusians») who never lost their sovereign statehood and were not subject to the political and religious power of foreigners and non-believers. The name «Great Russia» thus connects together the ethnic group, religion, territory, area of settlement, factor of state independence (sovereignty), which in general constitutes the cultural and historical appearance of the nation. Actually, «Russians» are called «Great Russians» not so much because of their numbers and not because of the volume of territories they occupy, but precisely for that reason what they managed to embody in the historical reality of the dream of universalizing their national ideal. «Great Russia», which gave ethnic self-name to the Great Russian tribe (by the way, in a passport in the column «ethnicity» it would make sense instead of «Russian» to write «Great Russian» – to those, naturally, who are, in fact, Great Russian; but in the column «citizenship» or «nationality» – «Russian»: many might be like this and not Great Russians) this is a very specific historical-spatial and cultural-political reality, which should be considered as the basis of our specific Russian civilization, as a common matrix from which all political formations of our history developed – from the Moscow Kingdom itself through the Romanovs to the

Soviet Union and the modern Russian Federation. «Great Russia» is not a convention or a myth – this is a very specific and strictly fixed axis of our historical existence.

However, all this relates to the area of the past, to the area of the foundation. There we also see a charge of values that gave enormous energy to power building: the idea of the only genuine Christianity – Orthodox Faith (after the fall of Constantinople) remaining; theory «of the saving kingdom», «of the draft State», where civil and social service is inextricably linked with the national liturgy of the salvation of the soul (concept «Moscow – Third Rome», St. Joseph Volotsky, etc.); the idea of the Russians as a God-bearing people, the New Israel, bringing the light of Faith to all the peoples of the world who have fallen away from the true Church. And the fact that this value charge was realized in a huge sector of the geographical, political and ethnic map in the eyes of the Russians themselves – and even more deeply and inescapably in the depths of national psychology – confirms our historical correctness and substantiates our right to follow this path in the future. No matter how this initial charge changed its external expression, – both in the Romanov secularization and in the atheistic (outwardly) messianism of the Bolsheviks, – it was he who remained the guiding star of Great Russia for centuries, making it Great both subjectively and objectively. What does «Great Russia» mean now? Is it just nostalgia for an irretrievably lost past? he made her Great both subjectively and objectively. What does «Great Russia» mean now? Is it just nostalgia for an irretrievably lost past? he made her Great both subjectively and objectively. What does «Great Russia» mean now? Is it just nostalgia for an irretrievably lost past?

It is impossible to answer this dispassionately and objectively. It is obvious that today our self-awareness, our Statehood, our national feeling are experiencing a deep crisis. That is why the expression itself «Great Russia» is perceived so inadequately by many. Voices are heard: «We paid too much price for this daring dream... Participation in world history in a worthy and proud capacity «of a great power» is too great a loss... Isn't it time to stop and become «a normal State»...»

«Normal» (a few years ago they said «civilized», but now that they have come to know the West, which is far from ideal, better, it has become a shame to use this formulation, humiliating for Russians) The state is opposed to «a great power» or «an empire». Today, the wave of acute Russophobia (characteristic of the period of the beginning of liberal reforms) has gradually begun to subside, and no one else risks putting forward the idea that «Russia should not exist at all» (as the early reformers agreed upon). The only question is: either a «normal» State or a Great Power?

A very correct formulation of the problem. «The normal» is opposed to «the great». Is this opposition only about territory? No, not only, but also about the territory. «Great Russia» in the future should not be less than «Great Russia» in the past. And this is a very serious situation. What greatness and

universalization can we talk about if we belittle our geopolitical positions and, accordingly, narrow the proportions of our national ideal?! But the question of the national ideal and its universality is even more important here than the problem of territory. The main line between «normal» and «great» lies precisely at the level of our spirit, our self-experience, our readiness and ability to say to other peoples «a new word», not even necessarily «a word», maybe some other gesture, sound, sign... But definitely your own, deep, new for everyone else (and maybe even for themselves).

Great-power feeling precedes conquest, annexation or alliance. It drives the political history of large nations. Sometimes the historical process turns not in favor of realizing this feeling, and then «the great power» moves into the parallel world of psychology, nostalgia, a secret, deeply hidden will. But it never completely disappears. We will never understand the state of today's Serbs, who proudly challenged the whole world for the sake of their betrothed bride, fiery Serbia, Serbia spirit and enlightened national flesh («I give life for you, my fatherland... I know what I give and for what I give...» – according to the great Serbian poet). Through Turkish heavy domination, through the alienated press of formal socialism, «Greater Serbia»— escaped from the subconscious as reality, as the language of flame, as machine gun fire.

And we will not understand the Israeli settlers, who are invited, during the «peace process», to get back (where to go back?), from the land, the sacred love for which revived the people in millennia of dispersion, because the parallel «Great Israel» did not disappear anywhere from the Jewish soul, from Jewish melancholy, from boundless, embittered and sophisticated grief in sorrow. From the Nile to the Euphrates. Whether in reality, in dreams... But you have to take it into account. As long as the national ideal of Zionism is alive, no one can sleep peacefully—neither enemies nor friends.

Both Serbia and Israel have the same question as Russia: «great» or «normal»? Ideal or pragmatic? Heroic or trade? Rooted in the ground or floating around megacities that resemble each other as serial parts— Washington, Paris, Moscow, Tel Aviv, Hong Kong (same advertisements, same Mac Do, same teenagers with an earring and wide degenerate roller pants...)? Normal world versus Great World. Russia was born as something doomed to greatness, passionately thirsting for this greatness. We went towards this, we achieved this, and went even further. Our national ideal grew from proud, hardworking and peaceful blond Slavic tribes to sunny Kyiv statehood, to gloomily holy, solemnly unshakable continental Moscow, to bureaucratic, not entirely Russian, but the spatially unrestrained St. Petersburg period, to the highest Soviet form of a universal world power, where the Russian ideal of justice, community, brotherhood and happiness spread to the scale of the planet, went beyond its borders. Yes, now it's bitter that Soviet greatness has dissipated. Yes, this timelessness is difficult to survive. But to abandon our historical mission, from that visual sequence with which we –persistently, bloodily, hard, but more and more— expand the boundaries of our land and our truth, means committing a monstrous crime: the murder of a national idea is worse than genocide. The past teaches us: from every crisis,

temporarily shrinking spatially and spiritually, Russians emerge renewed and inspired, making a new throw. Bloody throw, but the spirit of the story feeds on blood, how the soul of a Christian feeds on the transfigured blood of the Lord. We emerged from the Mongol-Tatar period as a continental kingdom. The Time of Troubles provoked only the Western campaigns of the Russian tsars for the liberation of the Orthodox Slavs – our Little Russian and Belarusian brothers. Even the stunning foundations of the Russian Faith were followed by the catastrophe of the schism by the Romanov movement into the depths of Siberia, the Russian Drang nach Osten. And finally, from the bloodbath of the First World War and the Civil War, from the ashes, the world Soviet Power, great and invincible, rose. Even the stunning foundations of the Russian Faith were followed by the catastrophe of the schism by the Romanov movement into the depths of Siberia, the Russian Drang nach Osten. And finally, from the bloodbath of the First World War and the Civil War, from the ashes, the world Soviet Power, great and invincible, rose. Even the stunning foundations of the Russian Faith were followed by the catastrophe of the schism by the Romanov movement into the depths of Siberia, the Russian Drang nach Osten. And finally, from the bloodbath of the First World War and the Civil War, from the ashes, the world Soviet Power, great and invincible, rose.

Yes, today we drink wormwood, there is pain on our lips, they tremble slightly. There is sorrow, bewilderment, and loss in our eyes. But in our hearts there is a secret light, in our dreams there is Great Rus', in our blood the dead howl, who gave birth to us, bequeathed to us huge spaces that should become even larger until the sun, and the Moon, and the starry sky above us, and lousy, no one and never observed, imposed by the insidious West «the moral law in us». Only the Motherland is moral; there is no price that is a pity to pay for its greatness. At least a soul. Yesenin wrote:

If the holy army says,
give up Rus', live in paradise.
I'll tell you, no need for heaven
Give me my homeland.

There is no need for any cozy «normal» paradise with a hamburger and a trip to Antalya, where there is little water, dirty cups and cloudy viruses. We found normality, wow «paradise»... But Russian people don't need real paradise either. Even if «normality» is truly normal (of course, this will never happen, the assumption is purely theoretical, what normality is there in Russia!) and you don't need it, because Yesenin doesn't even need snow-white winged happiness that lasts forever.

If Russia is not great, it will not exist at all. Greatness – our Great Russian essence. But then, it's better that nothing happens. Without Russia, world history is unthinkable. Then let the peace end. A new value awakens in the mystery of our existence. Not yet formalized, not uttered, not expressed, but already great, already hot, without a name, without appearance, without authorship, without a signature. Some dark, huge, inflamed, incredibly sweet, scientific and prophetic, carnal, animal, with wings, smelling of the grave earth and the first rays of dawn Truth. The truth of our greatness in spite of everything and everyone, good-natured, cruel, endless greatness, sweeping away borders and the state, pouring out from internal overcrowding, passion, wild boiling outside, everywhere, on the immature Berlin and the Tokyo Stock Exchangeto the bazaars of Riyadh and the sorcerers of Australia...

No one can substantiate the right to greatness with facts. A new Idea designed to take possession of the world does not have to be commercially attractive or theoretically sound. Tons of books on developed socialism have not changed anything – it would be possible anyway. And TV towers, as you know, burn and fall. The hypnosis and temptation «of normality» is great. But this is «PR» ephemerality.

Greatness does not need «PR». It needs will and action. And our children, brothers, who kill and die for their Motherland, are not building «normal» Russia, they are building Great Russia. And every shot of them stubbornly drills a hole in the thickness of history. We get out of the hole where we slipped. So far slowly, uncertainly, clumsily, grabbing the dried grass at the edges, uprooting it, rolling back. But we move—means we are alive.

Russian Easter (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

Russian Easter

Russian Orthodoxy – many spiritual worlds, next to us, in us, through us. A special rhythm that disrupts the ordinary involves something else. Now is an amazing time. Last Holy Week, every day was not easy, but great. Maundy Monday, Maundy Tuesday, Maundy Wednesday, Maundy Thursday, Maundy Heel, Maundy Saturday...And on the Bright Resurrection of Christ the sun dances in the sky, our Orthodox sun, and how it dances... Each of the Great Days – more than a year, more than a century, more than eternity. It absorbs a sacrament that always lasts, which has always been, which happened in history once, and has always been illuminated, grown, collapsed into eternity, and time, ordinary time has disappeared... Only the Great Time... In this Great Time, everything ceases to have its usual boundaries – feat, betrayal, mercy, and cruelty, and suffering, and delight, and fidelity, and pity, and family, and friendly, and indifferent – everything is imbued with the fate of the Divine, illuminated with a new light, Orthodox light, great light... Holy Week – summary of world history, summary of existence, the path of man, the economy of God's great compassion. The threads of this week go far beyond reality. During seven magical and terrible, passionate and focused days, we experience the history of all reality... How beautiful, lofty, terrible and delightful is our faith, ancient faith, eternal, pure and saving, there is none more beautiful, sweeter, brighter... the way of man, the economy of God's great compassion. The threads of this week go far beyond reality. During seven magical and terrible, passionate and focused days, we experience the history of all reality... How beautiful, lofty, terrible and delightful is our faith, ancient faith, eternal, pure and saving, there is none more beautiful, sweeter, brighter... the way of man, the economy of God's great compassion. The threads of this week go far beyond reality. During seven magical and terrible, passionate and focused days, we experience the history of all reality... How beautiful, lofty, terrible and delightful is our faith, ancient faith, eternal, pure and saving, there is none more beautiful, sweeter, brighter...

And beyond Easter – a new miracle, a new time, a continuous week. Orthodoxy affirms a completely absurd thing for rational consciousness: this week – Bright Week – is not a week, but one continuous

day, the day of the Bright Resurrection of Christ. Night is no longer night, evening is not evening, sleep is not sleep, there are no Wednesday fasts and no heel, only joy, delight and holiday –

Christ is Risen!

Truly Risen!

Death upon death stomped and the tomb belly gave...

“The Coffins”, “those who live in the coffins” – this is about us, about you and me. Our bodies, our deeds, our thoughts and feelings – all this “is mortal”. The world, not enlightened by Christ, hiding from him, escaping, not trusting, not open to him with the heart, not burning – cold, as if flooded with rain, – this is the sepulchral world, and the sepulchral ones live in it... And to them (i.e. us), the sepulchral ones, a new heaven and a new earth open up, they come to the surface from the lower floors of darkness and despondency and look at the rays of eternal light. And they wonder in their hearts: we have never seen anything like this.

We meet Christ, our Savior, we open our hearts and lips and let into the dim twilight of the soul the sweetness of salvation.

Truly Risen! And this is irrevocable and forever, and the gates of hell are trampled, and the enemies are crushed, and irresistible victory has been granted to us.

Truly! Truly!

It happened.

Vera Hristova – Russian faith. They will object to me: Orthodoxy – is the universal church, it is open to all humanity. To identify it with Russians – means to narrow its meaning and reduce it to the status of a national religion. There is such a concept “the heresy of philetism”, i.e. “love for your people”. For the enemies of Orthodoxy – especially among Western Christians – this is the central argument against both Byzantium and Rus'. Unfortunately, the Patriarch of Constantinople, the head of Phanar, succumbed to

this –quite late, however, in 1872–. But what do they mean to us, who abolished the sacred Julian calendar, handing over the foundations of Orthodoxy for the needs of the Uniates... What are they to us, friends...

Where is the reduction here? Where is the narrowing? Isn't Russian man open to the four winds? Isn't he crucified in space, bleeding, suffering for others, taking on the burden and weight of the strange and terrible history of the world? Isn't Russian man – the Universe? Not all the grieving, huddling, blatant, luxurious reality of the world? Are not his veins rivers? Aren't his bones hills? And his shoulders are not spurs of mountains? And his eyes are not the sun and the moon? And his breath is not the wind of the earth? Is a Russian person just a person and that's it? Not everything, he is much, much more... He is great-Russian, "great Russian", greater than just Russian than himself... He rejoices, and is sad, and is baptized, and brings his pink cheeky baby straight to the cup, straight to God, and does not forbid God to venerate, and does not remove the shaking, crooked, wretched, crying woman in a black scarf having lost a daughter, and a wild young man who has found love, embarrassed by a chance visitor and a familiar, elegant servant, God accommodates all Russians, and Russians – after – accommodate everyone, cramped and compliantly tender and persistent, and all peoples disappear into Russia and no longer recognize themselves, moment – and there is no one, only Russians, and only the sun dances above them, our Russian sun... Dances... Great days – Russian days, and Bright Week – Russian Week. and Bright Week – Russian Week. and Bright Week – Russian Week.

An intoxicating people, the last and the first, confused and collected, led by a secret dream beyond distant mountains, buried in the black holes of the earth, incomprehensible to anyone or anything, carefully looking for the nameless and imperceptible, dying, devoted people, mortal and resurrecting again, again and again invariably passing through underground deep paths and blue whiteness soaring into the transparent airs of a red cool morning...

In Russian Easter, the nature of the world is resurrected, our nature, the desert mother, luxurious, like a lady, like a maiden, like a universal sharp, painful comfort.

Suffer with us, die with us, kill with us, sing with us, come with us, disappear into us, rake with us, fast with us, prostrate yourself with us, disappear with us, love with us, hate with us, to rise with us, to enter the Russian Easter, the great Easter of Christ.

The fact that Russians – are a great people – is an axiom; it cannot be proven, since it does not require proof. True greatness does not humiliate others, does not make them smaller. How the resurrection

does not kill, does not trample them, but saves them. Real greatness magnifies everything it touches. There is no hatred in it, only delight, joy, fun and love. This is dancing greatness.

I recently read a book by Evley Celebi, a Turkish traveler to Crimea. He reports: "At the beginning of the world, the Almighty, by his omnipotence creating the forefather Adam from clay, gave him the likeness of a Tatar".

This will irritate a small nationalist (not a Tatar). The Rationalist – has a contemptuous grin. This evokes a feeling of great and sincere joy in the Great Russian. That's great! The cunning Turk guessed it! The first person, of course, was a Russian person. But this does not mean that he was not a Tatar, Jew, Armenian, Persian or Japanese. In the logic of Great Times, where days are more than centuries, seven is equal to one, there is a different arithmetic. Well done, Tatar, if he is drawn to the great, wants to be crucified by the world, to become more than he is, then he is not just a Tatar – he is a Russian national Tatar, a real first man, understandable to us in his mystery, concrete in his elusive greatness... A good Tatar, in a word, comes from Eternal Rus'.

There is no need to make edifying instructions out of our spiritual holiday. But there is nothing to hide – today is our Holiday, our delight, today we rise, and straighten our shoulders, and raise our hands, and kiss each other, and hug the world, and the Universe is enlightened by us, with us, for us, because the Universe is also Russian, it should be Russian, we, and not only us, need it precisely the Russian, who has risen from the hell of modernity, who has left the coffin... And let the enemy be left with only veils.

"What with the dead are you looking for the source of the belly?" He's not there. The tridneven rose and the world was resurrected.

Shine, shine, New Jerusalem! We now know for sure that sweet chosen place where nations will gather to meet you. We know it very cordially.

Russian games of Lenkom (1999)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

"The Bear", 1999

"Russian Thing", Arctogea, 2001

RUSSIAN GAMES OF LENKOM

(About the play «The Barbarian and the Heretic» by Mark Zakharov)

Relevance of the moment

Please note that director Mark Zakharov is extremely sensitive to «the relevance of the moment». I am not very well versed in this, but I am inclined to believe the opinion of those who are competent in this area (in my opinion, things and events are in the process of permanent regression, and therefore «modernity» there is a category that is more negative than vice versa, but this is directly related to the matter has no relation). Having watched «Player's» production at the Lenin Komsomol Theater, I decided, however, to ask the question: what «is the relevance of the moment» of this play? As a result, several fragmentary remarks emerged and are offered below.

A performance for «new Russians»?

Why did Zakharov turn to «Player»? In our opinion, there are two reasons.

The first (the least significant, lying on the surface). – Apparently, the director spends enough time abroad, and therefore the theme «of Russian abroad» (the central one for Dostoevsky in this ragged work) has for some time become clear, understandable, concrete, fresh for him. In addition, of course, we are talking not only about individual, separate experiences. Before the reforms «Russian (Soviet) abroad» he was the bearer of a special imperial force, nuclear magic, fatherly, Stalinist (=«pere fouetteur») principle, that is, he was not so much «Russian» as «a formidable alien», exuding an aura of strength, alienness, threat. When the receiving foreigners guessed «human-too-human» qualities in him, – runny nose, hangover, greed, – they were emphatically happy: «if Russians are people too, then

perhaps they will not dare to throw bombs at us» (humiliating «Russians love their children too» – means: «simia quæm similis turpissima bestia nobis»).

Today, Russians abroad are in a different role-playing, mythological capacity. They are desacralized, naked from the imperial veils of horror. They are equalized, and therefore humiliated, castrated, reduced to roulettes, brothels, gangster neighborhoods, under the control of «the Third World». But still, something frightening, special, «Martian» remains in them. Still remains. Dostoevsky's canvas «Player» has become realistic, visual, and recognizable today. And the small Russian colony in Switzerland at the end of the 19th century, having described the arc, became strangely intelligible at the end of the 20th –beginning of the 21st century. «New Russians» abroad.

Hints of peace «of the new Russians» abroad in Zakharov's play are transparent and obvious. By the way, the reusable technique of inserting fragmentary, eccentric and meaningless tirades in foreign languages (the entire European scale) is clearly intended to recreate the atmosphere of an irritating environment familiar to «new Russians» abroad. – Ours are extremely uncultured (majoritarian – either officials or bandits), so European languages evoke in them one association – of obsessive hooting.

But there is a second reason that, in our opinion, predetermined Zakharov's appeal to Dostoevsky. It is more complex and interesting.

Self-incrimination

Zakharov calls the performance «The Barbarian and the Heretic». This is the classic definition of Russians from the West. A barbarian in everyday life and culture, in roads and songs, in the Tatar absence of nervous «modern» individualistic sensitivity and in endless organic holism. Barbarian – because he breathes element and paradox, because he does not understand, does not accept, does not want Cartesian, formal logic, where he undividedly rules «binary code» – either «yes» or «no», there is no third option. The barbarian states: «and here is given this third – not obvious, not understandable, mysterious, elusive, sought-after third, secret whisper on the other side of the mind, the impossible coming true, an alluring dream, a parallel homeland, the voice of a Eurasian bouquet of blood, calling the hum of bottom knowledge». A barbarian striving with all the unstoppable power of the Scythian, Turanian cavalry on the other side of the forms.

Linguists of the Palo Alto School (founder – Bateson) introduced a model to distinguish two types of logic. One – rational, the other – barbaric (that is, ours). Rational logic (digital, digital) operates with concepts «statement-negation», and negation is conceived in isolation from all concreteness as «pure nothingness» – an unimaginable, but convenient category in calculations and analysis. Rational logic, digital thought underlies Western civilization – with its science, culture, ethics, economics.

But this logic is not the only one. Barbarians (as well as children, women, poets, mystics, saints, angels) also think, but think differently. They do not turn to pure denial, do not operate with what is unimaginable and abstract. For them, the denial of one is already a deliberate affirmation of the other; in the place of non-existence they have a foreign being.

Barbarians do not have strictly dividing features between things, creatures, and individuals. They gravitate towards a strange and complex unity, towards the integration of Everything, towards the fusion of different things in a blooming, pulsating, organic world, saturated with a bright spirit and vapors of flesh, smart energies and fiery jets of passions. Barbarians have no death strictly separate from life, no individual separate from the community – family, tribe, nation, empire. In barbarians, sleep and reality are intertwined, animate and inanimate participate in the general ensemble of the world. The suffering and happiness of barbarians – two sides of a single world experience, a single pulse; both are necessary, destined, like breathing, like rhythm, like love and death. The complete antithesis to the rational search for comfort and well-being.

Dostoevsky explained us ourselves – irrevocably showed us once and for all: we – are barbarians, and this is our calling, our «me», our life, our destiny. The beautiful, anxious, painful people of Eurasia, Dostoevsky people, going deep into existence, clumsily dropping incidental insignificant details along the way, «shells», which, however, constitute the main meaning of Western man. We can only be understood from the inside. From the outside we are – golems, slightly cross-eyed, wide-cheeked, blurry-faced, Tatar-Slavic idols, bearers of the secret salvation of the world.

We – heretics. Neat Catholicism, elegantly designed, diligently conscious, competently organized, administratively perfect called the Orthodox – with their hesychasm and eschatology of imperial power, with their glossolalia of local churches and black caste clergy, with their extreme mysticism and transcendentalism, with their traditional confusion in the affairs of monastic and diocesan management – namely «heretics», «spiritualist eastern sect». We, however, answered them in kind, considering «the churches of the west – Latin heresy».

It seems time to pose the question harshly. Orthodoxy and Catholicism (+ Protestantism as the last limit of degeneration) – are not just different versions of one religion, they are generally different religions. Only one of them can really be called «Christianity». If they «Christians», then we have nothing to do with such «Christianity». If Christians – us (and I think that's exactly how it is), then they – someone else. The legend of Dostoevsky's Grand Inquisitor has not lost its relevance today. Perhaps only today it has become completely clear. Zakharov doesn't just turn to Dostoevsky, which in itself is a challenge. He includes in the title the most important, intimate definition of Russians in the eyes of the «enlightened» West which was ironically received and aggressively directed against «the subhumans of the land of the setting sun» by our great Russian genius, the prophet of Russia, the author of the Russian Idea in its most complete, lively, paradoxical and sacred form.

«Russian chaos» is more valuable than «non-Russian order»

Little by little we have approached the fatal line. Having not yet said a word, in fact, about the performance itself, we found ourselves in such a tense cultural and ideological field that the words acquire the ominous quality of a verdict, diagnosis, denunciation. What will Zakharov do with such literary material, with such an author, in such a situation, calling the performance that way? In other times and in other situations, the demand from it would be much softer. But not today. Today, words «barbarian and heretic», words «Russia», «Dostoevsky» smell of blood and choice, the gunpowder of barricades and the pus of Russian beggars in passages. The battle for the subtle spirit of Russia (more precisely, against the subtle spirit of Russia) is serious and scary.

Pause. We are watching a performance.

By the end of the first act, there is no doubt. Dostoevsky appears through the noise, heaped-up scenery, shrill cries of extras, traditional Lenkom eccentricity. The way he is. Scary and suffering, questioning everything except... except for its highest spiritual identity, except for its absolute, passionately tragic, unique, messianic, transcendental Russianness. The performance turned out to be about the chosen people, about the Russian people.

Not the most important work of Dostoevsky, not the most successful, not the most complete, not the most programmatic. But still – it is impossible to confuse with anything the aggressive tragedy of the national soul, the exhausted greatness of «barbaric» thought, breaking any standards imposed from the outside. Russian chaos. But even this, unformed chaos that has not yet become space (maybe it will never become space) is more valuable, more beautiful, deeper, more alive, cleaner, more fantastic,

more ethical, in the end, of all our other orders – old or new, German, Swiss, Polish, English or American. In Zakharov's play, Dostoevsky is captured and deciphered absolutely accurately. In each scene – a massively expressed Russian hint: «the third is given», «the third» – on the other side of good and evil, outside of binary logic and binary ethics, spills out into a nation that is not confined to a close one (but in essence, truly vicious, antichrist) framework «of the modern civilized community».

We do not know and do not want human rights. We do not know any individual person, we only know humanity, divided by the angel of darkness into two parts – into «ours» («barbarians and heretics») and «not ours» («civilized and neat», «the last people», cursed Zarathustra). «Ours» are in suffering and loss, in rage and vice, in misfortune and stupidity, in sublime gift and dark envy, in sacrificial feat and even more in sacrificial violence – «ours»... Not good, not bad – just «ours», to the point of pain, to the howl, to the epileptic seizure, to suicide, to revolution... Wherever and in whatever way Zakharov came to the production «of the Player», one thing is clear – this is not a consequence of a mistake, he did not just stray from the pillar road «of an open society». More serious, more hidden, hidden voices whispered to him the choice of work, the title of the play, and the selection of actors. Voices «ours». They come from within. These are often the voices of the dead or those who have not yet been born, have not seen the Eurasian sun – our snow, our autumn, our strict and endless, pointing to the sky, endless forest. These are the voices of blood – that which is in the veins, and that Divine Blood that the Orthodox priest hands to us in the box, saying: «and into eternal life»...

When they brought it to Churikova

Churikova portrays the Great Mother in the play. Everyone thought that she was about to die or had already died. And she came to Switzerland, emergently manifested herself in the insoluble (and her death would not have saved her), confusing situation of the Russians in their journey to a Western country, in their «voyage au bout de l'Occident». In Churikova (=her heroine: among the highest actors there is no division into role and performer), it is not material wealth that is important, but existential fullness. This is obvious to Dostoevsky. Zakharov emphasizes this even more clearly. In the second act, xenophobia reaches its peak. Everyone who plays foreigners tries in every possible way to emphasize their existential squalor, to evoke indignation, disgust, disgust, and contempt in the viewer.

Churikova – this is Russia's still surviving nuclear weapon. It is worn out, it is heard in a tyrant way, it is not taken care of, it is not debugged. In the entire household, in the family, in the servants, in Baryn itself – decay, decrepitude, extinction. The general (Dzhigarkhanyan, in the version of the play that we watched) symbolizes the Ministry of Defense. Wasted, blind, hoping (in vain) to pay off debts, meddling in a civilized community, where he is held for a sad and unreliable rogue, a loser, a liar. A stupefied, but

obsequious (by the way, quite attractive) mongrel, with an incomparable patriotic Hasid Bronev. Finally, himself «Player», tutor Abdulov (a man with a Eurasian surname, Eurasian appearance, Eurasian sadness). Crucified between whim, sacrifice, hysteria, vice and monastic asceticism, the extremely convincing Sasha Zakharova.

All these are – elements of structural decay, not fraught with anything.

But...

But what emerges from the tragedy is a strange and true intuition. Our fall on the material plane reflects some higher, transcendental power, another truth, another victory. Everything Russian, even disintegrated, torn, lied and lost, lost, suicidal, flying hundreds of broken stuffed seagull carcasses into the Swiss abysses of a stupid, clumsy failure – all this is billions of times more beautiful, luxurious, cleaner, nobler, more spiritual, repentant -moral, more sublime, closer to the secret God and His untapped Truth than the varnished, cold-metal, brilliant models of the strictly intelligent phosphorescent West. Zakharov ultimately staged a radically patriotic performance. With wonderful actors, in whom right now, in the most difficult period for the country and society, the secret levers of their deep talent are revealed – talent not so much personal as national, Eurasian, drawn directly, boldly and justifiably from the treasury of social existence. Russian-Soviet actors in a Russian-Soviet play by a Russian-Soviet director in a Russian-Soviet theater. And it is already obvious, assured, carefully stated that we are not talking about Zakharov's lag behind the general course, not about errors in alignment with the rest of the civilized world «where human rights are respected» (by the way, they are not respected there), but about conscious and proud «yes!», told to his roots and his natural organic identity. And in this we see something more than «the relevance of the moment». – A sincere turn to face Eurasia, the acceptance and development of our culture and our destiny. This time with frank challenge and dignity. drawn directly, boldly and justifiably from the treasury of social existence. Russian-Soviet actors in a Russian-Soviet play by a Russian-Soviet director in a Russian-Soviet theater. And it is already obvious, assured, carefully stated that we are not talking about Zakharov's lag behind the general course, not about errors in alignment with the rest of the civilized world «where human rights are respected» (by the way, they are not respected there), but about conscious and proud «yes!», told to his roots and his natural organic identity. And in this we see something more than «the relevance of the moment». – A sincere turn to face Eurasia, the acceptance and development of our culture and our destiny. This time with frank challenge and dignity. drawn directly, boldly and justifiably from the treasury of social existence. Russian-Soviet actors in a Russian-Soviet play by a Russian-Soviet director in a Russian-Soviet theater. And it is already obvious, assured, carefully stated that we are not talking about Zakharov's lag behind the general course, not about errors in alignment with the rest of the civilized world «where human rights are respected» (by the way, they are not respected there), but about conscious and proud «yes!», told to his roots and his natural organic identity. And in this we see something more than «the relevance

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Returning in the absence of time

It seems that in «Barbara and the Heretic» a whole nebula of themes, creatures and objects has gathered into the right focus and has finally found its place. In Lenkom – the best actors. They are Soviet actors, rooted Soviet actors, recognized and accepted by the Soviet spirit, the Soviet people. There was clearly something then, in the late boring collapsing Brezhnev sub-state, which was rooted in the vastness of Great Russia, that pulled the burden of its strange, indirect fate. The Brezhnev eon was a terrible substitution: the best in it belonged to Eurasia, its hour, its self-affirmation; the worst – Old Man's brain disease, overexertion, a chain reaction of stupid and dead-end conclusions and actions, piling one misunderstanding on top of another. Everyone wanted to get out of this. And the most subtle, and the bravest, and the most passive, and completely bastards. Understandably, that there was a desire to throw off the boring yoke, since the meaning of service was erased, lost, became blurred and unclear. But for what? What was the positive ideal?

We didn't think about it during perestroika, we almost didn't think at all, we were in a hurry. And instead of recovery, instead of a step upward, towards our ideal and high dream, they collapsed not into their native chaos, but into fine mud, into the slurry of undigested late Soviet complexes, into a bad and flat, stupid parody.

And the great Russian-Soviet actors and actresses went to waste themselves, spending on coppersmiths, on vouchers, on pitiful restaurant bones, embarrassedly entering into disgusting commercials, cheap films about «the Russian mafia» and «authorities», posing with thieves and bankers, entertaining the lopsided nouveau riche on nasty ships in a sad frenzy and routine, inexpressive (now legitimized, and therefore completely insipid) vice. Culture of the era of reforms – culture of shame, humiliation, self-alienation. It's better not to remember this. And Lenkom is no exception.

But here it is, the third phase. Production «Barbara and the Heretic». And a light wind of hope.

The return of our favorite actors, the return to where they came from, where they came from, from what they took – boldly and tenderly – the elastic forces of their great talent, – not personal, social, national, universal talent. Return to Russia, to the secret signs on its sleepy brow.

When they bring Churikova, the lady, into the hall – a clearly audible sigh. It is somehow clear that everything will now fall into place, that the situation will be defused, the plot will become clearer, the morality of the work and the director's intention will become obvious. But no. A great actress does not bring an answer and does not mean a denouement. She – is neither alive nor dead, she does not give inheritance, but she does not deprive it either. It is oppressively, formlessly, questioningly present, but this presence – is not obvious, oppressive, joyful, unpredictable – the presence of national existence.

Our nationalism is passive, interrogative, sacrificial – one of a kind. We affirm not arrogant contentment with what is present, acquired, accumulated (won at roulette), but shy pride in absence, in lack, in a piercing awareness of lack, the deprivation of something inexpressible, without a name, but the most important, the main.

Derogation about Soros (robber capitalism)

One day we attended a meeting with George Soros, who came to teach us that our «capitalism, they say, is predatory and evil», that «capital in Russia is in the hands of people with a non-capitalist consciousness». The campaign he fed nodded at everything, trying to assent, thinking – in fact – only about his new sponsorship subsidies. It would be banal if not for one detail. We noticed, – clearly, piercingly, with shocking obviousness, – that those sitting in the hall «Russian liberals» are, in fact, absolutely ignorant of the «open society» project that Soros is promoting. From a philosophical and cultural point of view, we turned out, paradoxically, to be much closer to understanding the ideas of Soros than all his apologists and parasites. The dozing, pomaded Soros woke up during our performance and began to smile. Sure, we – are ardent enemies «of an open society», but for us the project is clear and the implications of Popper, Hayek, Fukuyama, more broadly, of the entire positivist Cartesian-Humean tradition, which resulted in Adam Smith, libre-Eshangism, modern theories of total capitalization and Westernization of the planet are clear. We made our choice a long time ago and consciously. What about the public? She really didn't care deeply about the old billionaire, about his ideas and concepts, about his projects regarding «non-predatory capitalism», about his belonging to the Bilderberg Club, the prototype of tomorrow's World Government (on whose behalf he, in essence, spoke). Greedily, shamelessly and conscientiously at the same time, completely in Russian, hypertrophied in Russian, liberals, helpful priests, analysts and bankers thirsted for money, still, still, not earned by the mondialist fuss, but for free, purely predatory, just data, abandoned, shoved, translated, dumped... We felt like in a scene from «The Idiot», where Rogozhin throws a million rubles into the fire. And he looks at the mental anguish of those gathered. «Excuse me, even on all fours, doggy style, I'll take it straight out of the fire...»

We are an absolutely Dostoevsky country. And our liberals are insignificant and vile in Russian, and not on any other national basis. In Russian they are conscientious. They cannot escape Russia anywhere; they will never fit into any West. Nobody needs them there.

At the meeting with Soros, this became crystal clear to us.

Zakharov does not wait for others to understand this. In «Barbarian and Heretic» he directly lobbies «predatory capitalism», glorifies the national, chaotic, aggressively irrational attitude towards the economy. Abdulov does not rob or kill. He's playing. But aren't Russian robbers and murderers – those who are called «new Russians» – are they not playing? Yes, this is the whole nerve of their ventures, their activities, their paths! They do not need money, but horizons on which secret, liberated, Ukhar freedom is revealed. They are tyrants and troublemakers, they walk, and do not save, they grab more so that they can walk further (and wider). Of course, such capitalism – predatory. But what kind of capitalism is not predatory? Doesn't the speculator Soros rob himself? Isn't he deceiving? Isn't it ruining? Doesn't it blow in the wind? Are entire peoples and states (Malaysia) being thrown into poverty and sorrow? «Private property is theft», – Proudhon noted absolutely correctly.

Our capitalism is no more and no less predatory than theirs. But ours poses a threat to capitalism in general, since on some tense note, in the frenzy of success or collapse, in the paroxysm of madness or revelry, in a passionate impulse or dark stupidity, Russians at one moment can seize the meaning of their destiny, shake off the suffocating tenet of passionate, soul-drying bewilderment, national slumber and... And overturn the bridle of obedience. Rise up. Once again tell the whole world and all peoples about your unique, sacrificial and tragic, bloody and dazzling Russian Path.

We – Russian-Soviet people

Mark Zakharov was the first of the artists to take a decisive step. We are offered a third way, an area is indicated for developing a new cultural strategy in the perspective of a new ideology. «Democrats» (following Chaadaev) repeat that we are – an unfinished people, that our essence is – lack, vulnerability, immersion in torment by absence. This is correct, it is only wrong that this is blamed on us and is regarded as a minus.

«Patriots» claim the opposite: that we – are good at everything, that we are no worse than others, that everything is fine anyway, that we are ultimately the same as the rest. This is unconvincing. We are not like everyone else, we – are completely different, and maybe we are not even good at all. («Evil people don't sing songs, why do Russians have them», – Nietzsche said). But the impulse that drives patriots is justified and wonderful. They say «yes» to Russia, they love it, although sometimes somehow formally. Something third is needed: we must accept ours «barbarism and hereticalism» precisely as such, without any adjustment to norms and other people's standards, but affirm this error, this deviation from the norm, this lack as our highest dignity, as a triumphant formulation of the question over the answer, absence over presence, dreams over reality, possibilities over reality.

We all need to take a step to the side, throw off the boring, stuck, artificial masks. We – Russian-Soviet people, we are one people, one nation, one type, one style, one culture, one language, one soul. On the other side of whites and reds, socialism and capitalism, righteousness and vice – our Motherland, common, unique, beloved. Some people, «our» people, clumsy, shy, angry, singing songs, restless, thoughtful, strangely attentive to what is not there, strangely disgusted with what is, fascinated by the bottom secret, the secret of recent times...

«Barbarians and heretics», Russian people of the end of history – the most interesting thing that is still left in it.

Russian Orthodoxy and initiation (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №2

A.G. Dugin

"Dear Angel" №2, M., 2000

As an appendix to the text by René Guenon, we present the article in which the problem of initiation is considered in relation to orthodox tradition, and especially the Russian Orthodox traditions. Because it touches on the basics a traditionalist view of the most important aspects of reality, -- cycology, esotericism, etc., -- it may well be considered as a detailed commentary on the text of Guenon himself.

RUSSIAN ORTHODOXY AND INITIATION

Study of sacred geographical problems of Russia and wider, Eurasia, which we started in a series of our articles united in the collection "Mysteries of Eurasia", led us to the need to consider the purely religious aspect of "Russian" particularities, an aspect directly related to the Orthodox A churchview in which one of the most important elements is concentrated identities of the "Continent of Russia". The immensity of this topic forces us to initially choose one layer of this problems, determine the angle of view that will form the basis our research. We believe that the most essential and the most interesting definition of the specifics of Russian Orthodoxy would consider it in the context of works the great esotericist of our era – Rene Guenon. In order to do this or, more precisely, to do thisto lay the foundation a similar approach that involves unlimited possibilities a deep and unexpected understanding of Russian Orthodoxy – us we will have to briefly outline the most important provisions of Guenon c in relation to exotericism and esotericism, initiation and counter-initiatives. Based on these provisions, we can it is better and clearer to comprehend the mystery of Russia and the meaning of its historical history missions.

1. Religion and initiation according to Genon

According to Genon, Tradition (that is, the totality of the sacred knowledge going back to the primordial and non-human divine Source) in the last periods of our cycle Kali Yuga, which dates back several

millennia, is a must it is divided into two parts – into exotericism and esotericism, and exotericism can manifest itself both in the form of religion (Judaism, christianity, Islam), and in other non-religious forms (hinduism, Confucianism, Buddhism, etc) This is the difference what Genon did is not so important to us, since there are two traditions to which we are going to appeal in this article -- christianity and Islam – are religions in the full sense this word, and therefore precisely as religions identified with exotericism. But nevertheless it is important for understanding the logic of Guenon himself dividing exoteric level Traditions to Western (=religious) and Eastern (non-religious).

Exotericism is socio-psychological the ordering aspect of Tradition, that is, the face of Tradition, converted exclusively outside, to people, and available for all members of traditional society without exception. Esotericism, for its part, – this is a purely spiritual sphere. In this one level Tradition appeals to the "elite", to the "chosen ones", called to go deeper inside sacred doctrines and dogmas. Esotericism is the inner side of Tradition, exotericism -- external.

In a normal case, a religious society has two types rituals intended for the neophyte to enter the womb Sacred: the first type – is an exoteric technique organization ("appeal"); the second type – is initiation, admission to an esoteric organization. Initiation – is the basis esotericism, and in certain cases it can be interpreted expansively not only as the ritual itself, but also as a complex esoteric and symbolic doctrines associated with it, and even as a manifestation of specific spiritual influences that exceed the sphere external exoteric tradition.

Within the framework of three religions, esoteric and initiatory the groups were Kabbalists (in Judaism), Christian Gnostics, and hermeticians (later Christian Freemasons) in Christianity and Sufi in Islam.

The presence of just such a dual structure in the traditional one society is, according to Genon, a necessary condition for so that this society is normal and full-fledged.

2. Feature of Christianity¹

But such a schematic representation needs special attention explanation regarding the Christian religion. Guenon believes that the Christian tradition, unlike Judaism and Islam, was originally incomplete and she only responded esoteric and initiatory level. This is proven, in particular the

consideration that the New Testament lacks a legitimated one the social aspect, which is the essence of exotericism. And only in later eras Christianity seemed to descend to exoteric level, taking it as a social one religious base revised code of Roman law. This one primordial and essential esotericism christian tradition further considerations should be kept in mind to understand.

3. Shia problem in A. Corbin optics.

The picture of the division of Tradition into internal and external is not applicable also in the special case of the Islamic tradition – in the case of Shiism. The most authoritative of Western scholars of Islam, Henri Corbin pointed out a very interesting feature of Iranian Islam, which is predominantly Shiite. This one is Shiite Islam, on the one hand, is replete with obvious and numerous references to esotericism, and in particular the basis of Shiite doctrine consists in recognizing the central place of the "Light of the Imamate" and the sacred mission of Ali, the first of the imams, which corresponds deep esoteric level of the Muslim religion. On the other sides, it is in Shiism that they are least common "sufi" initiatory organizations. A. Corbin states, that Shiite Sufism – is a rare and exceptional thing. Thus, the Shia Islam does not observe strict norms divisions into external and internal, as is the case in sunnism. And Guenon himself, however, admits that Iranian Islam -- this phenomenon is special, and at the same time it is associated with the absence in it prohibitions on depicting figures of people and animals in the sacred painting, – prohibitions strictly observed in Sunnism, – co the specifics of the Aryan origin of Iranians, less inclined, than the Semites to idolatry.

So in Shiism (and especially Iranian Shiism) we are dealing with an esoteric tradition, more open and less formalized and institutionalized than At-Tasawwuf sufism. In the case of extreme Shiism – Ismailism – this is completely it is already obvious, since there is virtually no exotericism there at all.

Let us also note that within the framework of the Islamic Ummah – repeating a general outline of the Caliphate – Iranians both geographically and intellectually they occupy the most "eastern" regions (remember Suhrawardy's Eastern Theosophy).

4. Orthodoxy and the East

Taking into account all of the above, the analogy between catholicism and Sunnism, on the one hand, and Orthodoxy and Shiism, on the other hand, suggests itself. Firstly, in the difference between Catholicism in the Eastern Church is historical it is almost impossible to record the presence of any special ones esoteric organizations – Hermetic orders, campagnon, Gnostic brotherhoods. But at the absence of their obvious traces is the esoteric background of Orthodoxy obvious – in the sacred architecture of churches, in the initiatory icon painting, in widespread apophatic theology (effectively abolished by exoteric Catholicism at introduction of the dogma of the filioque², in the monastery contemporary practices, in hesychasm, eldership, traditions holy fools, etc.

Secondly, Orthodoxy (and especially Russian Orthodoxy) it never turned into a purely one social religion, staying above this level. Orthodox Patriarch as opposed to The pope was primarily the spiritual center of the Church, and his there is no direct influence on social and political life at all it affected. It was the social role of the Pope that existed the object of severe criticism of Catholicism from the Orthodox. We can say that in the East there is that "condescension" of Christianity the society that happened in the West never happened at all. In a sense, "Ghibelline" was realized in Russia archetype "of the Sacred Emperor as the center of the state, and The "spiritual Ruler", the Patriarch, performed purely spiritual things there functions³.

Thirdly, this "Gibelline archetype" that we are talking about mentioned, embodied in a sacred attitude towards the Russian Tsars. It was the Tsar who was the sacred center of the Russian imperial eicumene and all the immanent religious ones were concentrated in his figure energies of peoples. In particular, unlike Catholic eschatology, where in an apocalyptic perspective it is said about anti-pope, about the usurper of the throne of St. Peter, Orthodox the prophecies do not mention the "anti-Patriarch" anywhere, and that's all negative counter-sacred forces "unite there in person the Anti-King, the Antichrist Emperor. Basically this one the "Hybelline" aspect is typologically close to Shia understanding of the sacred nature of Power, since the Shiite doctrine (c difference from Sunni) insists only Alids rule, the sacred family of descendants of the first of the Imams, because they are Shiites it is believed that outside of this kind no people have "light" "initiative right" to rule.

Fourthly, the eastern geographical location of Russian Orthodoxy logically put him directly intimacy with the line of the Eastern Fathers – St. Fathers from Anatolia, Syria, Lebanon, Cappadocia, etc. In addition to Orthodoxy the Nestorian Church also had a significant influence it was common in Asian territories and had an obvious esoteric, initiatory character. Guenon believes that the Nestorians were the outer circle of the main sacred center Primordial Tradition, "Templars of Aggarth."

Fifthly, within the framework of Russian Orthodoxy, the tradition of "hesychasm", light Gnosis', coming from the Athos Monastery and from st. George Palamas, was not some kind of formalized property organizations. Hesychasm literally permeates the Orthodox tradition right down to its most external aspects. Sure, the division into internal and external remains, however, none the structure of the distinction between hesychasts and elders, with one sides, both clergy and believers, on the other hand, in Orthodoxy never existed, unlike a strict organization initiatory orders in Catholicism, where this line was clearly marked.

And finally, sixthly, the esoteric specificity of Orthodoxy preserved in the church ritual itself and, in particular, in available iconostasis⁴, separating the altar of the Sacrament from parishioners. Catholic ritual involves the openness of the altar its accessibility to the views of all parishioners at any time services and beyond. Thus, the altar sacrament, indeed becomes exoteric, "descends" to the external level. IN THE Orthodoxy is the gate of the Iconostasis – Royal Doors-- they open only for a short period of time at key moments liturgies (except for special holiday dates). This symbolizes a unique revelation of the most apophatic, unknowable The principle is on the other side of the cataphatic vision of the sacred a world in its normal state represented only by its symbols -- images of the iconostasis, the Deesis row, etc. as if replacing altar. Associated with this feature of Orthodox ritual is historical absence of developed "scholastic" and rational theological tradition in Russia, since itself worship in the Orthodox Church is an initiatory service and to the super-rational level, while the openness of the altar in the Catholic Church reduces the sacrament to the realm of the rational and dogmatic. Where a Catholic in search of initiation must contact special, extra-church authorities – esoteric communities, brotherhoods, communities, etc., an Orthodox Christian can find what you are looking for in the liturgy itself, penetrating into its most deep transcendental measurements without help others sacred institutions.

Thus, it should be assumed that the Orthodox Church like the Shiite movement of Islam, it cannot strict division into exoteric and esoteric levels, at least measure, this is true at the level of her archetype, her organizational sacred structure. This, however, is not the case it means that all Orthodoxy, or rather, all Orthodox Christians, are gnostics. Of course, the division is by "internal" and "external" are preserved here, as elsewhere, in dependence on personal quality, on the "spiritual caste" of this or that another human being. However, in this case it is division not formalized, and the degree of "initiation" depends here solely on the inner nature of the believer and from his efforts, aimed at perfect implementation of data he has spiritual capabilities.

Of course, a gradation of spiritual realization that strictly corresponds the general structure of the initiatory sphere is preserved here however, its character is more flexible and less structured rather than closed esoteric organizations.

5. The question of "virtual initiation"

Speaking of initiation, Guenon distinguishes between "virtual initiation" and "effective initiative", "implemented". From his point of view, the Christian religion, having become "exotericism" for the West, cannot give "initiation" altogether. Although in Catholic ritual, in catholic sacrament also involves purely spiritual energies -- of the same nature as in initiatory practices -- they are not focused here on genuine interiorization, as well therefore, they affect only the external side of the individual structures of believers, guaranteeing "salvation" but not opening the way to the highest super-individual levels of existence as this occurs in purely esoteric mysteries.

However, in esotericism, the resulting initiation can be permanent remain only "virtual", only unused an opportunity if there is no knowledge of the secrets of "initiative works", "Great Work", or if "initiated" prefers to use the wealth received for the purposes of contrary to the great goal of spiritual exaltation and realization purely heavenly, spiritual states.

Thus, Guenon raises the question of what is valid responsibility for the spiritual destiny of states and nations beyond Christianity as a religion, because, from his point of view, the true leaders of history are related only to "esoteric" level -- and only at this level are hidden the actual "causes" of historical processes. In his optics "virtual initiation" can be turned both to the side spiritual realization -- "genuine initiation", so in the opposite direction. This is a negative option the use of initiation is defined by Genon as counter-initiation. The Christian Church is logically placed by him as if between these two initiatory poles and tests on their mutual, intersecting influence. Positively oriented "virtual initiation" serves as a guarantor the spiritual authenticity of exoteric religion supports it completeness and immutability. Negatively oriented "virtual" initiation', counter-initiation, on the contrary, destroys religion, he decomposes its foundations and tries to reorient it "exoteric cult" in the opposite "devilish" way.

Such a vision of "initiation" and "religion", their complementary the functions are surprisingly clearly confirmed by historical ones facts, since in almost all religious reforms and transformations of the West can easily be seen to influence or initiatory or counter-initiative groups "non-religious" or "super-religious" origin. But all this applies only to Western Christianity, as well as to Judaism sunni Islam, etc. -- that is, to purely "Western" -- spiritually and Geographically -- Traditions5 in the East -- by at least in the religious East (remember that guenon does not classify non-Abrahamic traditions as religion) -- deed this is somewhat different, in which case we logically must especially analyze everything that relates to "virtual" initiations' in this region, since this is the factor the most important thing is there.

6. Orthodox initiation

Based on the peculiarities of the Orthodox Tradition and based on a typological parallel with the Shiite tradition can be made one extremely important conclusion: Orthodox Christianity is operational transfer tool "virtual initiation", and himself orthodox ritual, in contrast from Catholic, kept intact initiatory nature, inherent in the original Christianity.

On a symbolic level, the Church of St. Andrew the First-Called, The Orthodox Church was not completely divided with esoteric Church of St. John, as happened in the case Church of St. Petra. This, by the way, finds its indirect confirmation is also in the fact that, like many smaller ones scale, Christian initiatory organizations, The Orthodox Church was declared a "heresy" by Catholicism and "sect". And at the same time, the medieval legend of Fr "the Kingdom of the Priest John", located in the East, symbolically, it could refer not only to the main sacred thing the center of the Primordial Tradition, but by analogy with itself Russia, where, by the way, the most common name has always been "Ivan", "John".

Russian Orthodoxy has a similar feature and uniqueness and its doctrinal reflection in the Orthodox "Formula of Faith", where the rejection of Catholic innovation – "FILIOQUE" – then there are claims about the origin of the Holy Spirit, immanent the aspect of God, not only from the Father, the First Person of the Trinity, but also from The Son, the Second Person, – had the character of renunciation the "mediating" authority between the sacred, spiritual Cosmos ("Holy Spirit") and First Cause, that is, in other terms, the nature of the rejection of exotericism as a mediating authority between the believer and initiation. Omnipresence and direct communication The Holy Spirit directly with the Father, with the apophatic hypostasis of the Trinity, it means straight line for the Orthodox the totality of the "Spiritual Light" poured throughout in Genesis and opening in the act of Orthodox workinitiativ "house construction". This is an Orthodox principle "housebuilding" – central to the entire Eastern Church and its practices – exactly corresponds to "temple-building" western Christian initiation lines, brought, however, there into the sphere of special extra-church ones initiatory organizations and in later times concentrated in "Christian Freemasonry" and "campagnonage"⁷.

Such initiative specificity of Orthodoxy and, in particular, the absence of FILIOQUE explains that, unlike catholic esotericism, there are no traces in Orthodoxy "hermetism", separated into a separate and independent discipline. "Hermetism" as a sacred cosmology in fact concentrated in the very consecration of the Sacred Cosmos -- areas of the Holy Spirit – direct descent from the Father, that is in

the immediate "Epiphany" of the Cosmos, in "theophany" Space, free from passing the "censorship of the Logos". If in the case of normal conditions of sacred civilization itself Logos-Son naturally fits on the super-individual a level transcendent to the human mind, then at the last stages of the cycle –, and this is exactly how he sees the current one history Christian eschatology – this hypostasis of the Holy Trinity is in danger of becoming identified with this human by reason, which in principle happened with Catholic theology starting with the elimination of the apophatic approach, and ending with "rationalism" and "humanism" of a semi-profane nature.

Orthodox doctrine, due to its natural nature "informal" "hermetism" was not subjected to his transformations, maintaining its initiatory, super-individual and super-rational nature.

However, another rather alarming one should be noted here aspect of this state of affairs. Being common on all the people without strict division into "elite" and "universal" form of spirituality, Russian Orthodox Church she was also at risk, but of a different kind than catholic tradition. "Virtual initiation" transmitted by It could not logically be Orthodoxy for all Christians brought to its positive and final goal c the vast majority of cases, which is quite logical, given the necessary difference in the inner nature of different people, and in in general, the exclusivity of a full-fledged initiative path (many "invited", but few "selected"). Besides this, focus on "superpersonal" or "extrapersonal" aspects apophatic Orthodox theology, narrowed or almost she completely excluded discursive-rational forms of initiatory doctrines, sometimes extremely important in quality preparatory stage. Thus, the implementation of "virtual initiation" gradually became more and more more problematic.

Chosen, saints, hesychasts, elders, monks or simply exceptional individuals could, of course, get to the end of it paths, but the majority were forced to limit themselves to only one "virtual initiation". This state of affairs explains, in in particular, the phenomenon of the widest dissemination of tradition "fools" in Rus', that is, people who have gained opportunities spiritual contemplation, but not capable of harmoniously combining them with normal functioning of individual-rational personality levels. "Foolishness" as a total Russian phenomenon spirituality is highly indicative of Russian Orthodoxy, and once again confirms it as an initiatory nature to the entire Eastern Church (after all, no special one there was no "initiation" into holy fools), and quite logical difficulty associated with full implementation "virtual initiation."

Given all of the above, it becomes clear that in contrast from Catholic civilization, fateful "reasons" religious and social transformations of "Continent-Russia" you should look not in non-religious organizations, but in the bosom the Church itself, which is directly the arena and source confrontation between two "initiative" tendencies – full-fledged and perfect initiation, the tradition of "Russian

holiness", "senility", etc. and "counter-initiation", reversing what was received sacred "energy" towards a "devilish", anti-spiritual goal.

7. The dark secret of cosmism

When René Guenon spoke about "counter-initiative" organizations West, he, naturally, did not dot the i's in this one question, since the very specifics of this topic require certain ones precautions. However, if we summarize everything that has been said them on this matter (including in the form of hints or assumptions), the following picture will emerge: "counter-initiation" in recent centuries, it has become most pronounced in degraded Western initiative organizations "hermetic type". These could be like "branches." freemasonry', and neo-Rosicrucian or neo-alchemical organizations. Representatives of these particular groups who inherited the secrets and rituals of "virtual initiation" were born in the 19th century the entire spectrum of pseudo-initiative occultists and theosophist groups that later formed the following what is accepted call "neo-spiritualism"⁶. "Neo-spiritualism" itself⁷ not it is directly "counter-initiative" – it is rather a tool aimed at destroying the remnants of the true one Traditions in the West, and under the guise of a "return to spirituality." leading laymen to the abyss of dissolution in mental chaos. But "counter-initiation" belongs to a much deeper level realities, being associated with what theology calls "Devil's Mission."

One of the most dangerous "counter-initiative" organizations Rene Guenon considers the Hermetic Brotherhood of Luxor ("Hermetic" Brotherhood of Luxor⁸). From him stretch threads to everyone more massive and sometimes opposite in their external teachings neo-spiritualist movements: towards theosophism, towards occultism, to perverted neo-Hinduism (Auroville, Sri Aurobinda Ghosh), etc. It is extremely significant that its the teaching of the "Hermetic Brotherhood of Luxor" called "Space" philosophy, "Space Doctrine" and sometimes "cosmism". The essence of "cosmism" of the "Hermetic Brotherhood of Luxor" consisted of in contact with "cosmos" or "cosmic consciousness", that involved the comprehension of the "luminous nature" of the Cosmos (this topic) "Light" is imprinted in the very name of the Order: Luxor -- egyptian city – is similar to Latin Lux – "light", and Lucifer – "luminous"). "Space Doctrine" all yours attention was focused on the "mental", "subtil" plane in fact, identifying "spiritual" and "super-psyhic" with "soulful" ("mental")⁹. It was a special form of "pantheism", but not philosophically abstract, but "magical", "concrete", "operational" and "aggressive". Except the actual one ignoring the transcendental aspects of the Spirit, "cosmism" The Hermetic Brotherhood of Luxor was also dangerous to endure many "initiative" sacred and spiritual symbols and rituals on a "mental" and material level, that it contained a "parody" of true initiation, her a grotesque and dangerous imitation. Members of the Hermetic Brotherhood Luxora", who possessed indisputable paranormals abilities, not only the first to formulate the basic "neo-spiritualist" theories,¹⁰. Historically the roots of

this secret society went back to some Germanic ones masonic lodges of the 18th century, where higher degrees were practiced "operational Magic", as well as in the irregular "Masonry" Egyptian Rite" ("Memphis-Mizraim") and into "sexy" groups magic "by Randolph, with emphatically" satanic specificity. In fact, the "cosmism" of the counter-initiative group The "Hermetic Brotherhood of Luxor" was inherited and more late, openly "satanic" centers – such as "Order of the Templars of the East" (O.T.O.) Aleister Crowley, who called himself "the beast 666", "Movement 93", etc. Continuers of the "Hermetic Brotherhood of Luxor" in modern times the world represents the most serious and the most sinister levels and modern "neo-spiritualism" ("neo-rosicrucians", "ufologists", "psychics", etc.), since it is "counter-initiation" he is the "source" of that anti-traditional sabotage, whose puppets (more or less unconscious) all neo-spiritualistic movements are.

If we turn to Russia in the second half of the 19th century, then we let us discover in it one amazing phenomenon called "russian cosmism". Its most famous representative was Nikolai Fedorovich Fedorov, author of the famous work "Philosophy of the General Deeds". In Fedorov's biography there is no indication of contacts with any "counter-initiative" organizations, but his works are a compendium counter-initiative doctrines, almost exactly corresponding to the doctrines of the "Hermetic Brotherhood of Luxor". U Fedorov there is even a theory of "artificial Resurrection from The Dead, which in Tradition is considered an outright sign of the "Kingdom." Antichrist." In addition, Fedorov's ideas are a model and, in a sense, the paradigm of spiritual transference symbolic and religious doctrines on psycho-materialist level: the theory of "management atmospheric phenomena", "the transformation of Churches into Museums" and, finally, "The project of establishing the universal and the inseparable a brotherhood of people that should include everyone "resurrected by the love of our ancestors" and become the crown of history.". Moral utopianism and Fedorov's pantheistic messianism inspired many philosophers, scientists, writers, theorists Russia, and besides, its "cosmism" was extremely popular in "bolshevik" circles that identified the coming "brotherhood" resurrected and resurrected" (sic!) with "communism". In some the meaning of Fedorov's idea was a reflection of the exalted revolutionary messianism of that era.

However, Fedorov's communism, by the way, is purely christian orthodox form¹¹, he was not the only one (although, perhaps, the brightest) a manifestation of "counter-initiative" cosmism in Russia. IN THE in an expansive sense, "Russian cosmism" can be clearly called formulated trends of the Orthodox "virtual" initiations' (remember she was here universal, provided only by a simple fact, confessional belonging), which was not realized along the positive path ascending through the psychic world into a purely spiritual world celestial, super-individual, and along the path of "fusion" with the intermediate, middle world, with the world of the psyche, that is, with dense and thin space. In this "cosmic" specificity "natural" Russian "counter-initiative" negative the question of filioque was reflected in this way, since if the path from the Spiritual Universe, from the Cosmos of the Holy Spirit to himself the Apophatic Principle of the Father was not accomplished (and this, despite "virtual initiation" was available only to a few), then there are no more "rational" and "formalized" structures they kept

individual creatures from "fusing" with the subtle a plan, from immersion in Chaos and excitement that Tradition calls it "lower waters". Russian cosmism – is a form the extreme degradation of "Orthodox foolishness", demonic a form of this foolishness in which "the holy fools are in Christ." they become "fools in the Antichrist.". And this one is specific "cosmism" sharply distinguishes almost all Russian philosophy science and culture from European profanism, since "cosmist" consciousness gravitates precisely towards the extra-rational, towards paradoxical, to the power unit of "fine" energies, breaking through the structures of logical constructions. "Cosmism" in Russian philosophy of the 19th-20th centuries. manifests itself in the desire to commit violence against logic at any cost, and more often all this was expressed in the formulation of the principles of "morality"(however, one of the most minor in epistemology) or "conciliarity" (syncretic mathematical summation) heterogeneous ontological elements (over all others) categories – hidden among "religious" philosophers (V. Soloviev) and openly among the "atheist", but "baptized" (note this! how godbuilders: Bogdanov, Bazarov, Lunacharsky, etc.). IN THE the science of "cosmism" was most clearly manifested by Professor Vernadsky who created the doctrine of the "noosphere" and anticipated it "counter-initiative doctrines" by Teilhard de Chardin(note that! how godbuilders: Bogdanov, Bazarov, Lunacharsky, etc.). IN THE the science of "cosmism" was most clearly manifested by Professor Vernadsky who created the doctrine of the "noosphere" and anticipated it "counter-initiative doctrines" by Teilhard de Chardin(note that! how godbuilders: Bogdanov, Bazarov, Lunacharsky, etc.). IN THE the science of "cosmism" was most clearly manifested by Professor Vernadsky who created the doctrine of the "noosphere" and anticipated it "counter-initiative doctrines" by Teilhard de Chardin(12.

And if the most monstrous persecutions took place in Russia in the twentieth century to the Church under the communist regime, shouldn't we see this is the "natural counter-initiativeism" of the Orthodox nation deprived of its vertical holy perspective, and without having rational, "logical" boundaries, which has fallen into extreme forms demonic cosmist aggressive and anarchist "foolishness", "foolishness in the Anti-Christ"?

8. Conclusion

There will be aspects of the Russian Church and its specifics that we have analyzed maybe they will help you understand that bizarre and strange world of Russian a consciousness that is so unlike either Western or Eastern forms. Guenon in his book "East and West" (L'Orient et l'Occident) defined Russians as "a people imitating" archetypes characteristic of "true Eastern" people. In another in place he noted the widespread spread of "occult" and "spiritual" practices in Russia, seeing this as confirmation russians have a special penchant for "psychism.". And finally, he expressed a rather mysterious phrase about "Russian communism" most likely it is something other than his they usually think so. These estimates,

despite all of them critically, indeed very fair to describe the Orthodox people, whose truly spiritual elite has become too small and too weak, but at the same time "virtual initiation" continued to be universal, and the masses at the lowest level seemed to imitate the possession of the authentic secret of the spiritual East. Perhaps the Russian idea itself "conciliarity", "universality" (among Slavophiles) and later the idea communists and socialists had "universal equality" – an expression of a vague awareness of the "universal dedication" of the nation "universal Brotherhood" (it was the "brothers" that the members called themselves all esoteric organizations – both "orders" and "lodges", and monastic communities). And it is possible that it is Bolshevik the revolution was an explosion of this partly justified confidence in "universal Consecration", which sought to abolish "exoteric" hierarchy, "building masters" as something unnecessary and vicious, as imposed by the "alien West," "the Great." Inquisitor" of Dostoevsky, as a social filioque, putting a barrier between the people and the "light Cosmos of the Holy Spirit.". But as a matter of fact, the same trends, only closed, at the conspiracy level, the majority also revived "counter-initiative" organizations that were also anti-catholic and not alien to the "socialist" or "communist" pathos. (In particular, the dedicator Aleister Crowley, Beast 666, was a famous anarchist in esotericism and a socialist, as well as neo-Rosicrucian Theodore Reus). However, neither in one country, in no region of the Earth is a manifestation counter-initiative, totally cosmist, mystical-communist movements were not as total as in Russia, which has become the embodiment of "Red" for more than 70 years Women of the Apocalypse, the Whore of Babylon.

But long before that and in dark political mysticism Time of Troubles (associated with a series of Impostors), and a fake, but grandiose dramatizations of the Apocalypse the sinister Emperor Peter I13, and in the grotesque of a parody Russian Enlightenment of the times of Catherine, and finally in the alarming and psychedelic Russian literature – Gogol, Dostoevsky, Chekhov, Sologub, and in a philosophy built on paradoxes -- Khomyakov, Soloviev, Rozanov, Berdyaev, etc.) the sprouts were bursting "red cosmism", flowers of Russian Evil, sown generously "virtual initiation" of Russian Orthodoxy, but they gave flowers not up, to the sun of Russian holiness, to the spiritual sun Sergius of Radonezh, Nilus of Sorsky and Seraphim of Sarov, but down, to the "Black Sun" of Midnight, to the Demon Sorath, whose number is 666, to the face of the Abyss.

And the current state of Russia also cannot be determined in purely economic or political terms. Seeds "virtual initiation" (and we must not forget that at the majority of Russians still baptized the communist dictatorship your children!) too significant and effective to expect in the near future, the transformation of Russia into a purely secular one capitalist and prophetic state of the "Western" sample. The roots of the "Russian phenomenon" are too deep and tragic so that we could count on such an outcome. "Russian The soul," or rather, the totality of "Russian virtual the Initiates, who form the mystical body of the "Inner Church", cannot give up its "initiative" and fateful functions: either the disaster will be even more terrible and even more deep than under communism or it appeared despite everyone the "spiritual elite" will stop external circumstances a rapid fall into the abyss and will "instantly" throw "red Beast Nation" to the Spiritual Heaven of the Holy Trinity -- like Christ himself, who freed the Old Adam from

the shadows Ada. And if the possibility of salvation still exists for all of us "counter-initiative" civilization, isn't it "initiative" Orthodox Russia is the best place for ascents, because it was here that the lowest was first achieved the point of spiritual decline, the limit of "perversion" and the devilish imitations of "earthly paradise"? to the Spiritual Heaven of the Holy Trinity -- like Christ himself, who freed the Old Adam from the shadows Ada. And if the possibility of salvation still exists for all of us "counter-initiative" civilization, isn't it "initiative" Orthodox Russia is the best place for ascents, because it was here that the lowest was first achieved the point of spiritual decline, the limit of "perversion" and the devilish imitations of "earthly paradise"? to the Spiritual Heaven of the Holy Trinity -- like Christ himself, who freed the Old Adam from the shadows Ada. And if the possibility of salvation still exists for all of us "counter-initiative" civilization, isn't it "initiative" Orthodox Russia is the best place for ascents, because it was here that the lowest was first achieved the point of spiritual decline, the limit of "perversion" and the devilish imitations of "earthly paradise"? earthly paradise"? earthly paradise"?

Moscow, spring 1991

Footnotes

1 This subchapter is a brief summary of the above articles by Guenon.

2 For more details, see "Ver la Tradition"; Nicolas Vardhikas "Est et Ouest" N 43, 1991. Filioque – the dogma of the exodus of the Holy Spirit is not only from the Father, but also from the Son (Filio) was introduced at the insistence Charlemagne.

3 This is the relationship between "autorite spirituelle" ("spiritual") dominion ") and" pouvoir temporel ("secular power") Guenon I considered it as the only normal one, since it is strict corresponds to the hierarchical structure of reality as a whole. It is important to note that "bright power", "power of emperors and kings" is by no means considered in Tradition as something profanity. On the contrary, imperial sacredness is practically identified with the exoteric side of tradition. Therefore quoted in Guenon's article Christianity and Initiation the saying of Christ, – "To Caesar what is Caesar's," – is possible consider imperial recognition and "sanctioning" sacredness. The desire of representatives of the "spiritual" dominion", i.e. Churches in our case, intervene in administrative and political issues (which is characteristic a trait of Catholicism), there is a sign of the degeneration of spiritual nature this form of power, and the claim to restoration of dignity in this case, the imperial function does not manifest itself

as a phenomenon usurpation by the "kshatriyas" (second caste) of the functions of the first caste ("Priests"), and legimin's defense of his sacred rights. This consideration helps us understand why Guenon himself, being a radical opponent of the "Kshatiri revolution" and an unequivocal one supporter of the superiority of the "Brahmins" ("first caste") over "kshatriyami" (as opposed to Julius Evola), with this sympathy applied specifically to the Ghibellines and Ghibelline traditions, and in particular to the great Ghibelline poet Dante Alighieri. and a claim to restoration of dignity in this case, the imperial function does not manifest itself as a phenomenon usurpation by the "kshatriyas" (second caste) of the functions of the first caste ("Priests"), and legimin's defense of his sacred rights. This consideration helps us understand why Guenon himself, being a radical opponent of the "Kshatiri revolution" and an unequivocal one supporter of the superiority of the "Brahmins" ("first caste") over "kshatriyami" (as opposed to Julius Evola), with this sympathy applied specifically to the Ghibellines and Ghibelline traditions, and in particular to the great Ghibelline poet Dante Alighieri. and a claim to restoration of dignity in this case, the imperial function does not manifest itself as a phenomenon usurpation by the "kshatriyas" (second caste) of the functions of the first caste ("Priests"), and legimin's defense of his sacred rights. This consideration helps us understand why Guenon himself, being a radical opponent of the "Kshatiri revolution" and an unequivocal one supporter of the superiority of the "Brahmins" ("first caste") over "kshatriyami" (as opposed to Julius Evola), with this sympathy applied specifically to the Ghibellines and Ghibelline traditions, and in particular to the great Ghibelline poet Dante Alighieri. and legimin's defense of his sacred rights. This consideration helps us understand why Guenon himself, being a radical opponent of the "Kshatiriya revolution" and an unequivocal one supporter of the superiority of the "Brahmins" ("first caste") over "kshatriyami" (as opposed to Julius Evola), with this sympathy applied specifically to the Ghibellines and Ghibelline traditions, and in particular to the great Ghibelline poet Dante Alighieri. and legimin's defense of his sacred rights. This consideration helps us understand why Guenon himself, being a radical opponent of the "Kshatiriya revolution" and an unequivocal one supporter of the superiority of the "Brahmins" ("first caste") over "kshatriyami" (as opposed to Julius Evola), with this sympathy applied specifically to the Ghibellines and Ghibelline traditions, and in particular to the great Ghibelline poet Dante Alighieri. to the great Ghibelline poet Dante Alighieri. to the great Ghibelline poet Dante Alighieri.

4 It is important to note that the appearance of the iconostasis in the ancient church chronologically coincides with that transition from esotericism to the exotericism that Guenon talks about in his article. If in parallel with the actual "exoterification" of the Western Church the altar, as a "superheavenly" ("iperuranios") element of the temple, it has become visually and spatially publicly accessible retention in the eastern church meant its "abstinence" from performing "exoterization" while maintaining esoteric an element in the center of the church itself, and not outside it, as is the case catholicism. "Superheavenly", "hyperuranic" element, indeed, it cannot be exposed to general contemplation without the very quality of spiritual influences changing "theurgically" associated with this place. But his stay in secret, behind the forbidden (for exoterics) wall of the iconostasis which at the same time "reveals" the essence of the altar sacrament through the sacred presence of icons of the Deesis series and "hides" it comes from unqualified views. By the way, exactly like this the meaning is contained

etymologically in the term "revelare", which it means "hide" and "open" at the same time. Similar the idea is also embedded in the Latin word "coelus", "sky", which comes from a root meaning "to cover", "to cover", which can mean both "hide" and "open". it comes from unqualified views. By the way, exactly like this the meaning is contained etymologically in the term "revelare", which it means "hide" and "open" at the same time. Similar the idea is also embedded in the Latin word "coelus", "sky", which comes from a root meaning "to cover", "to cover", which can mean both "hide" and "open". it comes from unqualified views. By the way, exactly like this the meaning is contained etymologically in the term "revelare", which it means "hide" and "open" at the same time. Similar the idea is also embedded in the Latin word "coelus", "sky", which comes from a root meaning "to cover", "to cover", which can mean both "hide" and "open".

It is also important to remove the symbolism of the trinomial division an Orthodox church with three parts – altar part, the "superheavenly component", the temple itself, the "heavenly component", and narthex, "earthly component. Simeon of Thessalonica compares these three movements with the faces of the Holy Trinity, with three triads of angels ranks and stirrup in the categories of the Orthodox people – priests, "sovereign faithful" and "penitents and catechumens.". Passage through these three stages of the Orthodox hierarchy corresponds typologically (or virtually) to three phases initiations – "work in black", "work in white" and "work to in red". It is possible, however, that when transferring initiatory rituals of Orthodoxy for the entire mass of people, special the preparatory, first phase itself has undergone changes -- "catechumens" and repentance' as a baptized infant obviously, he cannot help but repent and become a catechumen, that is perceive the theoretical aspects of the doctrine. "Working in Black" it was transferred to the post-baptismal stage of the spiritual human realization, and responsibility for "repentance and catechumens" were taken over by godfathers and mothers who spoke as a kind of "pledge" for the effective release of that stage which was bypassed when baptizing a baby. Such a feature in in some cases it gave an extremely negative result, because in this case, the spiritual presence of the initiatory grain received at the time of the "second birth" ritual chronologically it was transferred to the post-baptismal stage of the spiritual human realization, and responsibility for "repentance and catechumens" were taken over by godfathers and mothers who spoke as a kind of "pledge" for the effective release of that stage which was bypassed when baptizing a baby. Such a feature in in some cases it gave an extremely negative result, because in this case, the spiritual presence of the initiatory grain received at the time of the "second birth" ritual chronologically it was transferred to the post-baptismal stage of the spiritual human realization, and responsibility for "repentance and catechumens" were taken over by godfathers and mothers who spoke as a kind of "pledge" for the effective release of that stage which was bypassed when baptizing a baby. Such a feature in in some cases it gave an extremely negative result, because in this case, the spiritual presence of the initiatory grain received at the time of the "second birth" ritual chronologically since in this case, the spiritual presence of the initiatory grain received at the time of the "second birth" ritual chronologically since in this case, the spiritual presence of the initiatory grain received at the time of the "second birth" ritual chronologically ahead elementary intellectual entry into the teachings of the Church, and therefore such presence could not but give rise to a special specific human condition above the profanity level, but

difficult consistent spiritual realization. Orthodoxy calls this state is "charming", and extremely broad this phenomenon is spreading in Russia, among parishioners discovers the payment that the Eastern Church is forced to pay pay to preserve your initiatory nature.

5 Guenon believes that Judaism and Abrahamism in general – are continued western, of the Atlantic tradition (cf. "Dear Angel" No. 1, Rene Guenon "Atlantis and Hyperborea").

6 Undoubtedly, in recent centuries Western Freemasonry in many ways has changed its operational and initiative character characteristic of early Freemasonry. In this case, we have it's a matter of the phenomenon that was discussed a little above, i.e. ABOUT turning a "virtual initiation" into a counter-initiation, etc it is in such terms that only one can consider anti-christian, anti-church and anti-traditional activities of all late Freemasonry.

7 Guenon included magnetism, spiritualism, among neo-spiritualism theosophism of Blavatsky and Besan, the occultism of Papus, anthroposophy Steiner, and all continuations and variations of this kind neo-mystical and pseudo-esoteric movements. At present time most varieties are neo-spiritualist organizations are united under the sign of the syncretic movement "New Age".

8 As we have learned from the competent representative one Western initiatory organization, Guenon had the most reliable information about this organization, since myself I was part of it in my youth!

9 According to Guenon, this mixing is the main source devilish substitution carried out by counter-initiative by force. In The Kingdom of Quantity and the Signs of Time, Guenon he explained in detail the "mechanism" of this phenomenon. The devil -- the essence of the subtle, psychic world, the world of the soul. Purely spiritual regions, areas of the Spirit, are closed to him. There are souls in the world, in special ones it can occupy periods of cyclic history (at the end of cycles) "central" position, but such "centrality" is imaginary, illusory, and this illusoryness becomes obvious when turning to purely spiritual reality. Therefore, the creation of the illusion of the "omnipotence of the devil" is possible only under conditions "concealment" of the actual spiritual level and translation of the main one an emphasis on the middle, soulful world, where the devil is effective indeed, sometimes it can be almost total. Therefore, mixing the spiritual with the spiritual – is not only a delusion or natural degeneration, but the most dangerous and evil a trend actively and consciously pursued by "agents satan "or" saints of Satan ("awlii-esh-shaitan").

10 See. R. Guenon "Teosophisme", "L'erreur spirite"

11 The cosmic vector within Orthodoxy itself is also had its own special place. That one is extremely indicative it is a fact that currently Orthodox circles are close to The Moscow Patriarchate and the Pitirim metro stand in special places almost officially on "cosmist" and "Fedorov" positions. The same phenomena can be found in Russkaya Orthodox Church at the beginning of the century, especially among theologians solovyovite intellectuals, called "sophiologists" (Florensky, Bulgakov, etc.). This remark again makes us to what we said about opposition within the framework orthodoxy between initiatory and counter-initiative in circles, often without the participation of some extra-church people "esoteric" groups, as opposed to a similar confrontation occurs in Catholicism.

12 After reading at the Sorbonne as part of the colloquium inter-university Association "Politics-Gremetics" our report on the topic "ideological conspiracy of the Russians cosmists" we encountered historians for many years de Chardin's theories, and they did not confirm to us only the existence of a typological relationship between the concepts Vernadsky and Chardin, but also talked about the historical path the influence of one on the other. According to their testimony in the same At the Sorbonne in the early twenties, Vernadsky gave lectures dedicated to their purely cosmist theory of the "noosphere". On him the lecture was attended by Le Roy, a close associate and collaborator Teilhard de Chardin. And only after these Sorbonne conversations c lexicon of Chardin, this "mystical evolutionist", whose the concepts are an outspoken satanic parody on Christian theology, the expression "noosphere" appeared. Now all that remains is to explore Chardin's connections with occultism and neo-spiritualist organizations, etc the picture of the planetary "conspiracy" of cosmists will be complete!

13 See colorful description of "eschatological" entertainment Peter at Merezhkovsky – "The Antichrist (Peter and Alexei)"

Table of Contents "Sweet Angel" №2

Russian route (1999)

A.G. Dugin /Russian Thing / Acephalus / Invasion / Web Archive

Table of Contents "Invasion" Table of contents "Russian Thing"

A.G. Dugin

"Invasion", №27, 1999

Newspaper "Zavtra", 1999

"Russian Thing", Arctogea, 2001

RUSSIAN ROUTE

Chaos International

One day I was leafing through materials «of the Order of the Illuminati of Thanateros» («Chaos International», Carroll, etc.), and a description «of the pilgrimage of chaos» caught my attention. It outlined the technique of the existence of a chaote-illuminate, who spends his days wandering around acquaintances, drinking alcohol and (if possible) in contacts with comrades belonging to «the order». All this was described in deliberate «Gothic» tones, was equipped with detailed instructions that one must act as spontaneously as possible, sometimes get off at the wrong station, stop along the way for a drink, and behave as befits a «real antinomian» –that is, do not count money, do not look for the shortest route, do not call before visiting comrades, but fall out of the blue, be late for work, make faces and do stupid things. This was called «terrible initiation». «If this is «a terrible initiation», – I thought, – then the entire population of the USSR, and even today's Russians, except managers, are all «initiated». «The Black Illuminati», whose formation, shocking to the imagination of Westerners, was described in the manual on the pilgrimage of chaos, in fact, reproduced the simple and completely ordinary existence of an ordinary Soviet-Russian Euro-Asian. That, it turns out, is who we are. We – chaos international.

Open and closed temples (parenthesis)

In the West, I was interested in the strange feeling that inside sacred places – cathedrals, churches, etc. – the same feeling arises as in the most open and non-sacred places in Russia. In the Moscow metro or in a suburban garbage dump, the same atmosphere reigns as under the solemn vaults of Cologne Cathedral. These are very similar spaces. What then can one compare to being in a French meadow or among the stones of the Pyrenees? With a grave, I think. What about Russian churches and shrines?

Perhaps with some even more subtle and sublime sacredness... But perhaps not. Bespopov or Klyuev-Khlyst optics would propose a paradoxical correlation of the shrines of Europe with Russian nature, and the false pseudo-shrines of Russia with something else. But, of course, not with the French clearing. There is a difference between a coffin and a coffin. Our coffins are more alive than their babies.

There may be ontological differences between countries. Eurasia lives in the same space, and the laws of physics are the same here, in Europe and in the USA – different. The history of religions knows this. Once upon a time, shamans traveled to heaven in the body. Later they began to leave him on the ground, rising in spirit. But in certain places and among certain tribes, the golden thread is not cut, and the body of such «White Water» shamans is more perfect than the spirit of simple and dull shamans. The body of Russia is more spiritual than the spirit of the West. Russian body. For a modern European scholastic, if he were honest (did you once meet an honest scholastic? –in general, did you once meet an honest and full-fledged Westerner?), Russian garbage should have been placed above Vatican relics. One curé showed me that next to the altar he kept a bag of stones from the Berlin Wall. Bastard.

A problem from a world textbook

There are different ways to get from point A to point B. The Atlanticist's hand grabs a ruler and draws a straight line, then, sending everything (i.e. us) to hell, methodically follows the line. And the Atlanticist doesn't care what is drawn to the living, that the space between A and B is agitated, swirling, raging, crying, laughing and suffering. He doesn't care, – non-black and non-illuminati, – that the same being is in A and B – these are two different creatures, and there is not only a quantitative, but also a qualitative difference between them, since one has – the magical fabric of the path, and the other – only her anticipation.

Communications and transport technology is based on this Atlanticist principle – go as far as possible and change as little as possible. There is nothing more closed than the basic premises «of an open society». It is «open» in any direction, but not inward. And what does not move inward remains in place. More precisely, it becomes a decoration for something else that moves through or through it.

In such cases, Evgeny Golovin gives a textbook example about «Budoievitsky anabasis of Schweik». «Black Illuminati» Schweik is sure that you can get to the city of Budojevica by moving in any direction. He's absolutely right. There are not only Budoievitsy, but many. Real space has a more complex configuration than Minkowski's illusory universes. Reason is nothing more than a bad joke. It is as flat as the jokes of technical university students.

A person left point A to point B. What a class! Point A. A greased barmaid at a green station, a peeling wall of a house that was once orange, but faded to an unimaginable combination of sun and dirt, a syncopated rhythm of moving broken branches under the gusts of a stuffy breeze, a middle-aged woman with a bag and erotic-lethal bewilderment in her eyes, going «to the point» (how interesting it would be to learn more about her affairs...) a boy on a bicycle with a light eight and the fate of an unintentional killer behind his ear (five years later he will stab his comrade with a fork, approaching with gasoline) and the sky, so different at every point of the living world, the sky of point A. From all this abundance, luxury, excess of figures and meanings, elusive hints and sucking passions of the flesh, man emerges. In principle, he might not have gone out. He could sit here on a bench in the central square and sit like this until the evening, until it gets dark and the drunken teenagers begin to gather menacingly and excitedly (full of freckled, wandering seeds) in the corners and secretly talk with the young cop, and then the injections of the night would force him to go somewhere, for example in the same point B (but not at all necessary) or look for shelter in a dirty hotel (hotels all over the world – including five-star ones – have a characteristic smell, this is – the smell of the decay of material existence, reminding the tourist of the fineness of his tour) or at a thieving woman selling spoiled cucumbers at the station. But he did not wait, but, as the problem says, he took it and left. Having chosen in advance a different share, a different suffering, a different pleasure, a different type of death. Oh, if only he would stay... until it gets dark and drunk teenagers begin to gather menacingly and excitedly (full of freckled, fermenting seeds) in the corners and secretly talk with the young cop, and then the injections of the night would force him to go somewhere, for example, to the same point B (but not at all necessary) or look for shelter in a dirty hotel (hotels all over the world – including five-star ones – have a characteristic smell this is – the smell of the decay of material existence, reminding the tourist of the fineness of his tour) or from a thieving woman selling spoiled cucumbers at the station. But he did not wait, but, as the problem says, he took it and left. Having chosen in advance a different share, a different suffering, a different pleasure, a different type of death. Oh, if only he would stay... roaming the seed) gather in the corners and secretly talk with the young cop, and then the injections of the night would force him to go somewhere, for example, to the same point B (but not at all necessary) or look for shelter in a dirty hotel (hotels all over the world – including five-star ones – have a characteristic smell, this is – the smell of the decay of material existence, reminding the tourist of the fineness of his tour) or at a thieving woman selling spoiled cucumbers at the station. But he did not wait, but, as the problem says, he took it and left. Having chosen in advance a different share, a different suffering, a different pleasure, a different type of death. Oh, if only he would stay... roaming the seed) gather in the corners and secretly talk with the young cop,

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Point B

Now point B. Perhaps this is just a magical reduplication of point A. The same thing, but a girl is riding a bicycle, who has just almost fallen, staring at an open drunk in a ditch, a sharp-eyed, good-natured Armenian is rubbing himself near the station barmaid, and in the breeze one can discern some steel very thin needles that were missing in point A, and a completely different sky.

Without a person (outside a person, before a person) who left point A (and has not yet reached the goal), point B does not exist. Not that at all. No, he is in a flickering plan. He is eager for existence, trying to push through the thickened veil of the possible, to extend an acute angle of flesh from the fog of presumption; his ovary, the embryos of his adult inhabitants and the soft skeletons of his babies are already moving, but this is the process... This is the future. This is a semi-man-made, semi-presented object that can still deviate, shift, or even collapse inward, without becoming a solid lava of the presence recorded by Atlantic cartography. Item B. Omega Project. What do we know about this, after all? There were many premonitions and prophecies. The best hearts of humanity described the architectonics of this heavenly point B. But then, what separates us from it (all this illuminism of the path), so saturated with distractions, confuses and brings us closer, takes us aside and opens, exposes and sends the spell of hypnosis, which cannot but influence the final hierophany of point B. Point B. The point of arrival of a person. Finis gloria mundi. Fulcanelli's last (non-existent) treatise.

Roadside path

He's on his way. And at every step the magic of bifurcations envelops him. Landscapes change their outlines so bizarrely that sometimes it seems to a person that a certain rhythm of movements and trajectory of gaze can stop the movement of the sultry, moist flesh of the environment, turn the impenetrable fabric of matter into a crystal sea. Find a turn of your head... Grab an elusive feeling, barely noticeable against the background of the sweating work of your tendons and muscles... Turn to the side – there is a driver sitting in a clearing and rubbing an oil impeller... Maybe – this is the one who is driving in the right direction, and not at all to this idiotic point B. Pairs of reason say: it can't be – it's just a driver. Pairs of counterreason – capillaries of the great Eurasian thinking organ, embarrassing spells of the Big Soul – refute, or rather, confuse: are you sure? To hell with him, with the driver. A girl walks along the side of the road. Doesn't specifically look at a person. He doesn't look so deliberately, with such a completely hidden meaning, that a warm pillow wave ripens in his stomach, under his ribs. Once upon a time, a person going from point A to point B was 13 years old. And in these 13 years, any female image – scary, oblique, scantily clad, shrunken, with covered hips or a wrinkled elbow caused an exciting and humiliating tremor. This is how the crucian carp fights, stuck with their eyes into a cloudy glass jar. Now, in general, he doesn't care, everything is cool and delayed, but 13 years – belonging to another point and another landscape – have not gone away. How nothing has gone anywhere at all. Everything is there, and everything is in us, everything is in him. So this driver and the girl – once they catch their eye – will not go anywhere else. They have nowhere to go, someone's strength has thrown them to the shore of attention, and there is no mouthcapable of swallowing this luxury back. Being has a pre-existence matrix cause, but it does not have a post-existence grave receptacle. There is no peace once spewed out of oblivion. There is a Big Thought mixed into existence, reviving the Big Soul. And there is nowhere to put it. A person turns (or does not turn), wanders into the forest, approaches a stall, pokes his face into the ground, exposing the back of his head to the heavens.

NATO

«You guys live too well, – that insightful NATO type who is able to grasp the content of the Russian route will say. –For this we (together with Balkan travelers like you from point A to point B on the maps of Milorad Pavic or Miloc Machvansky) and will bomb».

It is clear that if we always move like this in all situations, we will be conquered. Therefore, on the Russian route, shadows with a ruler and a square periodically appear, as well as with a compass drawing not arbitrary ovals (like us and the sun), but correct Cartesian circles. And they drive us from point A to

point B without bifurcations, girls and drivers, without Armenians and barmaids, without cyclists and the breeze. In formation, in a dull non-Russian column, along the disgusting, hated rails, which, alas, are trying in vain to distort and corrode our national soils, racial toothy grasses and juices of Eurasia...

What to do? What to do?

Russian Thing (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

RUSSIAN THING

Russia – country of sleep. Its edges are blurred, its landscapes are vague, the faces of Russians people are not remembered. Language is based on intonations and associations, on to some mysterious current of the unspoken and irrational that appears through ordinary words and phrases. In the secret of the Russian language – the secret of Russia.

Once the brilliant Evgeny Golovin surprisingly accurately pointed out its existence in the language (Russian) of a special layer, which is located between speech and silence. These are not words yet, but they are no longer absent. This is the mysterious world of sleepy people sounds, strange vibrations preceding phrases, sentences, statements. You can't even call them a thought. Golovin then cited as an example the phrase of the writer Yuri Mamleeva from the epoch-making novel "Shatuny" – "Fedor was digging a move to the Fomichevs." This one is felt convexly, tangibly, almost carnally in her the intermediate layer, the fabric of the elements of Russian sleep. "Something is swarming in something to get somewhere." One uncertainty stubbornly operates in another, to reach the third. This is not psychoanalysis, not madness, not banal idiocy. It's just that something that doesn't have something tossing and turning in the basements of the national soul names that dodge light rejecting embodiment in a form that it will obviously be narrower, more false.

In Martinez de Pasqualis, founder of the mystical doctrine of Martinism which so influenced the European (including Russian) mysticism of the XVIII - 19th century, there is a special mysterious concept – "Shoz". Collision with this reality is, according to Martinez de Pasqualis, the crown of the spiritual experience, the latest and highest result of the most complex theurgic and magical operations. Of course, one could stupidly translate the French word "chose" its Russian analogue is "thing", but everything is more complicated. Russian word "thing" etymologically comes from the verb "to know", i.e. "to know". The "thing", therefore, in Russian does not define the subject in itself, but his fame, his acquaintance, thought, information about him. A thing is something that a person (or non-person) knows about. "Shoz" is something else, it is the dark side of the object that escapes the gaze of the mind.

"Shoz" refers rather to half-speech, half-silence. This is an insight with an unreasonable presence that is more like darkness come to life.

Dreams are born when the eyelids are adjacent. This is how Russians live. They see half is what is and half is what is not. Subtle intoxication, unexpected coincidences, vague premonitions... How much more intensive all this is than rational ones actions, banal goals, stingy pleasures of a woman who has dried up in tedious wakefulness flesh! Russians live in constant anticipation of "Shoz". This is for us everyone understands and comes close. The barbed darkness of our content, the soft fabric of the mental dungeons, whitish spots of native twilight.

"Fedor is digging a way to the Fomichevs." Undecipherable context this message is the almost physical expression "Shoz" by Pasqualis. And there is nothing clearer than this for our great people sleeping in a prophetic dream.

It is no coincidence that Joseph de Maistre, the famous French Martinist and extremely a right-wing thinker, he settled in Russia, and his main work is called "Evenings in St. Petersburg" (by the way, he was Chaadaev's teacher, who is wonderful I caught the complete abnormality of Russian life, although I was unable to move on from indignation by her to love her –perhaps because of the horror of the pure element "Shoz".) It is also no coincidence that another great esotericist, Saint-Yves d'Alveidre, admired russians, married a Russian and said that "this people has mysticism bloodied, he doesn't need to learn anything'. Dr. Papus was also attracted here and his teacher, Master Philip. And the founder of Theosophism – Madame Blavatsky she was a Russian hysterical woman. It doesn't matter what# the occultists say specifically how they rationalize their experience. Their systems as such – the most uninteresting thing, what they have. Much funnier is that special, unique taste of insanity sleepy sleepwalking, which is necessarily present in their writings. To they did not talk about the astral or chakras, through them, in their brains "Fedor the move to the Fomichevs is digging," something restless is swarming in the warm darkness of the soul. Same as all of us. There is a "Russian trace" in all esoteric ones exercises. Not by chance. Dreams are born on our territory, within Russia. Our nation is responsible for them, just as the miniature is responsible for the treasures of the Rhine and the fairies of Montmure for the Holy Grail. Russian language – continuous continuous mantra. The context in it suffocates any message with its density, the event dissolves in the background, mirror analogies undermine logical discourse. Russian language is the mother of all languages, because it is not a language, but a possibility of language. In him there is no such statement which would not carry its own refutation self-irony, a completely different message. This applies not only to ours literature, but also newspaper articles and official reports.

"As a result of the operation, 186 hostages died" (Of Chechen) summary). What does this mean? Maybe all 500 died, maybe a mistake (or conscious mis) and only 5 died. Maybe they weren't hostages and the agents or the militants themselves. Maybe nothing happened at all. Maybe there must have been something terrible and not comparable larger. Maybe perhaps random people died. Maybe death doesn't exist at all but only a smooth transition from one dream to another... Maybe, on the contrary, there is no life, and we all died a long time ago. The Russians will not be surprised by anything. They will wink in the shower, scratch it, pour it.

"Shoz" is more important than all words and messages. It presses from the inside and permeates with its heady juice. Like blind gods, idiot angels are swarming around "Shoz" in our national unconscious.

Other peoples could not stand it this way not only for centuries, – like us, – but and a few days.

Above reason and paranoia, dirt and integrity, time and its end - Russia sleeps in questioning snows and stuffy, bright melancholy.

Homeland.

The article was written in 1995, first published in the newspaper «Limonka» in 1995

Sacred (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

SACRED

In everyday life, the human soul naps, sluggishly spreading through many everyday problems, following the instincts of the body, looking for where it is warmer, more comfortable and sweeter, or the imperatives of a cold mind, continuously developing rigid strategies aimed at ultimately achieving individual bodily comfort with pleasant emotional overtones. The soul today is cold and fragmented, relaxed and, as a rule, empty. Even at night, when we dive into dreams, the bonds of body and mind keep us in the dungeon of fragments of daytime problems, low desires and flat perversions. The soul does not recognize itself in such a rhythm and sadly drags itself from birth to death, almost without reminding itself.

But there are exceptions: the soul can awaken, rise, rise, turn to its entire solar depth. It's like an earthquake, an instantaneous flash, an incomparable feverish, acute feeling.

Sacred – is the moment of awakening, the boiling point of the soul.

In ancient civilizations, the sacred permeated all levels of life – from rituals and cults to politics, housekeeping and everyday life. Because the ancients had a significant large soul – universal and immeasurable, global – they revered it, tried to live life in ontological wakefulness and intensive perception of the surrounding existence. The sacred looked at ancient man from all sides – with the starry eyes of the night sky, the waters of streams and springs, herbs and trees, animals and birds, other people, objects of worship and everyday life ("angel of simple human affairs" N. Klyuev). The sacred inspired horror and delight, awe and tenderness, dragging a person into the multidimensional worlds of

intense inner existence, with turns and abysses, with soaring and falling. The sacred has never been unambiguous, not measured by the "good-bad" scale, "pleasant-unpleasant", "profitable-unprofitable"; it is obviously on the other side of opposites – movement towards heaven reveals hell, interest in hell makes you think about heaven.

But heaven and hell – elements of developed rationalized religions: the primary experience of the sacred lies completely outside these categories, it is simply a super-intensive flow of the inner existence of the soul, its light and its darkness, which has broken through the dam of routine, half-dead, mechanical existence. This experience cannot be morally assessed: it either exists or it does not exist, it is neither good nor evil, it is a birth – a person is born, and this is a fact, but who he will become, how long he will live and how he will end is obviously impossible predict. In contact with the sacred, the soul is simply born, this is the beginning, but no one knows how its future path will turn out, how it will move in this new intense space – and whether it will move at all –.

The meaning of modernity is the desacralization of the world, the "disenchantment of the world" ("le desenchement du monde"). The program of Western European civilization for many centuries has consisted of the consistent genocide of the soul, the cleansing of human existence, civilization, science, culture and even religion from the slightest signs of the sacred. The sacred is ridiculed, equated with prejudices, refuted, exposed, destroyed. With what inner superiority and condescension do we look at the aborigines of Australia bowing in awe of quartz crystals, or at the poor Hindu fakirs piercing their torso for a handful of coins with knitting needles: the Western man expelled his own sacred from his life and from now on "gained the right" to laugh at the "backwardness" of the rest of the world, to "civilize" and exploit it.

Today the West is beginning the final stage of "disenchancing the world" – to globalization. The West ceases to be only the West, it wants to become global, which means that the sacred is subject to evaporation in all corners of the world – where it still remains. Yes, the peoples of underdeveloped and generally undeveloped countries have little money, no diapers or air conditioners. But they still have a soul, and the world, visible through the focus of the soul, completely replaces the artificial and flat, essentially fictitious benefits of Western civilization. Looking at the sacred sunrise over the Zambezi once through the eyes of an African sorcerer is enough to say "I have lived my life" about myself. The soul opens in all directions – deep, wide, upward, outward and inward, and star sparks are born in a black person and a dark echelon of gloomy deities passes through his soft pale pink brain the color of an

opened coconut, monkeys scream piercingly in his soul, and the feathers of non-existent birds stroke his tense nerves. See the Zambezi and die: The New World Order intends to end all this in earnest. And what should Russia do now?

This is not new; desacralization has been going on in our country for centuries. The horror began back in the 17th century during Lent, when Patriarch Nikon introduced church innovations. Whether he wanted what happened or not, the fact remains: at the council of 1666-1667, Holy (sacred) Rus' was abolished, we took the Western path, embarking on the genocide of the soul, the Russian people's soul (Nikon himself was then completely overthrown). And Peter was already a stone's throw away.

But the sacred lived among the people, hid, went on voluntary burns to Paleostrov, hid in hermitages, races, holes, legends, tales, fairy tales. It lived in the heart of a Russian man, intoxicated by his soul, carried away by the spirit of sacred invisible waters. Little by little, the sacred began to make itself felt. In the 19th century, it began to vaguely whisper in Slavophiles and populists, in careful collectors of folk art and confused national sects, in artists and composers, in Dostoevsky and Konstantin Leontyev. Through the outer shell of the alienated Romanov system and official Orthodoxy, the true energies of Rus', the living knots of its soul, began to appear.

This impulse in Bolshevism resulted, Platonov's Chevengur became a strange and indistinctly sweet incarnation of the Invisible City. Contrary to the purely rational materialist scholasticism, the Bolsheviks opened completely different floodgates – and the waters of the sacred poured in with all their incredible power. The Stalinist period is more reminiscent of Ancient Babylon or Persia with sacred kings, solemn processions, and dizzying monuments. A strange mixture of archaic, ancient, bottom-soulful and rational, pragmatic, technically equipped.

The Soviet period cannot be assessed flatly: it clearly had its own sacredness, which, however, gradually fizzled out and evaporated, because it was extremely difficult for the subtle experience of deep perception of the world to be fixed in such a contradictory and outwardly materialistic-atheistic theory (the tragic fates of Platonov, Klyuev, Ustryalov, Pavel Vasiliev and thousands of other exponents of Soviet neo-sacredness are indicative). The cooling of the Soviet soul began in the 60s and ended only

yesterday. What was left of the USSR was the pale, decaying carcass of the Communist Party of the Russian Federation, an exhibit of a morgue of ideologies.

But what should Russia do today? Give up? Get rid of the problem? "Act according to circumstances"? Desperately fit into the "golden billion"? Deliver the remains of the sacred at dumping prices to Europe along with oil and gas? Liberals, analysts, reformers, the media and show business are calling for this.

In order for the federal districts to become reliable true bonds of the country, and not new sinecures for second-rate officials, so that the intelligence services would catch enemies and spies, and not "protect" swindlers and robbers, so that the conservative idea would be hot and lively, and not pale bewilderment ugliness, artificially stained with liberals shaking with horror, so that the economy would flourish, we need to return to the sacred order in its entirety and volume.

Russian oil and Russian gas are sacred, they should not belong to a bunch of dubious oligarchs with crooked, frightened faces or winding, smooth-thighed officials. This is part of national existence – billions of ancient living beings have invested their energy in oil, yes, they have rotted, but nothing living disappears without a trace – their life feeds today the voracious stomachs of machines. Gas is also not on its own –there is a mystery of gas, it is no coincidence that it was discovered by alchemists (Van Helmont), heroic carriers of the sacred in cooling Europe.

Russia will be saved only by a revolution, a sacred, total revolution created by the solar earthly extreme energies of the awakened soul.

So sweet "no" (1999)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

Table of Contents "Invasion" Table of contents "Russian Thing"

A.G. Dugin

"Invasion"

"Russian Thing", Arctogea, 2001

SO SWEET «NO»...

In the Russian Old Believers there is an extreme direction – «non-Tovshchina». This is an extreme movement of non-priesthood, Spasovo's agreement, characterized in that it looks more pessimistic than all other non-priesthood (not to mention the priesthood!) to that ontological and soteriological catastrophe that occurred in Rus', in the world, in the Universe along with the split. Sharing the general Old Believer, more broadly, Holy Russian theory about «Moscow_Third Rome», to which the ecclesiologists' prerequisite for salvation was drawn after the fall of Constantinople, the Netovites absolutized the drama of the fact that, together with Nikon's reforms, and especially with the Robbery Council of 1666_67, the last stronghold of the open possibility of deification, God's chosen Muscovite Rus' lost its eschatological quality and plunged into apostasy, following the dark paths along which the papages had previously walkedluthers and Uniates.

Netovtsy, being ardent Christians, extreme conservatives, found themselves in a situation where the very existential fabric of the surrounding world in its entirety –in nature, society, religious institutions, in politics, matter itself, finally – lost its light dimension, closed in the dark and hopeless labyrinths of apostasy, from where there was no longer an exit to the horizons of salvation and transformation. Netovshchina was divided into «singing» and «deaf», the most radical –deaf. She claimed that everything was taken away from «the world», that «the church went to heaven». At the same time, the Savior's consent was called that, since it was believed that in this situation, the Son of God, Jesus Christ, could, of his own free will and grace, still save those whom he considered necessary, but as an exception, as if completely regardless of the actions of man,who is henceforth doomed in all his ways.

The Netovian direction in Old Belief may seem «Protestantist», «progressive», etc. only at first glance. In fact, this is the deepest conservatism, and the rejection of most Orthodox rituals and sacraments among the Spasovites indicates not overcoming them, but a radical refusal to recognize as authentic what is suspected of damage. This concept is very important – «damage». For the Netovites, after the schism,

the whole world, all of Rus', all of Russian Orthodoxy, to which the chosen, saved, «good» part of existence was historically drawn, was «spoiled».

Netovites affirm transcendence «of removed holiness», tragically, immensely lamenting the lost fullness. They don't just state the fact that «there is nothing», they cry it out.

An interesting point: the Netovites honor among the first teachers their agreement Kapiton, the leader «of the forest elders», who appeared in the Volga region even before the split. Elder Kapiton was an extreme ascetic, he slept standing, hanging himself on a chain, broke his fast with an onion, and preached absolute fasting – even to death. Capito was at one time close to the Tsar, but then – due to the intrigues of the higher clergy – he was removed, but was not particularly upset, since, according to his view of the world, there was nothing more to do in him. Retreating into the forests, Elder Capito hung on his chain and believed that everything was lost. The epithets with which he awarded the existing church hierarchy made demons blush.

Great Capito! To what extent was he right!

But you can look even further: in the era of the dispute between St. Joseph of Volotsk and St. Nilus of Sorsky. The Monk Nil Sorsky, a representative of Russian hesychasm, insisted on extreme asceticism, on the separation of monastic existence from the Russian world and its affairs. The Monk Nil Sorsky indirectly hinted that Holy Rus' was also about to move away from its ideal, as Byzantium had fallen, since the last times and obviously everything spiritual should make a final and decisive choice in favor of the desert, leaving the monastery lands, «draft state», the hard work of universal salvation to administrative, «personnel» authorities. His opponent, Saint Joseph of Volotsky, was categorically against this approach and insisted on the complete holiness of Rus' in spiritual and monastic, and in state-political, and economic aspects. Holy Rus', according to Joseph Volotsky, she absorbed the spiritual without opposing it to other aspects of existence. Saint Joseph of Volotsky asserted continuity, continuity between «the desert mother» and the draft state, since in Holy Rus' everything was directed towards a single goal – towards universal salvation and transformation in the rays of the great last city of Moscow-Third Rome. Historically, Saint Joseph of Volotsk won. But the truth of St. Nil Sorsky was not erased, she was waiting in the wings. she was waiting in the wings. she was waiting in the wings.

Then Elder Kapiton came, and then the Netovites justified their great Pain by the absolutization of the catastrophic ontological, soteriological and metaphysical content of the schism.

You can go back centuries and trace the «Athos trace» of St. Nilus of Sorsky. The fact is that Greek Orthodoxy was faced with the division of church and state (of the world) even earlier – at the time of the capture of Constantinople by the Hagarites. At this moment, the traditionally pessimistic asceticism (abba Dorotheus also said: «I cannot be with God and with people at the same time») received confirmation of its transcendental rightness— the desert now had carte blanche in a world where the cruel descendants of Ishmael were rampant, and not the handsome Byzantine Basileus. Mother Desert.

The Hesychasts of Athos were accused by their opponents of «the Messalian heresy». This is the name of the work directed against St. Gregory Palamas, written by his opponent Barlaam. Messalians – ancient heresy, but in the controversy we are talking about «new Messalians», as the Bogomils were called in that era. Bogomils «Messalians» – this is a continuation of the Gnostic movement of early Christianity, which affirmed the reverse nature of the earthly world in relation to the heavenly world. According to the teachings of the Bogomils, the earthly world is fundamentally different from the heavenly world, since it was created «by a fallen angel», Satanail. Therefore, earthly institutions, including religious ones, have no real power and only strengthen the power «of the prince of this world». For this reason, the Bogomils had their own parallel hierarchy, which was opposed to the established church, and the paths of salvation were extremely narrowconjugating with extreme asceticism, with complete renunciation of «the world of matter».

But the Bogomils and Messalians did not appear out of nowhere. Since the first years of the spread of Christianity, have there been movements inclined to contrast the light reality of Christ, the worlds of the Savior, the sublime, transcendental ethics of the New Testament, the everyday, realistic-pragmatic earthly hierarchy, «the era of the law», where everything was exhausted by the logic of encouragement_punishment, recognized as an instrument of Satan, that is, the world of immanent darkness. Such were the Gnostic dualists, and especially the famous heresiarch Marcion, who, on the basis of anti-Christian ethics, rejected the entire Old Testament. (He was especially outraged by the case when the prophet Elisha set a killer bear against innocent children who teased him for his baldness.)

Outside the Christian context, we also find a similar attitude towards the lower world in the Buddhist tradition. The doctrine of the essence of the world as suffering and hopeless «wheel of reincarnation» lies at the basis of Buddhist soteriology. There is no Gnostic dualism here, no Bogomil idea «evil demiurge», but the meaning is approximate but the same: the background of the world – is in suffering and evil, it is necessary to break out of there, turn your attention to something else, «extinguish» the world by acquiring «nirvana».

We reached Prince Siddharta. But they didn't move away from their desert mother. The favorite Orthodox motif of the Netovites – the story of Tsarevich Joasaph (November 19th, old style), which repeats the canonical story of Buddha Gautama down to the details. The same story about Prince Joasaph was a favorite in the Nilo-Sor Desert.

Prince Joasaph, the son of the Indian king Fevdul, converted to Orthodoxy in his palace from the elder Barlaam and refused to go outside. His father, concerned about his son's gloominess, persuaded him to go out for a walk, ordering him to remove the sick, old, disabled and beggars out of sight from the royal garden. But through the dense and sensitive guard some wretched one leaked out, when in spite of him he caught the eye of Prince Joasaph and hushed him up: «Oh, child! As soon as you enter summer, you will be worse than me; and you have to die, child!» The handsome young prince Joasaph-Gautam looked and went to his desert mother.

The dialogue between Tsarevich Joasaph and the desert mother is sung in famous Russian songs, especially popular ones among the Old Believers and, naturally, the Netovites. There is an amazing motive here: the Russian-understood emptiness («shunyata»), an alternative to the damned doomed world, acquires strong, carnal features. The transcendent is described in terms of sacred Russian nature.

Prince Joasaph (Asaph), in response to the warnings «of his mother, will be cold» that he will be de cool and dashing in it, wild and alienated, answers:

«Don't scare me, mother,

You are a great passion

Let me in, mother,

Yes, into the dense forest!

I'll go for a walk, young young man

Son Asafey Tsarevich,

In green in oak;

There are frequent trees

Dumati dumu will be with me;

The trees have a small leaf

They will talk to me;
Fierce animals will amuse me!
Birds of paradise will arrive –
Sing with me,
Mene spoteshati,
Praise Christ God,
Like Christ God in heaven,
Cherubim, seraphim,
With heavenly power!»

If we keep everything previous in mind, then we must pay attention to the fact that the Transcendent («mother-pu stench», «mother-emptiness») is described here as Russian nature saturated with paradoxical hidden meaning, the last consolation of a Netovite hanging on the chains of a forest elder, a fugitive bogomil...

Here are fragments of a non-Tov version of the story about Tsarevich Joasaphat:

«As the old man walked along the path, the Black Sea man walked along the wide one... (...) Walking tearfully cries, does not see the path in tears, does not say a word in sobs». Towards «Christ Himself King of Heaven». Christ says: «Oh, you goy, black elder, are you crying tearfully? What are you sighing about, Chernorizets?» Answer: «Oh, you goy, Christ, King of Heaven! How can I, Lord, not cry? I lost the golden book (allocation of ours —A.D.), I sank the church key (allocation of ours —A.D.) into the sea!» We are talking in a non-Tovo context about the loss of the Church and church sacraments. «The Golden Book» – the sacraments. «Church key» – church hierarchy. «She went to heaven...». All. Christ, for the paradoxical acquisition of both, sends the Chernoriz elder (in some versions – «Tsarevich Asaph») into the desert. The elder (=«Asaph») then says: «Oh, you goy, Father Christ, to the King of Heaven! You put me in a cell in the desert, no matter where people walk, one bird would fly by, they would amuse me, the old man, they would awaken me from sleep; From sleep I would awaken, I became a rule! »Following this, Christ commands his Orthodox Christians to flee from the cities-villages from the emerging Antichrist: «Do not give up, My luminaries, to that seventh-headed serpent, you run to the mountains, nativity scenes, you build large fires there, put flammable sulfur in them, your bodies you will burn! Suffer, my luminaries, for My faith in Christ: For this reason, my luminaries, I will open the heavenly luminaries for you and bring you into the Kingdom of Heaven and I myself will live with you

forever! » »Following this, Christ commands his Orthodox Christians to flee from the cities-villages from the emerging Antichrist: «Do not give up, My luminaries, to that seventh-headed serpent, you run to the mountains, nativity scenes, you build large fires there, put flammable sulfur in them, your bodies you will burn! Suffer, my luminaries, for My faith in Christ: For this reason, my luminaries, I will open the heavenly luminaries for you and bring you into the Kingdom of Heaven and I myself will live with you forever! » »Following this, Christ commands his Orthodox Christians to flee from the cities-villages from the emerging Antichrist: «Do not give up, My luminaries, to that seventh-headed serpent, you run to the mountains, nativity scenes, you build large fires there, put flammable sulfur in them, your bodies you will burn! Suffer, my luminaries, for My faith in Christ: For this reason, my luminaries, I will open the heavenly luminaries for you and bring you into the Kingdom of Heaven and I myself will live with you forever! »

An amazing combination in this Russian tragic gnosis

(a) primordial Russian nature (where the birds of paradise awaken the monk to read the midnight office, and the desert itself is described in the spring as incredibly attractive, rich in beauty and outfits, carnally attracting a female essence)

(b) of the metaphysical concept of the transcendence of the sunyata (desert-void) and

(c) Fiery suffering.

«You shall make great fires, put in them the sulphur of the flammable, you shall burn your bodies!»

You will burn your bodies!

No matter how we approach this topic, the fact remains: there are people endowed with a gnostic temperament, innate Netovites, who hotly and carnally seek the Transcendent and organically, spontaneously and artlessly perceive the immanent as rot, decay and death. They explain themselves in different ways. They form groups and formulate dogmas. They are distinguished not by formal, but by deeper features, not by doctrine, but by archetype. Metadoctry on universal «non-Tovshchina». Once in one cultural-religious environment or another, Neto Gnostics express their message in different ways.

This is not to say that their message – is always the same. Let's be careful – this message is always very, very similar.

For some, the fiery emptiness of pain and loneliness is alive and full of meaning, and the many-faced world filled with parsley (including our own body, wider, our own individuality) is a aching, meaningless, repulsive emptiness. And we will never understand each other with them. «Les gens du jour ne vous comprennent plus... On est separe2 d'eux par tout la peure et on en reste e2craze2 jusque moment ou1 Ca finit, d'une facon ou d'une autre... Dans la vie ou dans la mort».

Horizons of Netovshchina. A kindly bonfire kiss from a desert mother. Bogomils, Cathars, prince Joasaph, ancient Gautama.

We stood where we stand. So many centuries... So many deaths... So many raw salty drops from stupefied red eye sockets... Good night, Elder Capito.

We wish you not to wake up tomorrow.

Solar discipline of the nation (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

Solar discipline of the nation

We became too relaxed. We seek comfort and pleasure. We are generally in the wrong mood. At the word "discipline" we feel uneasy. This is very, very dangerous.

However, it is quite understandable. We just recently left an overly disciplinary society, and fatigue is still felt. But before we curse discipline as such, we need to take a closer look at what we didn't like about it so much.

In the last decades of the Soviet regime, the demand for submission and obedience, hierarchy, restrictions on freedoms – all this has lost its meaningful meaning. As in liberalism, which proclaims "freedom from" without explaining "why", the Soviet system insisted on discipline, but forgot to say in the name of what, and is unable to give it meaning. This is what led to the leadership of the country by a completely specific elite – these were disciplined people, but meaningless. This undermined the Soviet system and gave rise to alienation.

The elite, while maintaining the levers of control, lost the nerve of its ideological and value load. Moreover, the formal commitment to the ideological system of communism essentially did not change anything. Since this ideology was total, the elite, and even more so the masses, lost the need to defend it before external and internal enemies. The value of Soviet ideology seemed so obvious that no effort was required to adopt it, it seemed a given. But when such a sense of self-evidence appears, the need for intellectual mobilization effort disappears. Having defeated the formal ideological enemy in Soviet society itself, the Soviet elite became a victim of the informal enemy. Discipline in the name of discipline carried with it the irresistible appeal of anarchy. That is why society on the border of the 80s rushed headlong into liberalism. It was not imposed from the outside, it matured from the inside as a product of rot, sabotage and lack of will. Today we are setting ourselves a difficult dilemma: either "freedom from" or "discipline in the name of nothing". Just as freedom must be "for", so discipline must have a purpose.

What goal do we set for the new discipline?

Its meaning is born from the real threats of today.

We need discipline so as not to lose our human appearance, not to decompose in a stream of pouring mud, in order to maintain an upright position. We – are in the center of the stream of temptations: buy, eat, try, kurni, take a bite, look at what you can't look at, do what traditional morality categorically prohibits, deceive, bypass, do meanness – and you will enjoy it. From every wall, from every frame, from an advertising stand, from an Internet site, from a newspaper page... They want to take away our "me" from us and let it go to the wind, to waste it in ephemeral pleasure "forbidden" and instantly turning into the coal of the past fruit. Our will today is stolen not by a totalitarian society, but by the totality of temptation. We give in – times – and only a bitter aftertaste, a dark feeling of loss, a shadow falls on the heart, we laugh unnaturally and immediately forget. And at midnight loneliness comes and looks at us with its gray eyes, silently and quietly. We need discipline to tell the world around us "no". To rule over the flow of being and assert your ethical moral order. Discipline – is what makes a person valuable.

Discipline is needed so that our children do not crumble before our eyes in the accelerated rhythm of a meaningless life, so that they learn to set a goal and achieve it, so that they are a tense string, a fresh, elastic creature, and not predictable slaves of psychotropic substances, automata of the mass industry, increasingly inclined to exploitation of the illegal and perverted.

Discipline is needed so that we strictly observe fasting, freeze in the temple from "the Trisagion" and according to "our Father", bow to the ground after "It is worthy to eat", and learn at least "the Creed". After all, we are talking about church revival – without discipline this will remain superficial fashion, hypocrisy and complacency. Every Christian – warrior of Christ, and what kind of war is this without fitness, knowledge of the charter, unquestioning submission to superiors... Our great faith – the highest goal of life. The covenant of ancestors, salvation in the future, the meaning of being in the present. This is a fresh feeling of returning to our native treasure, forgotten, desecrated; a bright moment of recognition of the heat... It gives us sweetness, but requires us to stretch our souls to the front. Orthodoxy obliges and mobilizes. We enter the angelic army against the forces of hell. Literally like that.

People live around us who understand only strength and power. They trample the weak with tanks, throw missiles at them, strangle them with economic sanctions, false "securities" and "human rights". If

we open our mouths waiting for a hamburger or a twisted TV show, we will turn into a pile of ashes. But to become strong, we need to change our national style. Today, in fact, the Fatherland is in danger. A unipolar world has stolen our sovereignty, relying on the arbitrariness of a single hyperpower. Without discipline, we will find ourselves unnoticed in a soft concentration camp. After all, yankees come at midnight.

Discipline is needed to get an education, to open and defend our business, to found and preserve a family, so that the country that gave us language, life, appearance, psyche, thinking and culture is independent of anyone, free and prosperous.

Discipline is needed in order to understand in a new way – from the very beginning – “who are we?”, “where are we?”, “where are we from?”, “where are we going?”. After all, today, friends, nothing is obvious, nothing is clear, nothing is defined. No one will offer us a ready answer; Thank God that the authorities have given us some respite and the opportunity to catch our breath, but we have not yet heard anything intelligible from them. It’s good that at least the flow of dirt, lies and slander against our people and our country, against our nation and our history has decreased. But no goal was set for us, and our route is again in the fog. Today we are friends with the West, tomorrow we are no more, the day after tomorrow we are friends again... It is clear that the situation is fluctuating, but we must establish ourselves in our national strategy: so “yes” or “no”? Not ready to answer? Not ready... We need discipline to prepare. We cannot rely on either the authorities or the oligarchs. The authorities are weak and confused, the oligarchs (at least those like ours) today are not even comrades or even fellow travelers to the Russian people, they bend theirs, they are disciplined, but they are not at all interested in us being disciplined. It is more convenient to deal with relaxed, salivating, gullible masses – this is a passive costly part, a subtype of natural rent, a necessary evil.

If we take a new path of discipline, we will be weighty, worthy, dangerous to enemies, valuable to friends. And without this we will perish.

Star of the Invisible Empire (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing» Table of contents «Conspiracy theories»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001 | "Conspiracy theories", M., 2005

STAR OF THE INVISIBLE EMPIRE

(about Jean Parvulesco)

1. Profession – visionary
2. In the beginning there was a Conspiracy
3. Against demons and democracy
4. Shiva, red-brown
1. Profession – visionary

Jean Parvulesco – this is a living secret of European literature. Mystic, poet, novelist, literary critic, expert in political intrigue, revolutionary, friend and confidant of many European celebrities of the second half of the 20th century (from Ezra Pound and Julius Evola to Raymond Abellio and Arnaud Brecker). His true identity remains a mystery. A Romanian who fled to the West in the 40s, he became one of the most prominent French-speaking stylists in modern prose and poetry. But no matter how different his works may be, from the tantric dances and complex occult novels to the biographies of his great friends (in particular, "Raymond Abellio's Red Sun"), his real calling is "visionary", a direct and inspired contemplator of the spiritual realms, opening to the chosen ones behind the gloomy and flat visibility of the modern profane peace.

Parvulesco has nothing in common with vulgar representatives modern neomysticism, so widespread today as some kind of instrumental compensation for the technotronic information routine of everyday life. Visionaryism of Parvulesco gloomy and tragic; no illusions about hellish, infernal nature he has no trace of the modern world (in this sense, he is rather a traditionalist). He is extremely alien to the infantile optimism of theosophists and occultists and pseudo-mystical ones "canned food" New Age. But

unlike many traditionalists "academic" temperament, it is not limited to skeptical ones lamentations about the "crisis of the modern world" and unfounded, marginal condemnation of the material civilization of the end of Kali Yuga. Texts by Jean Parvulesco full of the Sacred, which speaks directly in them through dreaming, an almost prophetic level of strange revelation, "visitation," breaking through the magical blockade of dark energies from the higher spheres filling the world of the collective and cosmic psyche today. Parvulesco - authentic visionary, deep enough and doctrinally prepared in order not to take the first phantoms of slender reality you come across for "messengers of Light", but at the same time extremely stressful of his own intuition in a dangerous and risky "journey inside", to the "center" Black Lake" of the modern soul, without fear of going beyond the fixed rational dogmatics of norms (hence the multi-story paradoxes with which they are full parvulesco Books). Parvulesco's message can be defined as "The sacred has disappeared from the daytime reality of the modern world, and completely obviously, that we live in the End Times, but this Sacred has not disappeared (so just as it could not disappear in principle, being eternal), but switched to night, an invisible plan, and now it is ready to fall on the human physical space at the terrible apocalyptic moment of the apogee of history, at the point where the world has forgotten he will be forced to collide about his spiritual nature and those who disown it with her in the cruel moment of Revelation'. So far this has not happened, and humanity sleeps peacefully in its dark material illusions, only a select few visionaries, members of a secret brotherhood, the Apocalyptic Order, are awake secretly preparing the ways for the coming of the Last Hour, the "Kingdom of Heaven," Great Empire of the End. and now it is ready to fall on the human physical space at the terrible apocalyptic moment of the apogee of history, at the point where the world has forgotten he will be forced to collide about his spiritual nature and those who disown it with her in the cruel moment of Revelation'. So far this has not happened, and humanity sleeps peacefully in its dark material illusions, only a select few visionaries, members of a secret brotherhood, the Apocalyptic Order, are awake secretly preparing the ways for the coming of the Last Hour, the "Kingdom of Heaven," Great Empire of the End. and now it is ready to fall on the human physical space at the terrible apocalyptic moment of the apogee of history, at the point where the world has forgotten he will be forced to collide about his spiritual nature and those who disown it with her in the cruel moment of Revelation'. So far this has not happened, and humanity sleeps peacefully in its dark material illusions, only a select few visionaries, members of a secret brotherhood, the Apocalyptic Order, are awake secretly preparing the ways for the coming of the Last Hour, the "Kingdom of Heaven," Great Empire of the End. and humanity sleeps peacefully in its dark material illusions, only a select few visionaries, members of a secret brotherhood, the Apocalyptic Order, are awake secretly preparing the ways for the coming of the Last Hour, the "Kingdom of Heaven," Great Empire of the End. and humanity sleeps peacefully in its dark material illusions, only a select few visionaries, members of a secret brotherhood, the Apocalyptic Order, are awake secretly preparing the ways for the coming of the Last Hour, the "Kingdom of Heaven," Great Empire of the End.

Jean Parvulesco considers himself not a writer, but the herald of this Invisible One Empire (as his last book is called – "The Star of the Invisible Empire"), "speaker" of the occult Parliament, consisting of a planetary one elites of the "awakened". His personality doubles, triples, quadruples in the characters of

his novels, where both the author himself and his doubles act, etc his occult takes, both real historical figures and otherworldly ones shadows, and shells of the "outer twilight", and "named demons", and secret agents of the occult intelligence services. Parvulesco opens an entire parallel one the world, and not just the scenography of individual fantasies or memories. The population of his texts is frighteningly real; his strange (often quite (black) humor sometimes extends to the sacred relics of religion, to dogmas and canons, from which their inner secret essence awakens, devoid murderous to the spirit of stupid fetishistic veneration. Following the instructions Tantra, Parvulesco enlivens the language, makes it operative. And that's why it texts are more than literature. These are magical spells and scandalous ones revelations; it is the provocation of events and the prediction of their meaning; it is immersion in the Ocean of Interiority, the underground tunnels of the Hidden, into a frightening empire that which resides \$within# each of us. That's why Parvulesco it can sometimes be as scary as any true genius: he is intently and scientifically studies us \$from the inside#, sometimes moving on in his experiments a well-known facet. Visionary anatomist. And that's why it texts are more than literature. These are magical spells and scandalous ones revelations; it is the provocation of events and the prediction of their meaning; it is immersion in the Ocean of Interiority, the underground tunnels of the Hidden, into a frightening empire that which resides \$within# each of us. That's why Parvulesco it can sometimes be as scary as any true genius: he is intently and scientifically studies us \$from the inside#, sometimes moving on in his experiments a well-known facet. Visionary anatomist. And that's why it texts are more than literature. These are magical spells and scandalous ones revelations; it is the provocation of events and the prediction of their meaning; it is immersion in the Ocean of Interiority, the underground tunnels of the Hidden, into a frightening empire that which resides \$within# each of us. That's why Parvulesco it can sometimes be as scary as any true genius: he is intently and scientifically studies us \$from the inside#, sometimes moving on in his experiments a well-known facet. Visionary anatomist. he's staring and scientifically studies us \$from the inside#, sometimes moving on in his experiments a well-known facet. Visionary anatomist. he's staring and scientifically studies us \$from the inside#, sometimes moving on in his experiments a well-known facet. Visionary anatomist.

2. In the beginning there was a Conspiracy

Parvulesco answers clearly and paradoxically at the same time: it is \$dual#. The secret agents of Being and Nothingness are present in all key areas of government the modern world, directing all processes of civilization. From the overlay friend the tissue originates on the other of the energy vectors of the two occult networks current specific story. Generals and terrorists, spies and poets, presidents and occultists, church fathers and heresearches, mafiosi and ascetics, Freemasons and naturalists, prostitutes and blessed saints, salon artists and workers' movement figures, archaeologists and counterfeits – they are all just obedient actors rich conspiracy drama, and who knows what kind of social identification it is hiding a higher initiate? Often a robber or beggar turns out to be curator of the President or Pope, and a military leader or banker act as puppets a salon poet, whose grotesque and fantasy personality is revealed a cold master and architect of cruel political history.

3. Against demons and democracy

Star of the Invisible Empire – Parvulesco's last and pivotal novel. The threads of previous books come together in it. Here, an approximation is described to the final denouement of that transcendental metahistory, the chronicle of which our author speaks. Here's his resume. All over the planet, and especially in France and Portugal (as well as Peru and Mexico), magical "acupuncture" points of the occult West, agents of Nothingness established \$black pyramids#, physical and superphysical objects designed to provide direct invasions into the world of demonic energies, hordes of Gogs and Magogs. This one is apocalyptic the project has the secret name "Aquarius project", since in accordance with with astrological symbolism, the "Age of Aquarius" will soon come, bringing not joy and harmony with yourself (as they are trying to assure humanity."agents Of nothingness "), but decay, rot, chaos and death," dissolution in the lower waters." Hero of the "Star of the Invisible Empire" Tony d'Entremont thus describes the prophetic vision of the beginning of the "Age of Aquarius": I together with Lovecraft, I see the swarming of gigantic disgusting masses moving endless waves advancing on the last residual crystalline ones structures of resistance by spiritual elites; I contemplate, in ecstatic impotence my hallucinatory awakening, flickering black foam, black foam the decay, the terror of the democratic stench and the terrible apparatuses of these convulsants corpses who – in dirty slut makeup and with a lying smile, with a Californian one the beach smile of European anti-fascists, with the smile of whore mannequins sparkling showcase (that's how I would define it) – preparing our final defeat, they lead we are where they don't know ourselves, or, more precisely, they know it too well appetizingly sucking the bone marrow out of us as we go along; this is hallucinatory the leaden mantle of Human Rights, this fecal-puke ejection of Hell, although, by saying that, I'm insulting Hell."

Servants of the "Aquarius" who open the way to the human world with blacks the "shells" of the outer twilight strive to present their anti-naturalness coming as good, as salvation, as the limit of evolution, hiding its essence, Vomitto Negro (Black Vomit) under a political and spiritualist slogan New Age or new world order.

But against the Aquarius conspiracy, in which all the terrible things are concentrated the "metagalactic" potential of the agents of Nothingness looking for their own the final embodiment in the "new world order", representatives are fighting secret Western Order Atlantis Magna. A special role in the rituals of this order played by a Woman known by the mystical name Licorne Mordore, or "red-brown Unicorn." In physical reality, she goes by the name Jane Darlington. However, the true essence of this woman fundamentally goes beyond individuality. Rather, it represents a kind of sacred function, distributed between all women of the order, whose personal and everyday relationships are friends with a friend they reflect the ontological hierarchy of being itself (one of them meets the requirements spirit, other – soul, third – body). Men of the Order, including the main one the hero Tony d'Atremont is also hardly an individual in the strict sense: deaths and adulteries, the descriptions of which the novel is filled with, are illustrated purely functional essence of the main characters; ritual death of one of they are only

intensified by the conspiracy activities of the other, and their wives, when committing treason, they discover that they remain faithful to essentially Sone and the same creature#. So, Atlantis Magna weaves its continental network fighting the Aquarius conspiracy. At the highest transcendental level, it is about the ritual tantric realization of the eschatological Phenomenon associated with the coming of the Comforter and the coming of the Wife. Only at this level can you win builders of the "black pyramids". Preparation and organization of the most mysterious the ritual of the "red circle" forms the main plot of the novel. Members of the Atlantis Magna make symbolic journeys on their way to this procedure, they analyze mystical texts and find the true political reasons transformations explore strange aspects of the history of some ancient European roda, decipher esoteric ideas (appearing as information leakage) in ordinary tabloid literature), they experience love and erotic relationships they are subjected to assassination attempts, become victims of kidnappings and torture, but that's it this particular flesh of a fascinating, almost detective novel is continuous reading and clarification of the interconnected visionary reality The Last Event of History, a manifestation of the Great Eurasian Empire of the End Regnum sacrum or Imperium sacrum, the reflections of which are distinguishable in all aspects modern world. they analyze mystical texts and find the true political reasons transformations explore strange aspects of the history of some ancient European roda, decipher esoteric ideas (appearing as information leakage) in ordinary tabloid literature), they experience love and erotic relationships they are subjected to assassination attempts, become victims of kidnappings and torture, but that's it this particular flesh of a fascinating, almost detective novel is continuous reading and clarification of the interconnected visionary reality The Last Event of History, a manifestation of the Great Eurasian Empire of the End Regnum sacrum or Imperium sacrum, the reflections of which are distinguishable in all aspects modern world. they analyze mystical texts and find the true political reasons transformations explore strange aspects of the history of some ancient European roda, decipher esoteric ideas (appearing as information leakage) in ordinary tabloid literature), they experience love and erotic relationships they are subjected to assassination attempts, become victims of kidnappings and torture, but that's it this particular flesh of a fascinating, almost detective novel is continuous reading and clarification of the interconnected visionary reality The Last Event of History, a manifestation of the Great Eurasian Empire of the End Regnum sacrum or Imperium sacrum, the reflections of which are distinguishable in all aspects modern world. decipher esoteric ideas (appearing as information leaks) in ordinary tabloid literature), they experience love and erotic relationships they are subjected to assassination attempts, become victims of kidnappings and torture, but that's it this particular flesh of a fascinating, almost detective novel is continuous reading and clarification of the interconnected visionary reality The Last Event of History, a manifestation of the Great Eurasian Empire of the End Regnum sacrum or Imperium sacrum, the reflections of which are distinguishable in all aspects modern world. decipher esoteric ideas (appearing as information leaks) in ordinary tabloid literature), they experience love and erotic relationships they are subjected to assassination attempts, become victims of kidnappings and torture, but that's it this particular flesh of a fascinating, almost detective novel is continuous reading and clarification of the interconnected visionary reality The Last Event of History, a manifestation of the Great Eurasian Empire of the End Regnum sacrum or Imperium sacrum, the reflections of which are distinguishable in all aspects modern world. almost a detective novel continuous reading and clarification of the interconnected visionary reality The Last Event of History, a manifestation of the Great Eurasian Empire of the End Regnum sacrum or Imperium sacrum, the reflections of which are distinguishable in all

aspects modern world.almost a detective novel continuous reading and clarification of the interconnected visionary reality The Last Event of History, a manifestation of the Great Eurasian Empire of the End Regnum sacrum or Imperium sacrum, the reflections of which are distinguishable in all aspects modern world.

At the level of a political conspiracy, the heroes of the novel are also active and decisively. Spiritual opposition to New Age, neospiritualism, representatives which (from Alice Bailey to Teilhard de Chardin and Sai Baba) Tony d'Entremont he proposes to organize "an occult super-Auschwitz, a super-Majdanek," projected on the political confrontation "new world order", americanism and liberalism, which makes the "agents of Being" weave planetary conspiracy networks involving all opposition political forces mondialism. Palestinian terrorists, underground groups of European neo-Nazis, social revolutionaries and members of the Red Brigades who hate "democracy" descendants of aristocratic families, secretly wishing for the end of the liberal era members of the Italian mafia, Gaullists and Francoists, Third World revolutionaries, shamans of America, Asia, communist leaders, German bankers – all of them they become participants in a geopolitical project aimed at reconstruction final Eurasian Empire. Diplomatic receptions, foreign travel, confidential negotiation and information gathering constitutes a political aspect the conspiracy of the "agents of Genesis" and the special storyline of the novel that overlaps for occult conversations and long esoteric monologues of the characters.superimposable for occult conversations and long esoteric monologues of the characters.

Parvulesco's novel is not built according to the traditional logic of a completed narrative. It is characteristic that it is interrupted mid-sentence on page 533. Everything previous the content brought the reader very close to the eschatological denouement of the occult wars, but... This is where the literary world ends and true reality begins. Most of the characters in the novel – historical figures, some of them deceased, some are still alive. The books and texts quoted in the narrative are real they exist. Many episodes and retold legends are also not fictional (although many are). Characteristic detail: most of the names mentioned provided with dates of birth and death in parentheses. After reading "Stars Invisible Empire "a logical question arises: \$what# exactly us just read it? A novel? A fiction? Fantasy? Surreal literature? Or, maybe,an esoteric treatise?

Or a real revelation of the true background of modern history seen from the standpoint of metaphysical completeness in all its volume, on the other side of hallucinations, which are, in fact, all banal everyday ideas, nothing is it not explanatory and extremely far from the truth?

Jean Parvulesco himself, in the dedication adorning the copy given to me, he calls his novel this: "the most secret and dangerous initiative a novel where Absolute Love provides its final weapon to the Absolute Power and lays the occult foundations of the future great Eurasian Empire The end that will become identical to the Kingdom of Heaven, Regnum Sanctum.". No more no less.

4. Shiva, red-brown

Jean Parvulesco in one of our conversations, when I told him about the meaning of the term "ours" in Russian political terminology has become very active and showed me a place in one of his early novels (mid-70s) where he providentially uses the same term and in a striking way in a similar sense. "Ours" for him were members of the "conspiracy of Genesis", a secret network of agents of influence who are united by a common occult goal on the other side of political differences and which oppose the cosmopolitan and a profane civilization establishing itself on the planet. Moreover, my Italian friends sent me a copy of Parvulesco's article from the late 60s years in which he spoke about "Eurasianism", geopolitical continental Block project about the need for a Russian-German alliance (renewal of the Ribbentrop-Molotov Pact), and even about the need for rapprochement red and brown in a single revolutionary anti-Mondialist front! How strange are the texts of this amazing man, – popular only in the quality of literary works and evoking a condescending smile among the "academic" traditionalists, – with almost prophetic clairvoyance they proactively describe for many years what has become a political fact only in recent years, and even then in Russia, far from Europe... All this brings you in to rather disturbing thoughts regarding the true nature of this genius writer. Who are you, after all, Mr. Parvulesco, aka Commander Altavilla? Whoever he is, he is definitely "red-brown", if only because all his sympathies are with the mysterious female figure called "Red-Brown" in some real-life initiatory societies Unicorn, Licorne Mordore. But it should be noted that the French word "mordore" means, more precisely, "red-brown with gold or a golden ebb". Besides the squeamish and derogatory term "red-brown", which has long been used to brand the most interesting political forces in Russia, there is also a royal, royal connotation this color – is like the final eschatological coronation with Alchemical Gold the Great Continental Eurasian Revolution, which is being prepared and carried out today "ours", secret and obvious "agents of Being". More one character of the sacred tradition is endowed with this color. It's about Hindu god Shiva, liturgically called "red-brown" and "scary". The character of this god is close to the element of our red-browns.

Yes, this element is terrible and destructive in its external manifestation. But it is the formidable red-brown Shiva who is the keeper of the secret of Eternity opening in its entirety at the moment of the End of Time, denying with its own the beginning of the "Aquarius era" was a "terrible" phenomenon. Red-brown Shiva – patron of the tradition of sacred Love, Tantra. The same Tantra which is the subject of one of Jean Parvulesco's first books, *The Merciful Crown of Tantra*."

The agents of the inland Continent are awake. Already appears in the night sky our disgusting civilization has a magical Star announcing the imminent transformation of the Internal into the External. This is – Star of the Invisible Empire, Empire named after Jean Parvulesco.

The article was written in 1994, first published in the newspaper «Tomorrow» in 1994

Structure of the male soul (1997)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

"Russian Thing", Arctogea, 2001

STRUCTURE OF THE MALE SOUL

Inequality of everything (including genders)

Man and woman are distinguished not only by anatomy and physiology. These are two psychological species, two types of creatures with different, sometimes polar psychiatric organizations. Unlike other animal species, humans hypertrophy differences. By the way, the hypertrophied apparatus for grasping differences is human reason.

Animals within the same species differ little from each other – an individual is similar to an individual, males to males, females to females. Of course, animals also have a gender difference, but the border is never completely drawn – crucian carp and crucian carp, lions and lionesses, pigeons and pigeons always remain fish, animals, birds despite their gender. From time immemorial, scientific and everyday disputes have been going on regarding whether a woman is a person. Even the name itself «woman», «wife» is not derived from the word «person» or «man». It's not just «a female human species», it's something else...

The inequality of people stems precisely from the fact that the endowment of reason makes the intraspecific differences of individuals (or subspecies – ethnic groups, races, castes, types, etc.) so enormous that they are quite comparable to the difference between entire categories of animals. There are amoeba people and vulture people, ape people and algae people, heron people and toad people... General appearance and similar anatomy, unlike just animals, are not the last reason for classification. Mental universes weigh much more. There are abysses between people. But the largest abyss lies, according to Nietzsche, «between a man and a woman». Although «many were promised marriage».

The great pain of borders

Humanity is differentiated like the entire animal world – that is why human individuals are so diverse. But the mental world is structured differently; it has such poles as being and non-being, as subject and object, alien to the animal world. This means that the boundaries here have a special, unprecedented meaning, filled with inescapable drama, wild metaphysical melancholy, and ontological nostalgia.

Man and woman in humanity embody precisely these, spiritual, metaphysical poles, the limits of a smart universe saturated with currents of higher spiritual tension. The opposition goes far beyond nature, beyond the mobile and flexible, but still strictly defined boundaries of the animal world.

Man, his soul typologizes «being» and «subject» – concepts that have no analogues in the specific universe of animal males. A stallion is no more and no less subjective than a mare, no more and no less ontological. He behaves differently, he is expansive and daring (not yet emasculated), but everything ends with the simplest set of reactions, instincts, and the dictates of foal anatomy.

In people, gender has a completely different meaning, a different content, a different reason to be. Subjectivity – is the ability to dissolve the density of an external object, to remove its extrinsic presence through a unique operation of cognition. It is the presence of the subject that makes the existence of the object as its opposite real. If there were no subject, then all reality would flow into itself without interference or obstacles. Subject – is the first and main principle of distinction and differentiation. He brings proportions and boundaries, structure and order into the world. A man is the embodiment of a subject. More precisely, he must be the embodiment of the subject by species predestination. In fact, alas, this is far from the case. This is in stark contrast to the task.

Woman – object. But the object is within the human species. And therefore, it is endowed with a special exceptional quality. She is not just one of the objects, she is the universal object, the Great Mother, the magical protoplasm of reality. She is not a female, because living and inanimate worlds, males and females, atoms and organisms are woven from her to the extent that they are object. The endless variety of possibilities of being is concentrated in the woman, and all this diversity is presented for consideration, use, removal, play, pleasure, struggle by the male subject. Man and woman. The thinker and his thought, his omnipotence. The words «man», «husband» (as a person) in many languages (and in Russian) are the same root as the word «thought». «Husband» – this is «the one who thinks». But whatever he thinks about, always, in a sense, he thinks about a woman, about a living object summing up the inflorescence of the surrounding being.

The wedding of the invisible

One of the fundamental qualities of a normal man is his invisibility. This is a property of the subject. The subject is the one who looks, not the one who is looked at; the one who understands, not the one who is understood. A man, strictly speaking, has no right to look in the mirror, be photographed, or be depicted in portraits. In traditional mythology and fairy tales, there are many subjects dedicated to the invisible. All of them are in one way or another connected with the metaphysics of the subject and the structure of the masculine principle.

A person who gains the ability to be invisible becomes a real man. Its object, material-feminine aspect is reduced to zero and evaporates. It concentrates into an aggressive, mobile volitional element, into a gust of wind, into the golden rain of Zeus, into a transparent clot of smart tension that penetrates the diverse female worlds and knots of living matter without barriers, without resistance, without interference.

Invisibility acquires such qualities through a special object – most often a hat or ring. And the hat and ring – attributes of royal power, and at the same time – attributes of marriage. Historians of religions have written a lot about the fact that the sacrament of anointing to the kingdom (or other forms of royal initiation) and the rituals of marriage ceremonies are always very close to each other. Suffice it to remember that a wedding and enthronement are called the same word «wedding». «Crown» – this is a hat, usually round, like a ring (royal ring, wedding ring, etc.).

In ancient times, there was a custom of hiding royal children in dark cellars and closets, not illuminated by the sun. These are rudiments of more ancient cults, when kings generally hid from peoples and tribes, since their power and invisibility were considered magical synonyms. The king in the traditional view is the highest subject, man and man par excellence. To the extent that a man (even the most seedy) is a subject (that is, a man himself), to the extent that he has royal dignity. During an Orthodox marriage, he is reminded of this by the crown.

The alchemical tradition, which constantly turns to royal symbolism to characterize the masculine principle, «Hermetic fire», also knows the following expression: «invisible figure», agent invisible. This is the subject of knowledge, the secret action of the male soul, an unyielding ray of urging will, revealing the purpose of things through the removal of their oppressive presence.

Invisibility is masculinity. Even at the everyday level, this has a lot of evidence. What is more inexpressive and monotonous than a soldier's or officer's uniform?! Always the same, disindividualized, close to a protective color, so that the wearer does not stand out, merges with the environment and nature, that is, is «invisible». But it is precisely this military type, a man in uniform, who so fascinates women (normal, naturally, women), causing a hot, irresistible tremor, awakening deep layers of the matter of doing. Women themselves prefer to dress as varied, inventive, extraordinary, bright, and flashy as possible. They want to be as visible, visible, attractive as possible in order to get into the attention of those who, on the contrary, strive to be unrecognized and invisible.

Even in today's twisted world, a woman's heart cannot remain indifferent to a person in a modest military uniform. – Thus, Mother Earth is covered with the spring luxury of decorations in order to attract the life-giving fiery-humid attention of the monotonously imperturbable, cold sky.

Paralytic of eternity

The man as a subject must be immobile. He is – the pole from which everything flows, and to which everything returns. He is the ancestor and all-descendant, the all-father and the all-son. He carries in his depths the axis of the universe, his soul is unshakably linked to the source of things. The world revolves around him. Therefore he is calm, cruel and indifferent. Cold for the twists and turns of the transitory external element, depicting drama where there is simply a lack of intelligence. The flat tragedies of idiots, the chaos of idiots, the dynamics of mental freaks are not interested in the consciousness of a man and are not able to involve him in the vicissitudes of superficial history. This is the sphere of the bazaar and women, and of low quality, unattractive women, women uncontrollably drawn to the dark paths of the monkey...

Also motionless was Ilya Muromets, a Russian hero, a Russian archetype. He leaves the central place only when the disorder of the periphery, the excitement of men who have betrayed their mission and their type threaten the total collapse of the entire organized sacred circle of Holy Rus'. The wheel of existence flies off its axis, and the one who stands in the center of this wheel is forced to repair the entire chariot. Ilya Muromets «sitting in the middle» in the golden age, when the cult of the pole, the cult of men, was observed by the entire ensemble of bipeds. Only the dark age, the beginning of the Russian «Kali Yuga», forced him to leave his place.

Hindu tradition describes the same idea of immobility of a man with a strange formula – «paralytic of eternity». Such is the cosmic man of the Hindus, Purusha. He can't walk, but he can watch. His pair,

Prakriti, by contrast, are blind and dull, but have strong and juicy limbs. She takes Purusha on sloping seductive shoulders and he shows her the way. This is how a strange pair of cosmic first giants moves through the complex labyrinths of pulsating existence. When the lady gets tired of carrying «the paralytic» on herself, she throws him off and the world falls into prehistoric chaos. A careless, thoughtless act.

Sometimes the immobility of the male subject is described as a state of sleep. A real man is always asleep. Therefore he is motionless and invisible. Waking, with its inevitable plebeian content, is too humiliating for the master. He does not have to feel and observe material objects, creatures, events with which the spaces of the day are tightly clogged. In a dream, he disposes of the subtle souls of things, their «inner women», slender doubles. The power of sleep is much higher than the power of wakefulness. A real man sleeps constantly. Like a metaphysical bear in the den of the spirit. He only awakens under extreme circumstances. In such cases, he becomes a berserker and furiously punishes those ontological Lilliputians who disturbed the measured sleep of the master of things.

Hence the legends about the sleeping emperor; hidden king; about a secret cave where a ruler who miraculously escaped death resides.

Your own wedding

Today it is difficult to hope for understanding when using the word «man». It evokes inevitable associations with «the human male», with the aggressive (or trying to be so) cheerful and stubborn bipedal capricorn. This «Middle Eastern» type, obsessive and monotonous, has long supplanted the more adequate idea of the male subject, his role, his style.

The male is active from despair, from irreversible throwing into the world of matter, closed on all sides. This is how violent patients rush around in their cells, prisoners scratch the walls. The birth of a male – a colossal catch, the razor irony of existence, the mockery of higher disembodied creatures over the tragedy of animated zoo machines. The male does not know what to do with psychological and anatomical excesses, he blindly strives to somehow apply them, place them somewhere, and somehow accommodate them. But the insidious and sucking worlds of the flesh spreading around busily arrive at the activist, cut into plates, and deftly adapt matter that does not have its own life to the swaying processes. All «male patriarchy» is nothing more than blind service «to the lower mother». And the more wives, concubines, mistresses, the weaker the masculine principle of a naively triumphant simpleton. Instead of the fate of a winged traveler – the pitiful lot of a millstone doomed to feed

insatiable matrons tied up in a secret conspiracy «cuckoo tears», the terrible «man-hating» oath of the Amazon order.

The male subject never takes the slightest step towards the female object. He never gives gifts, does not buy, does not persuade, does not court, does not give compliments, does not swear his love. The fact that it exists is already enough. More than enough. Excessively. He is his own wedding, his own motorcade, his own honeymoon, his own divorce proceedings. The cutting ray of his intelligent will reveals with equal interest everything that falls into his area of attention. If this is a mathematical theorem – it will be solved; if a woman – he will accept it, depriving it of naivety and the illusion of autonomous identity; if some hostile mass – he will try to turn the sweating movement of the evil horde into a Gothic ensemble of chilled corpses. Everything must be devoid of the dark addition of the impenetrable meaninglessness into which Satanism is embodied innately inherent in the lower world. And no matter what a genuine man encounters, everything will be subjected to the same cognitive action. This is the continuous sacrament of marriage, the cruel work of light thought, the cyclic exploitation of geometric spaces of existence, rings of existence.

If we compare a male subject with a male subject, then the former may well pass for a woman. At any rate, he is not a male in any sense. To get an idea of this gender in its normal archetype, one should imagine the attitude of a homosexual towards women. This is – half of the psychological mood. The fundamental difference is that men instill in him exactly the same disgusted hostility (in the psychophysiological sense).

In fact, the male subject – is an androgynous, super-sexual being who has fulfilled in himself, as an irrevocable fact, the sacrament of inner marriage. Other creatures, men and women, can also participate in this marriage. Since solar androgyne is one, unique. Two-headed «rebis», king of the invisible republic of dreams, lord of souls and plants, shepherd of small and large, many-legged and two-legged animals.

When a male man feels the cold breath of an androgyne up close, his erotic system becomes paralyzed so that no amount of Viagra will help. And if the dead nerves of the flesh insist, his hand itself – often against his will – will squeeze the bachelor razor. The secret of bestiality – in contact with the truly masculine principle. It is impossible to understand what a male subject is and not to get castrated.

Catastrophe of men

From typology to specificity. What is the situation in the modern world? Horrifying. All proportions are inverted, the floors are mixed, the identifications of erotic archetypes are lost.

It all started with the fact that a woman was equal to a person. This became possible only because the idea of a man as a superman was irretrievably lost. This did not mean that the woman went up a step higher, it meant that everyone went down several steps –and high-quality ones – lower.

The place of the warrior in uniform was taken by a dressed-up, belly-hairy merchant, a lustful monkey of the Levant, where bodies and food stink in a fabulously short time. Damp man-cattle began to displace male subjects of the androgynous type – motionless, royally calm, patrician dormant in relation to everyday technological changes. Carnivorous matrons blossomed; Greedy and brainless girls began to run wild, relaxing. Order – as a product of the male northern soul – was disrupted. A round dance of the lower types – raiders, poisoners, informers, water meters, seducers, vanities, and then writers with one and a half convolutions – overwhelmed the anthropological landscape. Already in Ancient Greece, the number of degenerates reaches a critical point, and if not for Christianity, civilization would have been inhabited only by pervers.

Gradually, the mirror came into use among men. He became visible and cheerful, allowed himself to paint portraits, and even later take photographs and take pictures (and without a mask!).

The structure of the male soul broke, shook, and cracked. A colossal substitution of the type was carried out by prospectors of underground rubble of the human or near-human world. Seam by layer, subversive anti-male elements uprooted the vectors of polar culture, pushed and slandered the golden figure of the androgyne. This is – a centuries-old campaign against the Mind, against a subtle ray of consciousness, a conspiracy against the subject, a gigantic regicide stretched over time on the scale of an ontology, delayed revenge of the once conquered object elements who rejected the saving path of intellectual metamorphoses, philosophical marriage catharsis.

The scale of the crisis is convincingly and graphically described in «The Metaphysics of Paul» by Julius Evola. For illustrations and details, reference should be made to this work, as well as to his «Yoga of Power».

Degeneration and decline are written in the logic of the unfolding of a historical process that strictly takes us away from the original fullness to the final poverty. In the history of the sexes, this manifested itself in the degradation of the masculine principle. In the disintegration of muscular solar clots of will into scattered fragments that combine zoo surrogates and fragments of thought.

The catastrophe of a man as a type can be understood, justified, described, but cannot be justified and recognized. Cannot be accepted. Deep currents of existence prevent this. Something is wrong with this logic-driven extended castration cycles... Something is wrong with the triumph of the lunar subversive element inevitably prescribed by the laws of manifestation...

Stone guest

The ethics of the male soul lies in loyalty to the archetype, in refusal to recognize the highest authority for what objectively happened.

Julius Evola in the program book «Rise Against the Modern World»* offers his reconstruction of the stages of the struggle of solar men against the rock of entropy.

At first, the male type completely dominates. This is the golden age. Time for male gods. It lasts a long time because it stands, in a sense, timeless.

Then comes the kingdom of mothers, the silver age. This is a period of domination by white ladies, female priesthood. Its first half is spiritual. But towards the end, the Valkyrie priestesses degenerate into misogynistic Amazonian civilizations.

And then the royal masculine principle is forced to put on the form of rebellion and rebellion. This is – the Bronze Age, the time of heroes, the time of usurpation, the time of the strong-willed, violent seizure of planetary power in the field of religion and state by a secret order of men. The original Olympic purity has been lost here. Justice and dispassion are replaced by an aggressive, tough, passionate, impetuous nature. This is the time of Hercules, half-god and half-man.

Next comes our century. The Iron Age. The heroes degenerate into merchants, and the lunar vampirism of chaotic ladies takes full revenge on the opposite side, corrupting the residual elements of patriarchy from within.

Evola himself, cold-bloodedly stating the tragedy of the situation, together with other dramatic dandies of our century, «black barons» and «hardened aristocrats» remains, despite everything, faithful to the subtle magic of the masculine principle. But, alas, what he succeeded turned into kitsch among his followers. It is impossible to become a man. They must be born, and all the efforts of the snouted black-shirt boys and frail armchair falocrats in pince-nez will only aggravate the fatal situation of the self-proclaimed «evolaists». There is an Evola, there are no Evolaists.

What is interesting about Evola's mythological reconstruction is that the masculine in his quest for revenge is capable of risky metamorphoses that put the highest metaphysical strategy of the masculine idea on a dangerous brink. The gods descend on people to pass on to the heroes the baton of fighting the fate of history.

But the time of heroes is also inexorably coming to an end. And beyond the Bronze Age, at the apogee of the Kali Yuga – Iron Age –, a new question arises: what will be the last metamorphosis of a man?

He can't be who he was in the beginning. He is irretrievably expelled from his kingdom, dethroned. If he starts portraying an Olympian, he will quickly find himself in Charenton or Kashchenko.

It will be approximately the same with those who imagine themselves to be a hero. It will be a fool, a mercenary or a laughing stock. Why heroes? Why poets? Why prophets in du#erftige Zeit...

But you can't just give up. The elastic will of the ancient solar androgyne sometimes suddenly begins to move even in modern men, in these semi-automatic, half-spaniels, in the puny (or deceitfully muscular) slaves of the fictitious egalitarian suite. What form should be chosen? What risky turn will the ancient force choose in our time, when crises enter into dizzying resonance with each other and mocking postmodernity with extraordinary ease emasculates meaning from skillfully stupefied ensembles that were significant and deep just yesterday?

A new, unprecedented, unheard-of adventure of a man is brewing. Its contours are barely noticeable.

Don Juan is decisively castrated by the multi-colored chemistry of glossy advertising, cloned by serial rubber effigies. The male appendages to the office, opel and secretary look in the mirrors and see in them their spotted ancestors in the female line in the fiftieth generation. And only behind the wall, behind the glass enfilade of cells, through the squeaking of machine alarms and the lazy murmur of the lost eternally preoccupied emasculated majority, menacingly booming sounds are heard.

Let's listen. These are the steps. Heavy tread. Not just heavy. Inexpressibly heavy. Heavier than earth, denser than plasma.

And a sudden guess pierces our brain: it is He. Of course, He, who else should be.

The stern statue came to life. Giant, the size of the Commander skyscraper is slowly moving.

Stone guest. Granite ancestor who returned to punish.

Of stone his leather cloak. Sharp incisors made of stone. Of stone, big clumsy hands.

With them he will grab by the collar the blossoming rubbish that has assigned the name and functions of a man, and carefully squeeze it, rubbing and counting the crisp bones.

The viscous slurry will clog the disc jockey from the inside, the crowd with fast food will gasp dully, the evening party at the gay club will be urgently interrupted, the headquarters of the extremist party will be flooded by neighbors above, and the electronic voting system in parliament will turn off on its own.

It will resemble a strange archaic myth with a very bad ending.

If there is no life, if there is no power, if there is not even the prospect of a serious dramatic battle with a deliberately prepared defeat, all we have left is revenge – on everything and everyone, pathological, unnatural, icy, inhuman and reckless revenge.

The birth of a new mana persona, from stone, nothingness, lifeless layers of incredible supergravitational gravity – the weight of the end times.

The last metamorphosis of a man.

Subject without borders (1997)

A.G. Dugin / Templars of the Proletariat / Elements / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing» – "Elements" №7

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001 | "Elements" №7, M., 1995

SUBJECT WITHOUT BORDERS

1. Stepping over the limit
2. Vae victis
3. Legitimation of aggression in Tradition
4. Anti-aggression
5. Metaphysical genesis of terrorism
6. First Line

1. Stepping over the limit

When it comes to defining the phenomenon of aggression, people most often appeal to emotional, psychological and sentimental characteristics, omitting from view, as always in the modern world, the most profound, metaphysical aspects of this phenomenon. In line with the humanistic tradition, it developed by itself a stable negative attitude towards aggression that is considered either subject perfect eradication, or (more realistically) minimalization. But be that as it may, aggression is so closely connected with human nature which constantly reminds us of ourselves – as in everyday life, in everyday psychology, so it is in the political reality of wars, conflicts, clashes. Let's try comprehend aggression, distracted from all the usual stereotypes – pacifist, shocking apologetic, psychoanalytic or socially deterministic.

Aggression as a phenomenon can be more fully defined as "violent." crossing boundaries." This is precisely its essential quality recognizable in a domestic conflict, in a criminal incident, and in a large-scale one military clash. The criminal forcibly crosses social boundaries the ethics, moral, physical or economic integrity of a person or the team. This is aggression. The army forcibly crosses the borders of

the hostile enemy states or lines of defense. This is also aggression. Finally, the ideologists, breaking established stereotypes of thinking, violently step over boundaries of mental clichés. And this is also aggression.

Not only is social or purely human existence filled with various types of boundaries, the violation of which gives rise to many types of aggression. The structure of all reality is built precisely on various boundaries separating every thing and every modality of existence from all others. In a way, it's the boundary that makes every thing what it is in itself, embodying difference, differentiation from other objects. In the most general sense, aggression can also be cosmic and universal a dimension manifested through the violent intervention of one into the other. Examples of aggression abound in the animal and plant worlds where existence of one type or one individual is sometimes supported by violence against others forming a cycle of transformations, assimilations and adaptations of the universal environment and the creatures inhabiting it.

Therefore, aggression is something universal, universal, inalienable from the basis of reality itself.

2. Vae victis

Forcibly crossing the border has two aspects: one – conditionally negative, other – conditionally positive. Subject of aggression, i.e. that creature, which commits an aggressive attack on another (an object of aggression), strives, through such action, to expand its own borders, strengthen, improve, replenish your own nature. A predatory beast, depriving life victim, satisfies hunger, maintains its own existence, obtaining substances necessary for the body. Military aggression expands territories and he multiplies the wealth of the winning side, and even in a drunken fight the winner strengthens self-confidence and receives moral satisfaction. In a word, in aggression, positive expansion of the subject is carried out, its expansion areas of opportunity.

But the object subjected to aggression, the victim eaten or beaten, is conquered people, etc., on the contrary, as a result of border violations (mutual in this case) process) only loses what he had before, reduces the scope of his capabilities. He becomes the price for the success of another, a scapegoat. In a sense, it is the fact of aggression that turns it into an object itself, whereas earlier, before the attack, he could have the illusion of his subjectivity and exercise aggression towards other creatures, objects, peoples. It's negative the aspect of "forcibly crossing borders."

In pre-humanist civilization and in non-humanist (traditional) ones civilizations that still exist today considered both aspects of aggression taken together, as two complementary elements embedded in the original the structure of space. The Chinese symbol Yin Yang – is a perfect example of this fatalistic dualism. The subject here is represented by the white part of the circle, the object – is black. In the symbolism of the sexes, the first is identified with the masculine principle (Jan), the second - with feminine (Yin). This leads to the general "legitimization" of aggression characteristic of the traditional world, where no one thought artificially contrast man with the fundamental forces of reality. Sure, more sophisticated civilizations have in every possible way nuanced the laws of aggression on the social level, so the difference with barbaric morals was obvious. However, in all in cases, the right to "violent" was preserved, even in a sublimated form the crime of frontiers' – both in cases of war and individual repression, the functions of which were taken over by special traditional organizations - prototypes of the current police force. The exploits of conquerors, conquerors and destroyers they were glorified in legends and epics, all built as one on the formula "Vae victis!" ("Woe to the defeated!"). ("Woe to the defeated!"). ("Woe to the defeated!").

3. Legitimation of aggression in Tradition

What is the metaphysical justification for aggression in traditional civilizations besides directly observing the structure of nature?

The fact is that tradition considered the very fact of the existence of borders as an expression of the incompleteness of the cosmos regarding its Cause, which was thought of as something Absolute, One and lying on the other side of all limits. Therefore, the desire to expand one's existence, to existential expansion to "trespassing" (in Latin – transcendere, "transcendence") it was seen as a deep impulse of movement towards the Divine, as an echo inherent in the world and beings of the world is longing for the Absolute. Of course, pure form aggression in this case could be called metaphysical and ascetic practices in which initiates sought to break all boundaries as much as possible absolutize your inner self, thereby subjecting you to aggression not individual objects, but the whole reality as a whole. On the path of direct deification the maximum of the aggressive impulse is concentrated, since the Divine and there is the abolition of all boundaries and limits that constitute the essence of the divine immanent. This, by the way, is where the Hebrew word "Satan" comes from literally meaning "obstacle", "obstacle", i.e. "border", understood as something negative.

Based on this, it is not difficult to take the next step and explain the mechanism the so-called "demonization of the enemy," so common in traditional legends epic, religious teachings. Something that serves as an obstacle to expansion people, state, religion, a narrower community of people and, ultimately the individual; that which limits his will to totalization, to expansion being – all this automatically falls under the sign of "Satan", acquires the quality of the theological negativity, and

therefore aggression, is legitimized at the highest level. Through such "demonization of the enemy." or the victims are objectified, deprived of their subjective quality, and carried out outside the brackets of species, social or religious solidarity. Iran is against it Turan, Achaeans against Trojans, Jews against Goians, Muslims against infidels, aces against vans, gods versus Titans, and sometimes even women (Amazons) against men – various paradigms of dualism born from the original impulse for aggression is filled with the oldest chronicles, religious codes, poetic legends, etc. Through the justification of their camp, people of tradition they justified, in fact, something more – the very principle of aggression, itself the primordial will to "violently violate borders," the desire to the totalization of one's subjectivity (no matter how it is expressed – through the national, religious or generic affiliation). something more – the very principle of aggression, itself the primordial will to "violently violate borders," the desire to the totalization of one's subjectivity (no matter how it is expressed – through the national, religious or generic affiliation). something more – the very principle of aggression, itself the primordial will to "violently violate borders," the desire to the totalization of one's subjectivity (no matter how it is expressed – through the national, religious or generic affiliation).

4. Anti-aggression

In the modern world there has been a complete break with centuries-old traditions that completely upended the mental and social structures of modern humanity compared to the long millennia of the past. Enlightenment, humanism, rationalism and other "progressive" tendencies put forward a system of assessments and values that completely contradict the fundamental principles of the traditional societies. This is certainly (and perhaps most expressively) touched upon the principle of aggression.

The European Enlightenment instilled in people a one-sided view of aggression the victim's gaze is purely there. The bright side based on the will to the Absolute, to totality, to the ultimate stretching of the subject to the sphere Divine, has ceased to be understandable, concrete and ontologically rooted and, accordingly, she identified with the "relic", with the atavism, with inertial barbarism, with a temporary and fundamentally correctable shortcoming civilizations. Having lost its metaphysical legitimacy, aggression began to present itself as an unauthorized violation of the integrity of what was itself declared the highest value – of the human individual, society, living being etc Hence the entire line of "natural law" that developed starting with Russo. Since existential expansion ceased to be metaphysical justified, the victim made a claim for "total security." those. to artificial protection and elevated to the highest ethical imperative from aggression. Aggression was effectively outlawed. With this, in particular, the general "democratic" legal position is also related prohibiting propaganda of war.

If it turns out to be possible to change the cultural and social foundations of society naturally, it was necessary to change the basic trends of the cosmos and human beings no one can do it. Therefore,

aggression has not disappeared anywhere either from history or from everyday life, not from nature. She just began to be perceived as evil as a spontaneously flaring up and unsubstantiated claim from time to time one limited being utilitarian to take advantage of another. Because the process of totalization of the subject was taken out of the equation, aggression began to be considered as a purely quantitative acquisition, multiplication of external objects, as flat and vulgar selfishness, as a fatal "struggle for existence", life struggle. Therefore, gradually all aggression began to be reduced to cleanliness the economic sphere, and its manifestations in other areas, were harshly condemned "public opinion." "Total security" and "human rights" were henceforth guaranteed by the enduring of aggression in the sphere of abstract material standards – money, capital.

5. Metaphysical genesis of terrorism

As the Western way of thinking expands, as capitalist globalization, the liberal system systematically discredited aggression and its manifestations. This applied to political, cultural, and ideological levels. A civilization entirely built on protecting interests exclusively victims, sought to gradually cleanse itself of those institutions, structures and patterns of behavior that were organically preserved in the human community since the time of the traditional "pre-humanist" state. Into this pacifism, women's emancipation, and weakening tendencies fit into the direction state apparatus, ideology of "human rights", etc., those everything that constitutes the ideological facade of current liberalism which has become the dominant socio-political model on the planet. On the very in the last stage, this process led to the fact that almost all forms of aggression - everyday, political, aesthetic, etc. – were "placed outside law", and borders began to be revered as something inviolable and sacred. At the same time, another phenomenon appeared – the tendency towards "non-violent" overcoming borders", to the mondialization of the world, to "soft" mixing all objects, people and creatures in some single crucible, in One World. Behind the phase the inviolability of borders began the phase of abolishing borders, but this time it was discussed not about expansion and totalization of the subject, the aggressor, but about the consolidation of victims in a single purely object space. A perfect form of such ideology is a model known as "soft ideology" in which speech it's about mixing together a wide variety of components in that case if they are deprived of a pronounced aggressive principle or subjectivity.

Historically, at the same time as the first signs of soft appeared ideology (i.e. in the late 60s – early 70s of our century), an accompanying one arose phenomenon: modern terrorism. Of course, terrorism existed before but until a certain point it remained a rather marginal phenomenon in which the most intense manifestations of the political were concentrated aggression in the face of the unshakable wall of the system. Modern terrorism, however, it is very different from the radical political line of the revolutionaries 19th – early 20th centuries, as it tends to transform from an extreme political and rather pragmatic means to some an independent phenomenon, self-sufficient and special type of ideology. Representatives of a civilization based on soft ideology the concept of "terrorism" has been gradually expanded incorporating everything those manifestations that contrasted with the basic attitudes of our

own doctrines. In other words, terrorism has become synonymous with aggression at its most in a general metaphysical sense. They gradually converged on the pole of terrorism all those components of the current reality that did not fit into the norms imposed by the "world community of victims.". Political parties, alternative to the liberal system, religious movements, even entire nations they moved to the "terrorism" sector, which was moving there and expanding western model.imposed by the "world community of victims." . Political parties, alternative to the liberal system, religious movements, even entire nations they moved to the "terrorism" sector, which was moving there and expanding western model.imposed by the "world community of victims.". Political parties, alternative to the liberal system, religious movements, even entire nations they moved to the "terrorism" sector, which was moving there and expanding western model.

Terrorism has gradually become the last refuge of a subject thirsting for totalization in a world where this thirst is outlawed. No wonder it's gradual an independent doctrine of aggression, a doctrine of the pure, began to take shape terror across narrower party, national or religious sides interests.

6. First Line

The phenomenon of pure terror – the last word in the history of aggression and liberal fight her. The time of "terrorism for narrow party reasons" is ending. More and more people are realizing the pragmatism of a specific party affiliation in the case of their personal existential choice. In addition, it is becoming increasingly clear the defenselessness of classical ideologies in the face of an all-consuming and all-dissolving mondialist soft ideology.

The May 1968 surge resulted in a dreary and toothless, recovered reformism, to a social democratic caricature. Palestinian intifada it ended in a compromise agreement between Arafat and Tel Aviv. As a result of the collapse the Soviet system is left to the mercy of fate by the decaying remains of a guerrilla in Latin America. Right-wing terrorism was dealt with even earlier. It's there the doctrinal, ideological defeat of all "enemies of an open society.". But despite all the surrogates offered by supporters of soft ideology (eccentric) and purely visual aggression in youth fashions, endless television action films with blood and corpses, lifting censorship on "sado-maso" products, etc etc.), there remains a special type of people from whom aggression is inseparable, who they experience an incessant, painful thirst for "totalization of the subject."going beyond borders into the realm of transcendence. They are the ones who start pawing the foundation of a new ideology, a universal ideology on the other side of the outdated and outdated clichés.

In 1994, a book by Enrico Galmozzi was published in Italy with the title "Subject without Borders "–" Il soggetto senza limite. Its author – one of the founders of the far-left terrorist organization First Line

Prima Linea, which competed with the famous "Red Brigades". It is extremely significant that the book is by the left-wing extremist, anarcho-communist Galmozzi dedicated to d'Annunzio, founder of the Fascist Party of Italy, supporter of the aristocracy and, in general, a person traditionally classified as far-right political flank. Enrico Galmozzi brilliantly analyzes the phenomenon of d'Annunzio with the existential points of view and draws the most interesting parallels with figures of anarchism and even with Lenin. The most important thing here is not about reading d'Annunzio "left", but about the search for a single universal criterion that was able to unite people of the same metaphysical type on the other side ideological differences. The formula Galmozzi found to name his the book seems so successful that it could serve as a general, universal one a slogan for all opponents of the modern "soft concentration camp" mondialism.

"Subject without borders" – is an extremely pure embodiment of the metaphysical the meaning of aggression is a surprisingly precise slogan expressing a deep nature Pure Terror. From now on, everything will depend only on the ability of the "individuals." people' to say goodbye to previous ideological illusions by recognizing metaphysical necessity and inevitability of a new structuring of the social fields – not on the "right-left" scale, but according to the criterion: "friends aggression "against" enemies of aggression. And who knows, it won't provoke lee mondialist integration of human objects, human victims into a single planetary liberal community, into a Single Absolute Object, the emergence of a new and the last face of world history – Absolute Subject, Subject without borders, who will perform the final final act of the eschatological drama?

Article written in 1995, first published in 1995. in j-le «Elements» № 7 (Dossier «Terrorism»)

Subject without borders (2000)

A.G. Dugin / Elements / Web Archive

"Elements" №7, M., 2000

Alexander Dugin

Subject without borders

Stepping over the limit

When it comes to defining the phenomenon of aggression, they most often appeal to emotional, psychological and sentimental characteristics, losing sight, as always in the modern world, of the most profound, metaphysical aspects of this phenomenon. In line with the humanistic tradition, a stable negative attitude towards aggression has naturally developed, which is considered either subject to perfect eradication or (more realistically) minimalization. But be that as it may, aggression is so closely connected with human nature that it constantly reminds itself – both in everyday life, in everyday psychology, and in the political reality of wars, conflicts, clashes. Let's try to comprehend aggression, distracting ourselves from all the usual stereotypes – pacifist, shocking apologetic, psychoanalytic or socially deterministic.

Aggression as a phenomenon can be more fully defined as "violent transgression." of borders." This is precisely its essential quality, recognizable and in a domestic conflict, and in a criminal incident, and on a large scale military clash. The criminal forcibly crosses social boundaries the ethics, moral, physical or economic integrity of a person or the team. This is aggression. The army forcibly crosses the borders of the hostile enemy states or lines of defense. This is also aggression. Finally, the ideologists, breaking established stereotypes of thinking, violently step over boundaries of mental clichés. And this is also aggression.

Not only social or purely human existence is filled with diversity types of borders, the violation of which gives rise to many types of aggression. Structure the whole reality is built precisely on the various boundaries that separate every thing and every modality of existence from everyone else. In some I mean, it's the boundary that makes every thing what it itself is to yourself, embodying difference, differentiation from other objects. In the most general sense, aggression can also be cosmic and universal a dimension manifested through the violent intervention of one into the other. Examples of aggression abound in the animal and plant worlds where existence one type or one individual is

sometimes supported by violence against others, forming a cycle of transformationsassimilations and adaptations of the universal the environment and the creatures inhabiting it.

Therefore, aggression is something universal, universal, inalienable from the basis of reality itself.

Vae victis

Forcibly crossing the border has two aspects: one – conditionally negative,

other – conditionally positive. Subject of aggression, i.e. that creature that commits an aggressive attack on another (an object of aggression), strives through such action, expand its own borders, strengthen, improve, replenish your own nature. A predatory beast, by taking the life of a victim, it extracts from this the satisfaction of hunger, the maintenance of existence, obtains substances necessary for the body. Military aggression is expanding territories and multiplies the wealth of the winning side, and even in a drunken brawl the winner strengthens his faith in himself and receives moral satisfaction. In a word, in aggression there is a positive expansion of the subject expanding its scope of capabilities.

But the object subjected to aggression, the victim eaten or beaten, is conquered people, etc., on the contrary, as a result of border violations (mutual in this case) process) only loses what he had before, reduces his sphere possibilities. He becomes the price for the success of another, a scapegoat. In a sense, it is the fact of aggression that turns it into an object itself whereas earlier, before the attack, he could have the illusion of his subjectivity and carry out aggression against other creatures, objects, peoples. This is a negative aspect of "forcibly crossing borders."

In pre-humanist civilization and in non-humanist (traditional) ones civilizations that still exist today considered both aspects of aggression taken together, as two complementary elements embedded in the original the structure of space. The Chinese symbol Yin-Yang – is a perfect example of this fatalistic dualism. The subject here is represented by the white part of the circle object – black. In the symbolism of the sexes, the former is identified with the masculine (Yang), second – with female (Yin). From this follows universal "legitimization" aggression, characteristic of the traditional world, where no one thought of it artificially contrast man with the fundamental forces of reality. Of course, more sophisticated civilizations have nuanced the laws of aggression in every possible way at the social level, so the difference with barbaric morals was obvious. However, in all cases it was preserved, even in sublimated form the right to "violent crime of borders" – as in cases wars, and in cases of individual repressions, the functions of which were taken special traditional organizations – prototypes of the

current police force. The exploits of conquerors, conquerors and destroyers were glorified in legends and epics, all built on the formula "Vae victis!" ("Woe to the defeated!"). Vae victis! ("Woe to the defeated!"). Vae victis! ("Woe to the defeated!").

Legitimation of aggression in Tradition

What is the metaphysical justification for aggression in traditional civilizations, apart from direct observation of the structure of nature?

The fact is that tradition considered the very fact of the existence of borders as an expression the incompleteness of the cosmos regarding its Cause, which was thought of as something Absolute, One and lying on the other side of all limits. Therefore, the desire to expand one's existence, to existential expansion to "trespassing" (in Latin – transcendere, "transcendence") it was seen as a deep impulse of movement towards the Divine, as an echo inherent in the world and beings of the world is longing for the Absolute. Of course, clean a form of aggression in this case could be called metaphysical and ascetic practices in which initiates sought to break all boundaries absolutize your inner self as much as possible by exposing thus, aggression is not individual objects, but the whole reality as a whole. IN THE path of direct deification is concentrated by the maximum of aggressive impulse since the Divine is the abolition of all boundaries and limits that make up the essence of the non-divine, immanent. This, by the way, is where the Jewish came from the word "satan", literally meaning "barrier", "obstacle", those. "border" understood as something negative.

Based on this, it is not difficult to take the next step and explain the mechanism the so-called "demonization of the enemy," so common among traditional ones legends, epic, religious teachings. What serves as an obstacle to the path the expansion of a people, a state, a religion, a narrower community of people and, in ultimately, an individual; what limits his will to totalize, to the expansion of being – all this automatically falls under the sign of "Satan", acquires the quality of theological negativity and, consequently, aggression is legitimized at the highest level.

Through such "demonization of the enemy" or victim, their objectification occurs deprivation of subjective quality, taking into account species and social brackets or religious solidarity. Iran vs Turan, Achaeans vs Trojans, jews against goyim, Muslims against infidels, aces against vans, gods against titans, and sometimes even women (Amazons) against men – varied the paradigms of dualism, born of the original impulse to aggression, are filled the oldest chronicles, religious codes, poetic traditions, etc. Through the people of tradition justified the justification of their camp, in fact, something greater – the very principle of aggression, the very primordial will to "violent." trespassing', the desire to totalize one's subjectivity (as) whatever it is expressed – through national, religious or clan affiliation).

Anti-aggression

In the modern world there has been a complete break with centuries-old traditions, which is completely upended the mental and social structures of modern humanity compared to the long millennia of the past. Enlightenment, humanism, rationalism and other "progressive" tendencies advanced the system assessments and values, completely contrary to fundamental principles traditional society. This is certainly and perhaps the most expressive thus he touched upon the principle of aggression.

The European Enlightenment instilled in people a one-sided view of aggression – gaze exclusively on the part of the victim. The bright side, based on the will to Absolute, to totality, to the ultimate stretching of the subject to the sphere of the Divine, it has ceased to be understandable, specific and ontologically rooted and, accordingly identified with "relic", with atavism, with inertial barbarism, with a temporary and fundamentally correctable shortcoming of civilization. Having lost its metaphysical legitimacy and aggression began to be presented as unauthorized violation of the integrity of what in itself has been declared the highest value — human individual, society, living being, etc. That's where it all comes from the line of "natural law" that developed starting with Rousseau. Since existential expansion ceased to be metaphysically justified, the victim made a claim for "total security." those. to artificial protection and elevated to the highest ethical imperative from aggression. Aggression was effectively outlawed. With this, in in particular, the general "democratic" legal position is also related prohibiting propaganda of war.

If it turned out to be possible to change the cultural and social foundations of society, then it was natural to change the basic trends of the cosmos and human beings no one can do it. Therefore, aggression has not disappeared anywhere from history neither from everyday life nor from nature. She only began to be perceived as evil, as spontaneously flaring up from time to time and unfounded the claim of one limited being to use another utilitarianly. Since the process of totalization of the subject was taken out of the equation, aggression it began to be considered as a purely quantitative acquisition, an increase external objects, like flat and vulgar egoism, like a fatal "struggle." for existence", life struggle. Therefore, gradually all the aggression it began to be reduced to a purely economic sphere, and its manifestations in other areas they were harshly condemned public opinion." "Total security" and "human rights" were guaranteed from now on by the end of aggression in the sphere of abstract material standards – money, capital.

Metaphysical genesis of terrorism

Anonymous — one of the conditions of terrorism. Like medieval artisans, never leaving his personal on a work of art mark, modern terrorists are hidden under the standard frightening one a mask. Not just for

security reasons. The terrorist embodies in itself is the inexorability of superhuman will, alien to sentiment pity and compassion. His sinister appearance resembles the characters traditional Japanese theater "Kabuki": dispassion, cold rage, stylization as Shinto "spirits".

As the Western way of thinking expands, as capitalist globalization, the liberal system systematically discredited aggression and its manifestations. This applied to political, cultural, and ideological levels. A civilization entirely built on protecting interests exclusively victims, sought to gradually cleanse itself of those institutions, structures and patterns of behavior that were organically preserved in the human community since the time of the traditional "pre-humanist" state. Into this pacifism, women's emancipation, and weakening tendencies fit into the direction state apparatus, ideology of "human rights", etc., those. everything that constitutes the ideological facade of current liberalism which has become practically the dominant socio-political model on the planet.

At the very last stage, this process led to the fact that almost all forms aggressions – everyday, political, aesthetic, etc. – were "placed outside the law", and borders came to be revered as something inviolable and sacred. At the same time, another phenomenon appeared – the tendency towards "non-violent" overcoming borders", to the mondialization of the world, to the "soft" mixing all objects, people and creatures in some single crucible, in One World. Beyond the phase of inviolability of borders came the phase of abolition of borders, but this time it was not about expansion and totalization of the subject, the aggressor, but about consolidation victims in a single purely object space. The perfect form is this ideology is a model known as "soft ideology", in which we are talking about mixing a wide variety of components with each other in that case, if they are deprived of a pronounced aggressive principle or subjectivity.

Historically, at the same time as the first signs of soft ideology appeared — i.e. in the late 60s – early 70s of our century, an accompanying one arose phenomenon: modern terrorism. Of course, terrorism existed before but until a certain point it remained a rather marginal phenomenon in which the most intense manifestations of the political were concentrated aggression in the face of the unshakable wall of the system. Modern terrorism, however, it is very different from the radical political line of the revolutionaries 19th – early 20th centuries, as it tends to transform from an extreme political and rather pragmatic means to some an independent phenomenon, self-sufficient and special type of ideology. Representatives of a civilization based on soft ideology the concept of terrorism has gradually been expanded by including all those manifestations, which contrasted with the basic guidelines of their own doctrine. Others in words, terrorism has become synonymous with aggression in its most general metaphysical meaning.

All those components of the current reality were gradually drawn to the pole of terrorism which did not fit into the norms imposed by the "world community victims." Political parties alternative to the liberal

system religious movements, even entire nations, moved into the "terrorism" sector shifted there by the expanding Western model.

Terrorism has gradually become the last refuge of a subject thirsting for totalization in a world where this thirst is outlawed. No wonder it's gradual an independent doctrine of aggression, a doctrine of the pure, began to take shape terror across narrower party, national or religious sides interests.

First Line

The phenomenon of pure terror – the last word in the history of aggression and liberal fight her. The time of "terrorism for narrow party reasons" is ending. More and more people are realizing the pragmatism of a specific party affiliation in the case of their personal existential choice. In addition, it is becoming increasingly clear the defenselessness of classical ideologies in the face of an all-consuming and all-dissolving mondialist soft ideology.

The surge of May 1968 led to a dull and toothless, recovered reformism to the Social Democratic Caricature. The Palestinian intifada is over arafat's compromise agreement with Tel Aviv. As a result of the collapse of the Soviet systems are abandoned to their fate by the decaying remains of a guerrilla in Latin America. Right-wing terrorism was dealt with even earlier. There is a doctrinal point ideological defeat of all "enemies of an open society."

But despite all the surrogates offered by supporters of soft ideology (eccentric) and purely visual aggression in youth fashions, endless television action films with blood and corpses, lifting censorship on sadomasochistic products etc.), there remains a special type of people from whom aggression is inseparable who experience an incessant, painful thirst for "totalization subject", going beyond borders into the sphere of transcendence. Exactly them they are beginning to lay the foundation for a new ideology, a universal ideology on the other side of outdated and outdated clichés.

More recently, a book by Enrico Galmozzi was published in Italy with the title "Subject without Borders"—"Il soggetto senza limite. Its author – one of the founders of the far-left terrorist organization "First Line, Prima Linea, which competed with the famous "Reds" By brigades". It is extremely significant that the book is by a left-wing extremist, an anarcho-communist Galmozzi is dedicated to d'Annunzio, founder of the Fascist Party of Italy, supporter of aristocracy and in general a person traditionally classified as far-right political flank. Enrico Galmozzi brilliantly analyzes the phenomenon d'Annunzio from an existential point of view and draws the most interesting parallels with anarchist figures and

even with Lenin. The most important thing is that we are talking about this not about reading d'Annunzio's "left", but about the search for a single universal one a criterion that was able to unite people of the same metaphysical like on the other side of ideological differences.

The formula Galmozzi found for the title of his book appears as follows successful, which could serve as a common, universal slogan for all opponents "soft concentration camp" of modern mondialism.

"Subject without borders" – is an extremely pure embodiment of the metaphysical the meaning of aggression is a surprisingly precise slogan expressing a deep nature Pure Terror.

From now on, everything will depend only on the ability of "isolated people." say goodbye to previous ideological illusions by recognizing the metaphysical the need and inevitability of a new structuring of the social field — not on a right-left scale, but on the criterion: "friends of aggression." against the "enemies of aggression".

And who knows whether the mondialist integration of people-objects will provoke human victims into a single planetary liberal community, into a single Absolute Object, the emergence of a new and final face of world history – Absolute The subject, the Subject without boundaries, who will make the final final an act of eschatological drama?

"Elements" №7, M., 2000

Sun dogs of Russia (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

SUNNY DOGS OF RUSSIA

1. Terminus

2. Expansion: From Tribe to Empire

3. Templars of the Great Wall

4. Cynocephalus

5. Requiem

1. Terminus

The border surrounds the State. She describes the State. She determines The state, being its limit.

Every thing is what it is, thanks to its boundaries. After all, exactly they separate it from another thing. Hence the most important importance of the concept of border not only for international law, defense doctrine or military structure but also for philosophy as such. The border is not just a tool of philosophy but its essence, since the highest philosophical concept – transcendence - means "lying on the other side of the border" in Latin.

The border expresses outward what lies within and, at the same time, limits the essence of a thing is its collision with other things. The border is something sacred. The ancient Greeks had a special god – Terminus, meaning limit the border. It's not just a boundary-protecting deity, it's a \$border deity#, a certain special sacred concept that played a central role in worldviews ancient Indo-European peoples.

In magic there is also an important concept of "threshold guard" - a special being who is at the intersection of two worlds: the otherworldly and the otherworldly, dense and subtle, vital and posthumous, vigilant and dreamer. This is – the same ancient Terminus, only slightly modified.

The hierarchy of "threshold guards" is especially detailed in Tibetan tantric Buddhism. There they are depicted as "dakini", terrible female creatures from the retinue of the goddess Kali or Tara. They pounce on a person at the moment when he reaches a new level of existence - at the moment of performing special rituals (especially the "chod" ritual), when traveling to desert places, immediately after death, etc. "Guardians of the threshold" makes sure, as it were, that things and people remain themselves, so that their inner self is preserved untouched and constant. And as soon as someone crosses the line, they are right there. The same is possible say about the philosophical side of things. A thing exists through the concept of no, through some formidable linguistic and semantic aura that does not allow she will dissolve in the chaos unstructured, irrational reality. The border is associated with reason, with its secret nature. The mind is purely human and in the highest sense, divine quality manifests itself precisely through the institution boundaries, definitions, statements of the essence of things and phenomena.

So, the border is the basis of thinking, the manifestation of the divine principle. God himself is limitless, "transcendent", but he discovers his divinity precisely through the absence of boundaries, which He also affirms in being, to distinguish Himself from the self and "to be known" by the non-self, at least partly.

If all this is so, then there must be state borders and their defenders endowed with a very special symbolism, to fulfill the most important sacred mission far superior to purely utilitarian, administrative, military-strategic function.

Border guards are not just a type of armed forces, but a certain special sacred quality. This is a modern adherent of the oldest cult of the god Terminus.

2. Expansion: from tribe to Empires

The boundary is not a quantitative indicator, but a qualitative one. The more of her volume, extent, the more universal and complete the concept that she expresses herself. Therefore, as the concept (definition, encirclement) expands the limit of space) it embraces an ever-increasing number particular aspects. In other words, everything included in the concept is grasped by reason as a part, while previously it could be mistakenly perceived like something whole. Expanding the boundaries of things

and concepts is a dynamic process deployment of a single entity, clearly demonstrating what is common in the first place present in two (or several) up to a certain point different things. Thus, the concept of "beast" includes tigers, hares, mice, turkeys, elephants, etc. "Animalism", "brutality" exposes its universality through covering all species and varieties of animals creatures that themselves move from the particular to the general.

It's the same in the state. A tribe or clan has its own territorial, cultural, linguistic and other boundaries. These boundaries extend to, extending to the concepts of "people", "nation", "state". And finally, the highest form of state is the Empire. Its boundaries are huge they include as many natural human beings as possible formations – there is a place in it for tribes, clans, cultures, religions, nations, ethnic groups, and even, in some cases, the likeness of independent states (provinces, dominions, etc). Empire as a state structure there is a higher category comparable to the most sacred and comprehensive epistemological concepts – such as "God", "Truth", "Good", etc. Therefore, the concept of "Sacred" is so stable Empires". The holiness of the Empire stems from the quality of its borders, which must contain some absolute, universal message, some a global mission that constitutes the essence of the imperial state as a historical and national community. For this reason, the borders of the Empire directly related to her foundational theological orientation. Roman The Empire and its borders carried one meaning; the Empire of Alexander the Great - other; Arab Caliphate – third; Byzantium – fourth; Rus' – fifth etc The quality of the borders – sea, river, also depended on the axial mission of the Empire land, mountain, steppe, desert... The highest idea of the Empire seemed to spill out in the landscape and border structure. Study of the transition from land borders to marine allows you to trace the dynamics of spiritual and social development societies, and sometimes even explain the most important religious, cultural and economic transformations. So, only after the unification of all lands in a unitary state England realized itself as an Island, changed its religion, and moved on to a maritime existence and it marked the beginning of capitalism and industrialization (1). Movement from the clan there is not a political, but a spiritual process towards the Empire, only reflected in earthly reality. As borders expand and are included in a single geopolitical the space of various landscapes, civilizations, religions and ethnic groups is taking place discovery of some new, more universal Idea, previously hidden under kaleidoscopic multiplicity variety. moved on to sea existence and it marked the beginning of capitalism and industrialization (1). Movement from the clan there is not a political, but a spiritual process towards the Empire, only reflected in earthly reality. As borders expand and are included in a single geopolitical the space of various landscapes, civilizations, religions and ethnic groups is taking place discovery of some new, more universal Idea, previously hidden under kaleidoscopic multiplicity variety. moved on to sea existence and it marked the beginning of capitalism and industrialization (1). Movement from the clan there is not a political, but a spiritual process towards the Empire, only reflected in earthly reality. As borders expand and are included in a single geopolitical the space of various landscapes, civilizations, religions and ethnic groups is taking place discovery of some new, more universal Idea, previously hidden under kaleidoscopic multiplicity variety. previously hiding under kaleidoscopic multiplicity variety. previously hiding under kaleidoscopic multiplicity variety.

3. Templars of the Great Wall

Based on the direct connection of the sacred meaning of the Empire with its borders in traditional civilization, paramilitary detachments of border guards were formed soldiers called upon to protect the distant borders of the state. Most clearly this connection can be traced in the knightly order of the Temple, among the Templars, who they were warrior-monks, bearers of special universal knowledge. It's esoteric knowledge lay in the mystery of the general proportions that could be put together various regions of the feudal medieval West, including the Middle East lands. Not only the most ancient are found in the symbolism of the Templar Order pre-Christian motifs associated with the sacred geography of Europe, but also doctrines drawn from esoteric Islam, especially Sufism and heterodox Shiism. It is no coincidence that the vast majority of Templar commandments were located near megalithic sites that go back to civilizations more distant eras. The Order of the Temple connected North and South, past and future. The Templars performed the most important function, keeping the secrets of Western unity. At the same time understanding them Islam opened up the possibility of truly imperial expansion beyond Europe to the south and southeast. By increasing their esoteric competence, members of the orders potentially prepared the expansion of the State, the Western Roman Empire. And it is no coincidence that along with the destruction of the Order by Philip the Fair, it collapsed forever United Europe. The Ghibelline and Staufen line lost to the Guelphs, the Vatican and fragmented nation states like centralist and absolutist ones France. The Order of the Temple connected North and South, past and future. The Templars performed the most important function, keeping the secrets of Western unity. At the same time understanding them Islam opened up the possibility of truly imperial expansion beyond Europe to the south and southeast. By increasing their esoteric competence, members of the orders potentially prepared the expansion of the State, the Western Roman Empire. And it is no coincidence that along with the destruction of the Order by Philip the Fair, it collapsed forever United Europe. The Ghibelline and Staufen line lost to the Guelphs, the Vatican and fragmented nation states like centralist and absolutist ones France. The Order of the Temple connected North and South, past and future. The Templars performed the most important function, keeping the secrets of Western unity. At the same time understanding them Islam opened up the possibility of truly imperial expansion beyond Europe to the south and southeast. By increasing their esoteric competence, members of the orders potentially prepared the expansion of the State, the Western Roman Empire. And it is no coincidence that along with the destruction of the Order by Philip the Fair, it collapsed forever United Europe. The Ghibelline and Staufen line lost to the Guelphs, the Vatican and fragmented nation states like centralist and absolutist ones France. By increasing their esoteric competence, members of the orders potentially prepared the expansion of the State, the Western Roman Empire. And it is no coincidence that along with the destruction of the Order by Philip the Fair, it collapsed forever United Europe. The Ghibelline and Staufen line lost to the Guelphs, the Vatican and fragmented nation states like centralist and absolutist ones France. By increasing their esoteric competence, members of the orders potentially prepared the expansion of the State, the Western Roman Empire. And it is no coincidence that along with the destruction of the Order by Philip the Fair, it collapsed forever United Europe. The Ghibelline and Staufen line lost to the Guelphs, the Vatican and fragmented nation states like centralist and absolutist ones France.

The Templars and their analogues in other civilizations were a shield against penetration to the Empire of the lower powers of hell, gogs and magicians of the Bible. They defended the sacred civilization from the streams of decay and disease. This was precisely the goal alexander the Great's construction of the "iron wall". The same sacred one symbolism lies at the base of the Great Wall of China, as well as ancient fortifications on the northern borders of the Roman Empire. When the Order of Border Guards is decomposed the foundations of imperial unity are being eroded, the forces of chaos are penetrating civilization the disintegration and new Babylonian mixing of languages begins. The death of the Empire is the disaster of the order responsible for protecting borders (both physically and in magical meanings).

A brilliant illustration of the magical nature of the Border Patrol is given in the film "The Desert of Tartary". It has a mysterious all-male collective (Mannerbund) border guards are waiting for the advance of an enemy, an imaginary enemy, a belief in existence which is perceived by the border guards themselves as an obsessive collective madness. They die from internal tension one after another. Only the last one of these, exhausted by premonitions and visions, he receives a reward: he bothers participate in a true miracle when imaginary enemies come true and their wild hordes actually attack the almost defenseless one who has lost people's fortress. The Last Templar against the hordes of the Gogs and Magogs.

4. Cynocephalus

The Soviet Empire was an empire in the full sense. It was united the general universal idea – the idea of Socialism, in which the original was embodied russian will to Truth and Justice. The Soviet was a legitimate continuation Russian and Orthodox, only more universal, more general, more global. The archetype of the mysticism of boundaries was quite similar to the traditional one an idea of the role of the Templars, the guardians of the threshold. The Soviet period was originally filled with deep esotericism, which, however, was rarely expressed in rationalism open and finished.

In order to distinguish traces of the Templar element in the concept of boundary USSR troops, let's turn to the most banal association – "border guard and his faithful dog." The dog is not just a tool for protecting the state borders. He – something more, he – symbol. The symbolism of the dog in Tradition is cramped connected precisely with the idea of a border in the broadest sense, including c metaphysical. The dog guards the house, being on the edge between the inside and external. This animal is – the embodiment of the "guardian of the threshold", the occult a character whose mission is to preserve the self-identity of a thing. But at the same time, the dog symbolized \$crossing # across borders, that's why she accompanied the soul of the deceased to other worlds in shamanic rituals. In other words, the dog is the animal embodiment of the god Terminus, the god-border. Hence the ancient

myth about the origin of people from dogs. Among the Mongols and Turks it is said that the ancestors of their tribes were "yellow dogs". The same belief persisted among many North American Indians. The Celts the main character of the national epic – Cuchulainn, whose name means "dog Kulanna." Even in Christianity there is an idea of the dog as sacred symbol. So, in Dante, *veltro*, "hound," means mysterious herald of the Second Coming and at the same time the "Gibelline Emperor" (and again the connection with the Empire!). And the monks of the Catholic Order of St. Dominic the "Dominicans" deciphered their name as "Domini canes", "dogs of the Lord.". The Egyptian Cynocephalians had the same meaning deities with dog heads, especially Anubis, the "driver of the dead.". This also includes the Greek Cerberus. This symbolism reveals the following a picture. The border guard (the modern analogue of the Templar) is not just his master the dog he uses, but in a spiritual perspective becomes a projection himself The Sacred Dog, the incarnation of Anubis, Cynocephalus, the "yellow dog". The animal and the person seem to change places. Human individuality retreats in the face of a higher magical function. Personality dissolves in the mystery of the border. Human individuality retreats in the face of a higher magical function. Personality dissolves in the mystery of the border. Human individuality retreats in the face of a higher magical function. Personality dissolves in the mystery of the border.

Not an eagle, but the Dog's Head should be the emblem of the border troops, the seal neo-thamplar detachment. And this, in turn, makes us remember the symbolic ones attributes of the guardsmen of Ivan the Terrible...

5. Requiem

The fall of the Empire is not just a socio-political catastrophe. This is a disaster spiritual. Along with the reduction of boundaries, the organic idea disintegrates revitalizing the state. The blow is dealt to the highest philosophical spheres. Parts they lose their understanding of belonging to the whole, fall away from the life-giving center they die and degenerate. The fall of boundaries – is the fall of concepts, ideas, mental cloudiness. It's blood and a mixture of tongues. This is a deep catastrophe of that sacred one the figure that is the border guard. Hell's forces are penetrating inside the nation; the thief climbs into the house; discord and dullness attack the nations. Sandhead the god Terminus loses consciousness and moves away. The chaos of the spiritual night descends on people.

Empire – is goodness embodied within endless borders. The end of the Empire - the evil that manifests itself in breaking boundaries. This is a national, state betrayal but not only that. The soldiers who fell on the border, the Templars of the Soviet Idea, are betraying themselves your followers, your descendants. But their magical effect is original associated with the mystery of thought. The collapse of borders immediately provokes a crisis philosophy. The chaos of gogs and magicians penetrates the mind. They are coming to power in the country idiots.

The bastion of spirit falls.

The doors of hell are open.

Hordes of enemies are crawling into the cracks in the great wall...

All is lost.

But abandoned and sold, lonely and forgotten, the last border guards Empires carry out their service in practical positions. Islets lost in chaos Order. From now on, the senseless guardians of the remains of what was once truly Great Walls.

Forgotten in their half-broken outposts, like Baudelaire's sailors. But for now also, like the dog of St. Dominic, they emit flashes of fire from their lungs anger. Tracer bullets into a light that has become darkness.

"Fiery air". Ernst Junger wrote about him:

"Fiery air is necessary for the soul not to suffocate. This air makes you die day and night completely alone. At that hour when youth feels that the soul begins to spread its wings, it is necessary to look she turned away from these attics, away from these shops and bakeries; to she felt that there, far below, on the border of the unknown, on a draw territories, someone does not sleep, guarding the banner, and at the most distant post there is sentinel."

Dead or alive, with the head of a dog or a person, in a dream or in reality on stumps the borders are "ours". They are the last ones who think for everyone. Guardians sold Idea. Guardians of no man's land. Sentinels of the most distant posts.

The pulse of the world, our Russia, is beating in them, which will be resurrected in a moment like this sweet, so close to the Day of Judgment.

Footnotes:

*(1) see Karl Schmitt "Tensions between land and sea", "Elements" No. 8, 1996

Article written in 1995, first published in 1996.

Teaching of the Beast (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №3

A.G. Dugin

"Dear Angel" №3, M., 2000

THE TEACHING OF THE BEAST

The Inadmissibility of Crowley's Hasty Assessment

The attitude of traditionalists towards Aleister Crowley, towards his magical doctrine to his extravagant adventures and provocations, to the led and the Order of the Eastern Templars (Ordo Templi Orientis – founders Karl Kellner and Theodor Reuss), which he reformed, to his political and aesthetic extremism, to his self-declaration of himself as the "antichrist", etc., was quite naturally extremely negative. Crowley himself also had no sympathy for Genon and made fun of his orthodoxy. But on the other hand, the second most important author of the traditionalist movement, Julius Evola, on the contrary, rated Aleister Crowley very highly, and may have personally known him (it is reliably known that they had a common friend – Italian Freemason and ardent supporter of early fascism Arturo Regini). On the other hand, the by a strange coincidence, René Guenon himself received Masonic initiation from the same Theodor Reuss, who was a friend and ally of Aleister Crowley. Thus, behind the external polarity of positions, a significant intersection of destinies shines through.

Guenon was harsh towards Crowley, denying him the reality of Masonic initiation, but in this matter the objective historical truth is on the side of Crowley, whose Masonic degrees were by no means fictitious, but completely real. Since Guenon (unlike the skeptical Evola) took the issue of "Masonic orthodoxy" very seriously, he simply could not recognize such an extravagant personality as Crowley as an authentic Masonic initiation. On the part of Guenon and on this issue there is a clear misunderstanding – the real magician, a deeply differentiated person and political nonconformist Aleister Crowley, despite all his shocking statements and actions, is much closer to Tradition than all the limited careerists and moralists of the "most orthodox Scottish rites" or National Lodges.

Generally speaking, the question of the sharply negative attitude towards Aleister Crowley among traditionalists is closely connected with their literal following of René Guenon on the issue of counter-initiation, and this problem refers us to the article published in the same issue ("Counter-initiation"), the main points of which are repeated it makes no sense. It seems that Aleister Crowley deliberately did his best to intimidate the traditionalists, to make of himself and his doctrine the exact image of "counter-

initiation" and "Satanism" that only they expected. However, Guenon himself, obviously feeling some kind of catch, preferred Crowley's arrogant inclusion among the "charlatans", and he simply brushed off his "anti-Christ" claims as if they were an extravagant prank. This hurt even less the pagan Julius Evola, whoin accordance with his special position, he identified the entire Christian tradition with counter-initiation (recognizing some value only for his inertially "pagan", in his opinion, Catholicism).

So Aleister Crowley, being an obvious candidate for the role of master of "counter-initiation" and remaining a bogeyman for all respectable and politically correct representatives of modern traditionalism (although such are rather a parody of genuine traditionalism and cannot be considered the norm), is in fact a more complex phenomenon. Let us try to find out in very general terms its meaning and the place of its teachings of "thelemism" (from the Greek word "Θελημα" - "will") in the overall picture of the spiritual state of our eschatological era.

General scheme of metaphysics

We have repeatedly drawn attention to the problem of the fundamental difference in two metaphysical perspectives – creationism and manifestationism. The following texts are devoted to this - "The Metaphysical Roots of Political Ideologies", "The Great Metaphysical Problem and Tradition", "The Metaphysical Factor in Paganism" ("Sweet Angel" N1), "Crusade of the Sun" ("Sweet Angel" N2), book "The Metaphysics of the Good News (orthodox esotericism)"etc The scheme is briefly as follows. – The Abrahamic Semitic tradition is based on a creationist approach, which assumes a radical difference between the Creator and Creation at the core of existence. "Monotheistic ethics" is based on this. This prospect is most developed in Judaism and Christianity. This is – complete creationism.

Non-Abrahamic traditions, and especially clearly Indo-European ones, affirm, on the contrary, the essential unity between the Divine and the world (man), between which the difference is only in the degree or awareness of the "Higher Identity" (the Hindu formula "Atman is Brahman"). This is – manifestationism. Here ethics and metaphysics differ sharply from Abrahamism. In a sense, these positions are polar.

There is a third view of this problem, characteristic of Orthodox metaphysics. This view recognizes the created nature of the world and man (creationism), but argues that the voluntary sacrifice of the Son of

God established a new possibility of direct adoring contact between man and God. The laws of created alienation (creationism) reign in the world. In the Church ("new world"), on the contrary, the grace of the creature's adoring adoption by God the Trinity triumphs, which means that the relationship between Christians and God becomes radically different – "related". The third category of religious ethics and metaphysical position is based on this – Orthodox Tradition.

With this distribution of the deepest orientations, it becomes clear that there cannot be any single common "evil and good" for all three types of metaphysical orientation. Moreover, what is a metaphysical positive for one tradition may well turn out to be a metaphysical negative for another. This problem is related to the topic of "choice of angels", which we examined in "Metaphysics of the Good News".

Demonstrationists believe that those angels who refused to recognize the supremacy of the Creator and their created nature are right. They thus defeated "avidya", "ignorance" and established the "Higher Identity", the essential unity of "Atman and Brahman".

Creationists, on the contrary, are convinced that it is the "modest angels" who are right, who have recognized their "insignificant nature" and the bottomless superiority of the Creator over creation, their radical and irreducible difference. It is clear that these two positions are irreconcilable.

And finally, Orthodox Christians believe that neither one nor the other was completely right. That in the Son of God and his gracious Incarnation and incarnation, both metaphysical perspectives acquire a different content and a different meaning. Both "truths" and pagan and Hellenic ("there is neither Jew nor Hellene") are rejected, and the "new truth" – the truth of the Good News and its metaphysics is affirmed.

All these considerations must be kept in mind when we try to assess the true metaphysical meaning of a particular teaching or direction, since depending on the specific metaphysical and religious context – regardless of the ethical assessment and even self-assessment of the phenomenon – everything can vary significantly. It is in such a complex model that it is necessary to consider the teachings of Aleister Crowley (as well as his personality). Only then will we be able to form an adequate idea of it, regardless of what metaphysical orientation we ourselves adhere to.

"Antichrist" for Protestants – is not yet a real Antichrist

The teachings of Crowley, who called himself "the beast 666", hinting that he was the embodiment of the "antichrist", are inextricably linked with the context of Western Christianity and especially its Protestant branch. Crowley's father was a preacher of the Protestant sect of the Plymouth Brethren, who were distinguished by strict ethical rigorism and moralism. English Protestantism itself is the ultimate expression of the degradation of the Catholic tradition in the Judeo-Christian spirit, i.e. in the spirit of reducing the soteriological and mystical religion of the Good News to a humanized, almost secularized version of purely ethical teaching. And in the context of Protestantism, the Plymouth Brethren represent the most radical (in the sense of rejecting Christian metaphysics and mysteryosophy) flank. The theology of this sect is in strictly creationist tones, and the figure of Christ itself is deciphered almost in an openly Arian key, i.e. as the figure of a "man", although superior in attitude towards other people. The divinity of Christ, if not explicitly denied, is at least implied.

It was precisely this kind of "Plymouth" Protestant Christianity that formed the personality of Aleister Crowley from childhood. This is a very important point.

Having found himself in the bohemian environment of Elizabethan England, in decadent circles imbued with the aesthetics of the Pre-Raphaelites, Ruskin and Oscar Wilde, young Alexander Crowley (who later changed his name Alexander into the extravagant "Alistair") encountered in it the direct antithesis of what he was brought up on. Instead of the strictest moralism and rigorism – perverted bohemian morals, instead of fanatical asceticism – luxury, excess, nonconformism. During this period, young Crowley fully accepts the new world that has opened up to him and fiercely denies and tramples on what he was brought up on since childhood. Wilde's occult socialism takes the place of "Plymouth" Christianity. In principle, it is precisely this duality that describes the two poles of what Aleister Crowley claimed and denied, since his entire future life and his occultist and mystical theories will be ultimately, only the development of such initial dualism.

Crowley starts from the extremist version of Protestant Christianity, denies it, and asserts something exactly the opposite (not just another, but precisely the opposite, always remaining connected with what is denied). Protestantism is in fact identical with Judeo-Christianity, and therefore it almost unambiguously adopts a purely creationist approach. The opposite of this would be radical manifestationism, the affirmation of the finite identity of man and god. This is exactly what we find at Crowley's. The main thesis of his teaching is – "Every man and every woman – is a star.". Evola quite rightly identifies the term "star" with the term "god". Crowley affirms the divinity of man and the world,

insists on their substantial unity. For strict Abrahamic metaphysics, – is an expression of pure evil. It is curious that for affirming a similar principle, the Islamic orthodox burned the famous mystic Al-Hallaj, who shouted the phrase "Ana-l-Haqq" ("I – Truth"). And in the rituals of the "Order of the Eastern Templars", edited by Crowley himself, you meet precisely the symbolic figure of Al-Hallaj, whose role in the ritual replaces the traditional Hiram for Masonry. Al-Hallaja is killed in these rituals by lawyers and exoterics ("creationists"), but then he is resurrected and preaches his doctrine of "human divinity". "Every man and every woman – star". This is a modernized, Crowleyan Ana l'Haqq. In accordance with the same logic, Crowley has no doubt as to how his position would have been qualified in the Protestant context in which he was brought up and which he cruelly discarded. Such total manifestationism in the eyes of radical "Plymouth" creationism, without a doubt, looked like something deeply "antichrist". By the way, consistent Protestantism showed exactly the same attitude in relation to orthodox traditions of a manifestationist persuasion – to Buddhism, Hinduism, etc. When Crowley emphasized his "Satanism," he was only thereby showing his clear awareness of the assessment of his position by the metaphysical camp that he deliberately left behind. And nothing more. Yes, he admitted, that in the scale of values of Protestant ethics it can only take the place of "total evil". But this same place is given there not only to such extravagant characters as Aleister Crowley, but also to all Hindus, Chinese, Arabs, Muslims, Catholics. Orthodox, Buddhists, Africans, shamanists, etc. All of them in such optics are also nothing more than the "Antichrist", with the only difference that all of them, unlike Crowley, who received an exemplary Protestant upbringing, are not aware of this.

These are the exact boundaries of the notorious "Satanism" of Aleister Crowley. He took a strictly manifestationist position, borrowed elements of his teachings from various versions of manifestationism – Buddhism, yoga, Vedantism, tantra, Rosicrucian theories, occultism, magic, heterodox Kabbalah, Egyptian syncretism, theosophism, Taoism, alchemy, etc. He reflected the clarity of such manifestationism from the position of metaphysical opponents of such an approach, and this reverse reflection caused a whole series of "antichrist images" – "beast 666", "Crimson Woman" (in relation to his ritual partners in tantric practice), "Babalon", "Satan" etc. Moreover, this "anti-Christianity" has always been rooted precisely in the Protestant context who himself is so far from Christian metaphysics itself that an Orthodox Christian, for example, could put forward the most serious suspicions about his true metaphysical quality. In other words, from the position of this Orthodox metaphysics, Crowley himself was "a heretic from heresy," "a dissident from dissidence," "a schismatic of schism," "an antichrist in the bosom of anti-Christianity." This last consideration must be taken into account when it comes to assessing the significance and true quality of Aleister Crowley in the Orthodox country – in Russia a dissident from dissidence, a "schismatic schism," an "antichrist in the bosom of anti-Christianity." This last consideration must be taken into account when it comes to assessing the significance and true quality of Aleister Crowley in the Orthodox country – in Russia a dissident from dissidence, a "schismatic schism," an "antichrist in the bosom of anti-Christianity." This last consideration must be taken into account when it comes to assessing the significance and true quality of Aleister Crowley in the Orthodox country – in Russia¹.

But in addition to the purely "reflex" and nonconformist shocking moment, there is another dimension to Crowley's position. The Judaistic texts themselves, as well as early Christian evidence bearing a clear imprint of the Judeo-Christian environment, brand as religious, metaphysical and ethical negativity all those manifestationist doctrines and practices that were extraneous to the Old Testament cultural context. Thus, Egypt, Persia, Babylon, Greek deities and culture are used by the Abrahamists (early Jews, later Muslims) to introduce them as negative "satanic" figures into creationist doctrine. In this regard, Crowley's radical anti-creationism actually carries deep antinomia and all the components of "counter-initiation." (although such antinomianism is competent exclusively in the Abrahamic context).

Tantra, rowdy and "Higher Identity"

Aleister Crowley owes much of his "black" reputation to accusations of complete immoralism, constant brawl, and unbridled sexual practices (and of a bisexual nature), which he elevated to the status of a doctrine – of "sexual magic." This is clearly the direct influence of tantrism². Crowley himself associated this feature of his teaching and his implementation practice not only with the influence of Eastern Tantra (Buddhism, Shaivism), but also with the secret practices of the heterodox Kabbalah of the Sabbataist plan, the rituals of which he learned through both the "Golden Dawn" and the "Order of Eastern Templars" Kellner and Reuss. There is, however, a version that the branches of both organizations go back to the German lodge of followers of the sabbataist Frank³. The fact that Crowley himself "reflexively" describes his sexual magic in "Antichrist terms" (Babalon working), where the "masculine" is designated as "beast 666", and the feminine – "Crimson Wife", emphasizes the conscious nonconformity and antinomianism of his appeals to this side of initiatory teachings.

In this respect, it is interesting to consider a more general point – the relationship between eroticism (more precisely, paneroticism) and its ethical limitation, on the one hand, and the metaphysical orientation of a particular tradition, on the other. These things are quite closely related.

In the most general sense, pansexualism or paneroticism corresponds to a manifestationist orientation. Since the manifestationist approach is based on the ultimate identity of all aspects of manifested reality with the highest divine realities, all variants of cosmic metamorphoses are a priori open. Intercourse can be carried out not only between strictly separate and definite beings, but in all directions, in a spherical variety of orientations. In addition, since the "ethics" of manifestationism strongly emphasizes the illusory nature of the division – be it between the Principle and the world, between man and God,

between one being and another, etc., this also extends to the sexual sphere. Sexual specificity is not recognized as something once and for all given, like that as a creation of the world (unlike creationism) it is not recognized as disposable and irreversible. All reality and all beings in it are obviously androgynous, and therefore potentially subject to various series of ontological and erotic metamorphoses. This, in the most complete case, leads to the total sacralization of sex in all its possible manifestations, since panerotic reality, filled with the constant merging of all beings inhabiting it, reflects with such a desire to overcome boundaries and contradictions the Unity of the Source and its ultimate metaphysical identity with Manifestation. Often this approach to sacralizing eroticism is usually called "paganism.". A striking example of this approach is the Tantric tradition, Shaivism and to some extent the entire Hindu tradition as a whole for whose mythology, erotic themes are central. The creationist perspective, on the contrary, stems from the inextricable distinction between cause (Creator) and effect (creation). Everything here is disposable and unidirectional. By analogy with the first action, irreversibility (although to a relative extent) is endowed with all cosmic and human modalities. The idea of irreversible unidirectional time appears, as well as the absolutization of gender specifics – a man is only a man, and a woman – is only a woman. After such a fixation, which already strictly limits paneroticism and channels it strictly into two separated spheres, genera and species are just as carefully distinguished, and all interspecific copulations – such as the fascination of "angels with human daughters or the zoophilic inclinations of some Old Testament characters, the monsters (sheddim) who gave rise to the family – are harshly condemned. Finally, the intraspecific and strictly heterosexual alliance itself is strictly normalized, reduced to utilitarian purely productive functions.

So demonstrationist eroticism is essentially a sacralization of pan-eroticism. Creationist – desacralization of sex, its minimalization. It is creationism that underlies what is called moralism and what is the pinnacle of such desacralization.

The correspondences we have revealed between "Jewish" creationist metaphysics and the denial of pan-eroticism, on the one hand, and "Hellenic" manifestationist metaphysics and the affirmation of pan-eroticism, on the other, are clearly visible in the letter of the Holy Apostle Paul "To the Romans," where this connection is indicated. Here is the entire place we are interested in. Let us recall that we are talking about the fact that, according to Paul, the "Hellenes" (=manifestationists, "pagans") were initially given Divine revelation, but not through the Law (directly arising from the transcendental Cause), but through contemplation of the created world (which indirectly and by analogy should lead to this Cause).

20. "For His (God's) invisible things –A.D.), His eternal power and Deity, are visible from the creation of the world through the consideration of creations, so that they are unrequited.

21. But how they, having known God, did not glorify Him as God, and did not give thanks, but became fussed in their speculations, and their foolish heart was darkened.

22. Calling themselves wise, they went crazy

23. And they changed the glory of the incorruptible God into an image like corruptible man, and birds, and four-legged animals, and reptiles

24. That is what God gave them up, in the lusts of their hearts to uncleanness, so that they defiled their very bodies;

25. They replaced the truth of God with lies and worshiped and served the creature instead of the Creator, Who is blessed forever, Amen.

26. Therefore God gave them over to shameful passions: women replaced their natural use with unnatural use;

27. Like men, having abandoned the natural use of the female sex, inflamed by lust for each other, men on men doing shame and receiving in themselves due retribution for their delusion."

4

Etc

We see here that the apostle clearly identifies perversions, i.e. variants of erotic metamorphoses, with the "pagan" affirmation of the uniqueness of the creator and the creature. The Apostle Paul here condemns not morals, not distortions, not deviations, but the Principle of "Hellenicism" itself, pan-eroticism arising from a complete manifestationist approach.

It was important for us to find out in order to understand, in particular, the amazing logic of the entire teaching of "thelemism" by Aleister Crowley, who in this erotic sphere also brought the principles of manifestationism to their logical conclusion, establishing as the main principle – paneroticism, spherical arbitrariness of desire, total and freedom of sex not restrained by either sexual or species differentiation.

Crowley's teachings place sexual magic at the center of the spiritual realization of initiates. And therefore, Aleister Crowley's main law is formulated as follows – "Love is the law, love is under the control of the will."

Will means in Crowley the sacralization of erotic action, its translation into a conscious and intensely spiritual experience. Crowley considers all types of sexual intercourse legitimate, including homosexuality, bestiality, intercourse with spirits, angels and demons, succubi and incubi. The only condition is the sacralization of sexual intercourse, the revelation of the internal, transcendental, "star" dimension in it, i.e. isolation from the general element of ecstatic experience, existential intensity of the basic metaphysical truth of manifestationism – "Higher Identity", the Advaito-Vedantist formula "Atman is Brahman". And since "Atman is Brahman," then any combination of two or several beings into one in an "erotocomatous" fusion is nothing more than the affirmation of the transcendental, superintelligent unity of all things as the discovery of pure truth and the destruction of the cosmic illusion rooted in "avidya", ignorance.

Thelemic eschatology

A fundamental point in the traditionalist analysis of Aleister Crowley's teachings is "Thelemic eschatology." . For Crowley himself, this was a very significant moment in all his activities.

"Thelemic Eschatology" drew much from Golden Dawn's rituals and practices. So Crowley himself admitted that he was very impressed by the ritual of the spring equinox in Golden Dawn, the guards of the Lodge changed over the years and the old ones were replaced by new figures depicting gods dressed in ancient Egyptian costumes and special ritual colors. So a new one came to replace the old eon. In

general, this concept corresponds to the classic idea of space cycles for Tradition. Norms and exoteric structures Traditions change in accordance with the state of the cosmic Environment, and therefore the emergence of new religions and traditions, the editorialization of cults and the emergence of new practices occur.

Crowley associated the doctrine of cosmic cycles with astrological periods, and accordingly identified the duration of each eon with the dominance of one of the signs of the zodiac, which is equal to approximately 2,160 years. At the same time, Crowley interpreted the change of eons in the perspective of the Egyptian Tradition. Thus, he correlated the era of Pisces (ending in our time) with the "eon of Osiris," and in accordance with the main form of Egyptian myth, this eon was dominated by the tradition of the "dying and resurrecting god," the clearest example of which was Christianity. Before the "Aeon of Osiris", there was a different type of culture and religion, and even ancient humanity worshiped the Great Mother – Isis.

In modern times, the astrological cycle of Osiris ends and the "eon of Horus" begins. In place of the religion of the "dying and resurrecting god" comes a new sacred type – the "crowned and conquering child" type of tradition. This "eon of Horus," according to Crowley, should last like all others for approximately 2,000 years, and then again give way to a new religious form – the "eon of Maat," the ancient Egyptian goddess of justice and measure. Etc.

So, in Crowley's cyclogy, based on the reconstruction of the Egyptian tradition (also a trace of the influence of Golden Dawn, since this influence was fundamental for Crowley in the formulation of his doctrines and rituals), eons replace each other in a constant rhythm, updating and reviving each time on that time boundary when the old cycle ends and the new begins. There is a special gap between the old and new aeon, a unique and largely paradoxical period when the structures of old traditional forms collapse and crumble, and new ones are designed, developed and laid. Crowley called this time the "storm of equinoxes" or "equinox of the gods.". During the "equinox storm" period, the ancient forces of chaos, pushed to the periphery of reality, driven into the lower regions of space, come to life and rise up to wash away the remnants of the old eon. The sacred dominance of the coming aeon and its religious form will be based on the taming and transformation of these forces.

He identified the time in which Crowley lived and acted with precisely this transition period – with the "storm of equinoxes", with the gap between the ending aeon of Osiris and the advancing aeon of Horus. At the astrological level, this corresponds to the transition from the Age of Pisces to the Age of Aquarius. Age of Pisces – Aeon of Osiris, time of the era of the "dying and resurrecting god.". The fact that the symbol of Pisces was attached in early Christianity to Christ himself was interpreted by Crowley in the

same vein. The coming Age of Aquarius – eon Horus, is a post-Christian age that will be dominated by a completely different sacred form, argued Aleister Crowley.

The decisive event in the development of this eschatological theory was for Aleister Crowley one event dating from 8 – 10 April 1904. During this time, Crowley was with his wife (and magical practice partner) Rosa Kelly in Cairo. Rose Kelly, in a mediumistic state, suddenly and without visible logic, took her husband to a museum where she had never been before, and in a state of trance brought him to exhibit N666, which turned out to be an ancient Egyptian stele, later called the "stele of Revelation" by Crowley himself. During this same period, Crowley received a revelation from a magical being called the "pretherhumanoid entity" Iwass and whom Crowley later identified as his "guardian angel" (note that the doctrine of the "guardian angel") and the magical practice of contact with him was the central ritual of Golden Dawn spiritual magic, based on the mysterious "CIPHERED Manuscript" and the occult tradition coming from the famous English magician and alchemist John Dee⁵). Iwass "dictated" the text to Aleister Crowley "Books of the Law." (Liber Legis). At first, Crowley himself, being at that time passionate about Buddhism, perceived certain clearly inhumane passages from this text with hostility and some disgust, and did not pay much attention to it. By this time, Crowley had long been involved in operational magic and such "messages" were a common thing for him. Crowley soon lost the manuscript of this text, but forgot its existence.

Only in 1909 did he find it again quite by accident "Book of the Law" and I was amazed by its content. He now realized that Aiyass was the voice of the "new eon" and that he had chosen Crowley to become the main prophet and herald of the new era – of Horus. "The Book of the Law" it became for Crowley the sacred text of the future religion, and the "stele of Revelation" was recognized as the highest magical text for the coming humanity.

According to its cyclical representations Aleister Crowley deciphered his mission and the essence of the eschatological period in the following symbolic terms. -

Christianity – religion of the old eon, the era of Pisces. It was adequate at this stage (at least in its esoteric dimension, which Crowley identified with the Rosicrucian tradition). But the old eon ends. At the same time, he does not want and cannot understand the inevitability of the arrival of a new religious form. Hence Crowley's anti-Christian motifs of Thelemic eschatologism. From his point of view, the events described in the Apocalypse are a foresight of real eschatological events associated with the "storm of equinoxes" and the period of eon change. But Christian mystics were unable to adequately assess the arrival of the new eon, demonized this era and included the prophets and heralds of the "new truth" in the category of "demonic", negative figures – "beast", "antichrist", "Harlot of Babylon",

"crimson wife", "dragon", "serpent", etc. Therefore, Crowley, as the "authorized" to proclaim the revelation of the new aeon – the aeon of Horus –, of his own free will identified himself with the "great beast 666", with the "antichrist", etc. For him, this was not an expression of the negative nature of his mission, but only a somewhat provocative (Christian cultural context) assignment to himself of those names and "titles" that Christian seers awarded to those "ununderstood" by them within the framework of their own religious context ("religion of the dying and resurrecting god") prophets of the "new eon". Beginning in 1909, Aleister Crowley took his mission more and more seriously and paid more attention to the esoteric propaganda of Aeon of Horus. authorized to proclaim the revelation of the new aeon – the aeon of Horus –, of his own free will, identified himself with the "great beast 666", with the "antichrist", etc. For him, this was not an expression of the negative nature of his mission, but only a somewhat provocative (Christian cultural context) assignment to himself of those names and "titles" that Christian seers awarded to those "ununderstood" by them within the framework of their own religious context ("religion of the dying and resurrecting god") prophets of the "new eon". Beginning in 1909, Aleister Crowley took his mission more and more seriously and paid more attention to the esoteric propaganda of Aeon of Horus. with the "Antichrist", etc. For him, this was not an expression of the negative nature of his mission, but only a somewhat provocative (Christian cultural context) assignment to himself of those names and "titles" that Christian seers awarded to those "ununderstood" by them within the framework of their own religious context ("religion of the dying and resurrecting god") prophets of the "new eon". Beginning in 1909, Aleister Crowley took his mission more and more seriously and paid more attention to the esoteric propaganda of Aeon of Horus. with the "Antichrist", etc. For him, this was not an expression of the negative nature of his mission, but only a somewhat provocative (Christian cultural context) assignment to himself of those names and "titles" that Christian seers awarded to those "ununderstood" by them within the framework of their own religious context ("religion of the dying and resurrecting god") prophets of the "new eon". Beginning in 1909, Aleister Crowley took his mission more and more seriously and paid more attention to the esoteric propaganda of Aeon of Horus. they, within the framework of their own religious context ("religion of the dying and resurrecting god"), prophets of the "new eon". Beginning in 1909, Aleister Crowley took his mission more and more seriously and paid more attention to the esoteric propaganda of Aeon of Horus. they, within the framework of their own religious context ("religion of the dying and resurrecting god"), prophets of the "new eon". Beginning in 1909, Aleister Crowley took his mission more and more seriously and paid more attention to the esoteric propaganda of Aeon of Horus.

It is interesting to briefly analyze the metaphysical nature of Crowley's proclaimed "Age of Horus". In addition to the aesthetic and ethical details clearly associated with the tantric "left-hand path," it is important to highlight, first of all, the manifestationist pathos of the "new age.". If the "eon of Osiris" was, according to Crowley, an era of duality ("God dies and is resurrected"), an era of strict morality separating good from evil, good deeds from bad, permitted from forbidden, masculine from feminine, etc., then the "eon of Horus" should become, in his opinion, the "era of removing opposites," an era of synthesis in which duality no longer persists – good and evil, forbidden and permitted, active and passive merge in an inseparable ecstatic power unity. Several aspects of Thelemic ethics are stylistically reminiscent of Nietzsche's ideas and his idea of a Superman in which ethical and epistemological duality is overcome. Although Crowley does not say this clearly, from his views, texts, actions and rituals it can be concluded that he foresaw (if not realized) the eschatological problem of changing cycles as a transition from a creationist approach to a manifestationist one, from a Judeo-Christian moralistic way of life to Indo-European, Advaitic model – positing as the highest principle the identity of Atman (subject) and Brahman (Deity). Since the most complete and consistent formula of creationism and moralism was for Crowley the "radical Protestantism" of his parents ("Plymouth Brothers"), his break with the dual picture of the world, with the "old eon" it acquired a pronounced anti-Christian character.

Some clarification needs to be made here. Christianity itself, in fact, was precisely the overcoming of strict Old Testament creationism, and this spiritual and metaphysical quality was preserved throughout the history of Orthodox theology. Only Catholicism made certain deviations from truly Christian metaphysics, and in Protestantism (especially Calvinist ones) anti-metaphysical tendencies and a return to the Old Testament picture of the world reached their peak. Therefore, Crowley's anti-creationism was generated by the specifics of the development of Christian metaphysics in the West, which led it to its opposite regarding true primordial Christianity and its direct heritage in the bosom of the Eastern Church. By the way, the anti-Christianity of Nietzsche, who put forward the following arguments against the Christian tradition, has the same origins which were most directly related to Protestantism, but were completely incomprehensible and not associated with anything for the Orthodox, whose metaphysical tradition is much further from the Judeo-Christianity of the West than from some non-creationist sacred forms of the East.

Along with anti-Protestantism (spreading, to some extent, to Roman Catholicism), Crowley also has an interest in Jewish Kabbalah and Islam. But here, too, not everything is so simple. The fact is that Kabbalah, like esoteric Islam, are traditions radically opposite to the creationist approach, which is the axis of the external traditions corresponding to them. And it is no coincidence that in the most pronounced cases – such as Al-Hallaj, Suhrawardi among Muslims, Sabbatai Tzevi among Jews – representatives of esotericism are equated with malicious heretics. But it was this Sabbataite (originating from Sabbatai Tzevi) Kabbalah and this esoteric Islam of Al-Hallaj that Crowley used in his original magical theory and eschatological doctrine. Thus, Crowley drew exactly those elements from Kabbalah which were furthest from strict Abrahamic creationism. Since Crowley himself was not an

ethnic Jew, in his case all the ambiguity of the esotericism of Kabbalah, which combines a manifestationist perspective with racial criteria, disappears⁶. And in general, on a purely metaphysical level, his "anti-Christianity" on the one hand, and interest in Kabbalah and Sufism on the other, boil down mainly to anti-creationism, and Thelemic eschatology acquires a clearly manifestationist character.

Amazingly, Crowley also has a parallel with Nietzsche at the symbol level. Aleister Crowley calls the "Crowned Conquering Child" the main symbol of the "eon Horus", and we find the same image of the "playing child" borrowed from Heraclitus (another prominent representative of the manifestationist tradition in Nietzsche in the preface to "Thus Spoke Zarathustra", and Nietzsche considers this child the highest and final stage of development of the free spirit.

Crowley's political nonconformism

Based on this Thelemic eschatology, Crowley determined his political views. They, naturally, were distinguished by an extremely negative attitude towards traditional socio-political schemes and, on the contrary, absorbed a wide variety of aspects of revolutionary and "subversive" teachings. It is not surprising, therefore, that Crowley supported the Irish Republican Army, sympathized with early fascism and National Socialism, actively collaborated with anarchists (Theodor Reuss, who initiated Crowley into the "Order of the Eastern Templars," was also a major anarchist) and sincerely admired the Bolsheviks. All radical revolutionary currents were for Crowley the embodiment of the "storm of the equinoxes," forces of chaos designed to wash away the remains of a decayed civilization that had come to its logical and cyclical end. But at the same time, despite all Crowley's shocking and declared nihilism, there are clearly certain "conservative" elements in his teaching – he is close to the themes of hierarchy, differentialism, the affirmation of higher spiritual beings at the expense of lower ones, the sacralization of all aspects of life, etc. This paradoxical combination of political views has led some modern researchers, notably Christian Boucher, to count Aleister Crowley among the "conservative revolutionaries" (with an important clarification – Crowley's "conservative revolutionary" is very strange, peculiar, atypical).

* * *

Crowley's teachings and his peculiar messianism are perhaps the most expressive and succinct example of modern heterodox and nonconformist eschatology. Similar motifs in various variations and to varying degrees are characteristic of all neospiritualism and occultism in general—from the failed theosophical "messiah" Krishnamurti to the "Society of Guardians" ("Veilleurs") of Schwaller de Lubitsch, the "synarchy" of Saint-Yves d'Alveidre and even later versions of the "conspiracy Aquarius", "ufologists" or New Age platitudes. However, in the case of Aleister Crowley and "thelemism", all the main themes are given in a more prominent, concentrated, alarming and deliberately provocative way. In other cases of modern heterodox eschatologies, many clearly dubious and openly anti-Christian motives those bordering on real "Satanism" most often put on humanistic rhetoric and season with repulsive moralism. In such a comparison, "thelemism" is truly serious and honest only wins.

Of course, Crowley's doctrines have a rather ominous connotation. But in our paradoxical (and objectively eschatological) times, many things are turned upside down – preachers of goodness turn out to be monstrous villains, it turns out that the guardians of orthodoxy – are the worst heretics, and preachers of salvation only lead to imminent and inevitable death. In such conditions, "thelemism" is a welcome exception. If this teaching is, in fact, inspired or used by counter-initiation, then in this case too, it has the merit of frankly presenting the most unsightly and frightening theses. But we cannot exclude the possibility that the most repulsive and emphasizing one's negativity, one's antinomianism and one's "evil" nature will be closer to the truth and will help to find the right spiritual orientations. It is known that the road to hell is lined with good thoughts. Isn't the opposite true – is the road to heaven lined with "evil" thoughts? In principle, this would be quite consistent with the logic of the "left hand path", the undisputed master of which was Aleister Crowley, who called himself the "Great Beast", To Mega Therion.

A. Dugin

Footnotes

1 It is curious that one of the centers of active spread of "Thelemism" for a long time was Belgrade, and in the overwhelming majority of cases it was the Serbs (traditionally professing Russian Orthodoxy) who

were "Thelemites". During the Serbo-Croatian confrontation, Belgrade "Thelemites" were used by official Belgrade propaganda to criticize Croatian Catholicism and the Vatican!

2 See more details texts about Tantra Julius Evola in "Sweet Angel" N2.

3 Julius Evola, in his book "The Metaphysics of Sex", provides some details regarding the "tantric" type of Sabbataean doctrines. According to Jean Parvulesco, who personally knew Evola, the "black baron" was in direct contact in the 30s with a Sabbataist group that practiced sexual magic in Prague. Parvulesco claims that Evola was introduced into this circle by the head of the Prague Secret Police, who was one of the major figures in Prague Masonry.

4 In this case, the Apostle Paul uses the Jewish, creationist scheme to condemn paganism. But it is interesting to note that on a spiritual level, Christianity itself affirmed a special "paneroticism", total "ecstasity" ("ecstasy" in Greek – "performance", "transition", i.e. overcoming irreversible certainty), and the apostle himself calls God "Love". If Christian moralism insists on using the term "agape", which interprets as "love-respect" and to which it gives a narrowly social meaning (love-respect for elders, authority, merit, etc.), then Christian mysticism (Areopagitiki, St. Gregory of Nyssa. St. Maxim the Confessor, etc.) operate with the term "eros" to describe the dynamics of the divine world and the reciprocal dynamics of church-going existence in relation to this divine world. Thus, based on the uniqueness of Christian metaphysics itself (the third way, "there is no Jew, no Hellene" – no creationism, no manifestationism), in the sphere of eroticism, as in all other cases, the following picture emerges – in the old world, in prophane reality, an anti-erotic or minimally erotic attitude is fair – severe asceticism, reducing sex to a minimum, and in the classical creationist consolidation of erotic roles and with the prohibition of interspecies deviant connections. But in church reality everything is different, since the Church is that unique ontological space where there are other conditions, fundamentally quite comparable to the panerotic universe of manifestationism. This was clearly manifested in the general kissing of early Christians after communion, which was later replaced by the kissing of the Cross. Normative Christianity has assigned a purely spiritual and symbolic meaning to this level of universal fraternal love of believers, but from the early Gnostic sects to some recent heresies (such as whips) in the Church, attempts have not stopped to extend such a panerotic attitude to the literal bodily level. Much also depends on the extent to which believers understood the dogmatic definitions of the Christian tradition, and in particular, the identification of the Church with heavenly reality (or the reality of the coming century). At the same time, it should be assumed that scandalous excesses in this area

were rooted not in the natural depravity of nature, but, on the contrary, in the heightened, overly lively and aggravated mystical naturea specific understanding of those realities that in the usual case the flock is implicitly asked to treat with some distance and a certain degree of convention.

5 See. Gustav Meyrink "Angel of the Western Window".

6 See. "Messianism of Kabbalah", present edition.

Table of Contents "Sweet Angel" №3

Terror against the Demiurge (1998)

A.G. Dugin /Invasion / Russian Thing / Web Archive

"Invasion", №4 | "Russian Thing" | Newspaper "Zavtra", 1998

A.G. Dugin

Terror against the Demiurge

Abstracts on the relevance of anarchism)

Anarchism: A View from the Right

Anarchism is considered the maximum left flank of leftist thought. This is a total criticism on the left of all other varieties of revolutionary ideologies: from Marxists to Social Democrats. Anarchists castigated other leftists for the presence of old, reactionary elements. For anarchy, all other forms are a veiled expression of the ancient and only enemy – of power. Anarchism seeks to justify a system of radical antithesis of a society based on the principle of power. Hence the name «an_archia», literally – «lack of power».

Anarchy claims to be left without the admixture of right, but it fails. And here in anarchism we often encounter elements of what traditionally belongs «to the right». Illustrative are the examples of Evola, «right-wing anarchism» Ernst Junger, the author of the concept «anarch».

Examples of the «right» component in anarchism are numerous. The most striking is mysticism. Bakunin – Freemason, mystic – was interested in the movement of runners. The same goes for Kelsiev. Major figure in anarchism Theodor Reuss – Freemason, mystic, founder «of the Order of the Eastern Templars» (together with Karl Kellner). Later Aleister Crowley. In Russia, Karelin, Solonovich, a circle around the Kropotkin Museum. Anarcho-Khlyst sect of Alexei Dobrolyubov. Many other examples are given by A. Etkind in the book «Whip. Sects, literature, revolution».

Mysticism can hardly be attributed to the «left», «progressive» movement. He assumes faith in her otherworldly, some archaism.

Another thing: what is this archaism? What is the structure of anarchist attitudes towards mysticism?

«Against superiors, against authorities...»

The mysticism of anarchists rests on a special Gnostic formula. Its essence boils down to the following: there is not one reality, hierarchically structured, harmonious, good in itself, but two (or more). Immanent reality rests on usurpation, on an attempt to pass off the worst as the best, as the only and uncontested. And therefore immanent power is power that is ontologically wrong, unrighteous, evil. The early Gnostics relied on the Apostle Paul – «because our battle is not against blood and flesh, but against the authorities, against the authorities, against the rulers of the darkness of this age, against the spirits of the wickedness of the Celestial Empire ». The Christian version of Gnostic anarchism rests on this foundation.

Further, however, the same Paul says: «Slaves, obey your masters according to the flesh with fear and trembling, in the simplicity of your heart, as in Christ». Orthodoxy combines calls for social conformity and spiritual nonconformity. Radical Gnostic circles extend the call for nonconformity to the social plane.

But this revolution against «this world» in a full-fledged anarcho-gnostic picture also presupposes a second affirmative part. Against this world for another world, for a better world, for «our» world, for a new world. And this alternative world had positive, creative features. This is – the light universe, the world of the Good and Just Deity, the world of true Good, usurped by Satan, «the evil demiurge». Consequently, structurally and typologically, the extreme revolutionary nature of anarchism hides within itself an extreme degree of conservatism, affirmation, creativity, only of a radically transcendental order. This is not irresponsible nihilism. This is the denial of what Gnostic anarchism believes is in itself a total denial of Good.

Empire: sacred and profane

It is not difficult to trace the mystical roots of Western anarchism.

But what do runners, Old Believers, who are called the most consistent Russian anarchists, have to do with it? To which do researchers trace Bakunin's worldview? Who did Kelsiev try to encourage to commit large-scale anti-state terror?

The Gnostics formulated their radical doctrines in the pre-imperial environment, when Christianity had not yet become the ruling religion. Their rejection of this world was reinforced by observations of the pagan, unchurched environment of late Rome, confirming their radicalism of abandoning everything external. In other words, the Gnostics were «against the authorities, against the authorities, against the world rulers of the darkness of this age...» also because they were non-Christian – Hellenes or Jews.

With the churching of the Empire, power became Christian. And Gnostic anarchism dissipated. The resumption of such a line occurs during the period of Christianity when nominally Christian society begins to alienate itself from its essence. And at this moment the same dualistic approach becomes relevant again, radically and uncompromisingly contrasting this world and the other, «the power of this world» with the power of the other world.

Diagnosis of running mentors

It was during the period of complete desacralization of Catholicism that radical Masonic lodges arose. And the desacralization of Nikon's Rus', Romanov's, pro-Western, «personnel» Russia, is tragically realized by the most extreme circles of Russian Orthodox mystical patriots – Old Believers.

The runners went further in denial «of the authorities of the authorities and world rulers of this century» than others, believing that the Antichrist had already reigned in the person of Peter the Great. This is how a typological rapprochement of extreme Bespopian interpretations with the Gnostic formula occurred, elements of which are already visible among those Russian ascetics who perceived the fall of Byzantium as an absolute apocalyptic catastrophe – especially with the line of non-covetous people, later followers of the radical elder Capito.

Anarchy – mother of Good

The extreme nihilism of the anarchist impulse turns out to be by no means the last word in the desacralization and denial of Tradition. On the contrary, it is based on a total disagreement with this desacralization, an absolute rejection of precisely «this world», «this age», in which the evil demiurge and his acolytes, «Avliyi esh Shaitan», «the saints of Satan» rule.

The famous formula itself «anarchy is the mother of order» is the translation into the social dimension of the thesis about the need for the radical abolition of the world of evil in order for the world of Good to discover itself. Since the world of evil is «an obstacle» to its detection («Satan» on the Hebrew «barrier»), it must be destroyed to the ground. It is important that anarchists understand «the new

world» not as their creation, but precisely as discovery. They want not to reform, reorganize, renew reality, they want to radically transform its very quality. They were consistent conservatives in this, being the most consistent destroyers. But they destroy the very spirit of destruction, the idol «of the dilapidated order», the fortress of the demiurge.

Strange «soul-saving» action

Anarchists are considered synonymous with radical terror. But behind this there is not so much a social as an ontological, cosmological meaning. Terror for anarchists is not a means to achieve political recognition. It carries not so much a socio-political as an anthropological burden. Anarchist terrorists throw bombs not at people, not at representatives of the class, not at socially significant figures. They throw bombs at the Antichrist and his servants, and this act itself is already in itself its own justification and its own justification.

Anarcho-terror is, ultimately, «an action of soul-saving». He is called to save «the world soul» from the poisonous embrace of the usurper.

Right-wing anarchism and Russia

Now it is easy to understand where «the right elements» come from among the classics of anarchism – Stirner and Proudhon. These are two poles within anarchism: one —personalist, the other— collectivist.

Stirner teaches about the only thing, about the true subject, emerging from the hypnosis of the powers of this world, embodied in the social system, its cliches, the hierarchy of its dependencies. And here he comes close to the Gnostic concept «atman», the highest spiritual «Self», developed in Hinduism, esotericism of other traditions. Hence the interest in Evola's Stirner, who includes him in his philosophical pantheon. Proudhon – opposite pole. It is «correct» not in the «science of the Self» (the concept of the «Only»), but in the idealization of the rural community, the autonomy of natural organic collectives, which, leaving the control of the alienating power of the State (demiurge), return to the roots of communal existence associated with traditional ethics and land, soil. This is an ideal close to the ideal of the early Christian Church, that is, again a deeply archaic and «right» essentially phenomenon.

Bakunin and Kropotkin are at even the same level as Stirner and Proudhon. Russia traditionally occupies at least half of the seats in the left movement, while the remaining half falls on representatives of all other European and non-European peoples. There is a clear disproportion. And the victory of the far left in October happened only here. It is wonderful that it is in our deeply «reactionary», «archaic», «soil»,

«conservative» country and the same people. This is no coincidence. We are extremely close to this paradoxical spirit, this Gnostic pulse, this amazing spiritual, religious and social complex at the same time, which stands behind the phenomenon of radical mystical anarchism, this extreme form of the Conservative Revolution.

The art of crying correctly (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

The art of crying correctly

I'll teach you how to cry. We think we can do that anyway, but what we do when we feel unbearably sad, hurt, hurt and pitied is called "whining" or "whining... This is not called "crying". Crying – is a high art, a special profession that is difficult to comprehend... To cry correctly, you need to learn for years and years...

Crying begins from afar, as if a thunderstorm is approaching. The first approach to crying, the preliminary stage, is to shake lightly. This is a "spiritual coward", a barely noticeable trembling of the tectonic plates of the soul. We visualize these secret platforms hidden in the chest and set them in motion... The shift is the size of a hair, and our breath is stale, damp, dirty clay is pouring down our throats, we close our eyes and bend in half. We begin to shake more and more, the pressure in our heads increases, an invisible vile force, filled with vapors and sticky poison, nails us to the ground... If the rhythm quickens, we will definitely fall into this opened abyss, where masses of disintegrated, blackened bodies are pulsating, still barely alive, but no longer able to gather into something whole and painfully looking for the old places where they once were when they were still different – not so blackened, more foldable and appropriate for looking at, more acceptable... But something still pushes us forward, deeper and deeper into the lump of black snakes crawling out of the solar plexus, and we are already falling, shaking and falling, falling like a shock, and then for the first time from the larynx a preliminary, initial, not yet brave, cautious, fearful wheeze is heard...

The first figure of crying. If we managed to get to this point, we are on the right track – we begin to make progress.

As we pull out the long and rusty wheeze, we must build a bridge out of it. The bridge leading to that distant lead rock... Do you see her?

And the rock of the world opened, and the stones collapsed, and the womb of the earth opened, its blazing, sad, absolute womb... and the Hare of Potions came out of it, huge and terrible, and its ears covered half the sky, and the fur of its icy fur extinguished the sun, and bearded insects climbed on both sides of the world – to the top of a poisonous rainbow consisting of seven shades of black, – and collided there and fell to the ground in huge ink drops like in school from a pen, beating a strange beat – the rhythm of convulsions.

And then the Hare said to me in a trumpet voice:

"Get out of here while you're still safe, and never look again at the green lights of the unfinished twilight, at the shabby lampshade of the old lamp from the country veranda, at children's laughter and frightened sparrows...

And I went and saw the bodies of animals and birds, and a great multitude of deer, and beetles, and foxes, and dogs, with red tongues sticking out – a whole sea of dogs had never seen so many dogs! – and their bodies were half open, like the doors of a closet open, when its tight, long-unnecessary maintenance begins to fall out of there...

(One of the two – or the world and the beings inhabiting it are mechanisms, machines, apparatuses, or they are demons, spirits, small, tortured brothers of angels and stellar winds... There simply can be nothing else: the world is either alive, and it grew itself from the rhythmic pulsation of climbing masses, or inanimate, and it was built and painted on purpose to confuse us...)

This is exactly how the squirrel moans and the hedgehog wheezes... How "so"? How do we decipher these sounds, what conclusion do we draw from this whisper of the elements?

And then the heavens, and the earth, and the kings of the earth, and the peoples of the world, and the birds of the air, and the rivers, and the winds, and the whole abyss, and the powers, and the wheels, and the many-eyed, and the earthy, and the worms of the seas, and the salty splashes, and glass vessels began to pull towards this point... From all the edges, half-burnt, caught in the wave of war, with fragile wings...

They kept coming and coming, and there was nowhere to stand, as at Stalin's funeral, but it became closer and closer, as at Hitler's funeral, until we all began to turn into one dense lump, in which nothing could be made out, only squealing, screaming, fear, pain, stuffiness, darkness and stench... "We're probably taking someone's place," I finally thought. And I finally cried truly, finally and irrevocably, sweet crystal tears, like the queen of the airs, like in the mirror worlds of dozing fairies, like in the fiery dew of peacefully smoking retorts...

The big ball then came down from the mountain peak, covered with milk film, breaking away from the silver thread that connected it to even higher and hidden floors of visions, and penetrated me, deep, deep, and these were tears that rolled in a hail, light cleansing tears of regret for all the small, tiny, weak and gentle creatures of the Universe – pathetic, trembling, helpless, fragile... There were more and more tears, they were now rolling in a continuous stream, a foamy, soursop, soaking the insides, dragging us with them into new and terrible worlds that will be ours when we die completely, and forget ourselves, and stop doing flexible gymnastics of the soul, every morning painfully remembering our name, the name of the area where we woke up, the structures of native speech received on the eve of the task...

(There are apparently battened-down holes in the bark of the world, and every time you pass by them, frost blows from there – so that your legs tremble, and a dark lump gathers with your fist in your throat... They are felt only by those who love the tenacious thoughts, piercing signs and painfully mixed colors of early children's drawings. These are our holes, "we have placed all our hope in them," traffic goes through them here and there... Without them, the world would be one continuous coffin...)

When I came to my senses and stopped crying, I felt like a square along which passers-by were walking, on which pigeons were sitting, where an orange plastic toy, launched by the child's hand, rolled by itself. Now everything was dry and okay, I recognized the age, and the pain, and the heart torn in half, and the bloom of these eyes... Here they are, these eyes... They shine with stars indifferent in their abundance, falling from the face that bent over me... Which I now distinguish more and more clearly... Whose face is this? It's so familiar to me... I've obviously seen him somewhere before... Not before – quite recently, just now...

What a strange expression... what an unusual shape...

The huge Hare, leaning over the man lying in a pool of tears, noticed that he had come to his senses.

"I told you to get out of here," he suddenly yelled and, raising his huge paw, moved it on a tiny wax figurine with a swing.

And again a light wave ran across the world, and someone in the next room began to sing, the child overturned his pelvis, streams of rain began to pour through the window, the mother's angry voice called from the other world – persistently and irrevocably...

The art of planting gardens (1999)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

"Russian Thing", Arctogea, 2001

THE ART OF SETTING UP GARDENS

I know the City will be!

I know the garden is blooming!

IN. Mayakovsky

The Lost Garden

Have you noticed that the theme of the garden, the art of planting gardens, has completely disappeared from our sphere of attention? But until recently, even under the Soviet regime, there was a profession «of a gardener», and special magazines and publications were devoted to this. The garden is associated with something peaceful, calm, stable, refined, even excessive. Naturally, today we are extremely far from such a state of mind, from such an attitude. We completely forget about the garden, which is replaced, if not by the city and the urban organization of space, then by a vegetable garden or, at best, by a spontaneous exit to «nature».

Eden and history

From time immemorial, the garden has been considered the measure of human culture, the scale of civilization. It is no coincidence that one of the seven wonders of the world was «the gardens of Semiramis». The further into the depths of history, the more important the garden increases. In many traditions, there is a strong tendency to identify heaven with the garden – hence «the Garden of Eden».

In Judeo-Christian symbolism, Adam himself, the first man, was considered as «gardener». At least that's how it was before the Fall. Then gardening was replaced by tougher professions – arable farming of the sedentary Cain and cattle breeding of the nomadic Abel. The first garden – Eden – was planted by God himself and entrusted to Adam as his abode par excellence. The heavenly state did not know tragedies and conflicts, the fire of passions, the follies of the flesh, the permanent revolution of unabated pride. Garden, Garden of Eden – this is a special intermediate state between nature in its pure form (wild nature) and civilization, between natural and artificial, between human and Divine.

According to Orthodox tradition, the heavenly state was intended by the Creator for Adam forever. It was in the space of the Garden, in the Garden, that the existence of man and humanity should have passed, if the forefathers had kept the fatal Tree of Knowledge untouched. And only the catastrophe of disobedience, inherent in the freedom of will granted to man, led to the loss of paradise, to expulsion from the Garden, to farewell to that unique space where all things and processes were in a subtle, spring, prototype state.

History, as a history of wandering, sin and repentance until the final atonement, begins precisely with the loss of the Garden, proceeds outside it and must end with its new acquisition.

Nostalgia for him is her most intimate grain.

Plant and stone

The French traditionalist René Guenon, in his short work «Dante's Esotericism», perfectly showed the symmetry between the symbolism of the garden (vegetable) and the symbolism of the stone (mineral). Guenon pointed out the strict connection of vegetation with the images of the beginning of times, when all the trends of history are in the bud, in living growth, like sprouting seeds, while the stone is associated with the end of times, with the final fixation of its lines of force in a strict and motionless hieroglyph. In Christianity, such eschatological symbolism is captured in the Heavenly Jerusalem of the Apocalypse, in that stone city that will descend from heaven in the moment of the Last Judgment.

There is a special logic here. At the beginning of the story – abundance of potencies. The loss of this abundance – the driving motor of historical existence. On the one hand, man is increasingly carried away by inertia from the original Garden, the entrance to which is guarded by a fiery archangel with a sword. On the other hand, the light part of the soul torments humanity with inescapable nostalgia for the lost,

forcing it to follow again and again the difficult paths of Seth, the third son of Adam, who, according to legend, managed, despite all obstacles, to return to where his parents were expelled in disgrace.

Nostalgia for the Garden – the secret content of the will of all the mighty and great peoples of history. The «promised land» itself is nothing more than a historical projection of the oldest heavenly lands, their shadow. This is the sacred logic of an eternal return to the ancient luxurious land, to the origins of time and space, to that happy fertile place from which historical wanderings began.

The same motive of returning to the garden unites on the other side of historical and religious differences both the Zionist, driven by the passionate nostalgia of Aliyah, and the Russian, seeking Holy Rus', the Invisible Kitezh, and the German, intoxicated by a subtle longing for the ancient polar continent, for Ultima Thule...

And if at the source paradise acts precisely as a Garden, and such an image secretly forms all the flesh of spiritual loss, then in the harsh, painful and redemptive providences of eschatology, in the terrible apocalyptic era of the End, it becomes petrified, dresses in mineral vestments, turns into Hail.

But both images, – plant and mineral, – both poles of sacred history are not, strictly speaking, antitheses. And the etymology itself reveals interesting parallels.

City –Garden– Mountain

The Russian word «city», «hail» comes from the root denoting «to fence», «to fence», to surround «with a fence». It – is the same root as the word «mountain». In German we see the same pattern, the same logic, only on the material of a different root – Burg («city») and Berg («mountain»). But the most curious thing is that German «Garten», «garden», goes back to the same Slavic «hail», «fence», as well as English «garden», French «jardin», etc. Most likely, the general idea lies in the circular encirclement of a human settlement, separated from the rest of the world by a magical trait on which «ours» ends and «others'» begins. The Garden and the City are placed in traditional civilization in the center of space as its most intimate, most living, most valuable part. (Compare «Mitgard» Scandinavian mythology «Middle Earth»). In the mythologies of some peoples (in particular, among Hindus and Persians, (the) center of the world is the Mountain, the axis. And it is no coincidence that there has traditionally been a custom of founding cities on a mountain or hill, and in accordance with more complex symbolism on seven mountains or seven hills. Moscow also stands on seven hills.

Once again, a strange etymological and symbolic intimacy «city» - «mountain». Expulsion from the Garden of Eden – expulsion from the center, which always remains unchanged, and only the coarsening of human perception, its alienation from its spirit and its inner pole forces us to look at it as an external object, a heavenly stone, coming not from within, but from outside (or not coming). A stone sky, the fall of which was feared in ancient times by the fearless Celts.

The Eternal Garden, the secret city, the hidden capital of existence.

Garden destroyers

In Jewish Kabbalah there is a formula – «garden destroyers». This is – a category of malicious demons that uproot plants and trees. The entire symbolic complex is very indicative. Trees and plants are the souls of people or archetypes of other non-human beings. They are sown in the sacred land of paradise, rooted in the depths of divine layers. After all, the Garden in question is special. Inverted. Growing not from bottom to top, but on the contrary, from top to bottom. In spiritual reality, that is, in true reality, in real reality, everything is back to the material world – ghost, «place of shells», «klippot». «Garden Busters»... The most important category is not just in esoteric doctrine, but in the most pressing matter – in the interpretation of our modern world. Its main characteristic is the absence of a Garden. And not only that. Lack of nostalgia for the Garden, the fading of the tragic feeling of loss, loss, insufficiency, formally inexplicable ontological melancholy.

The central dimension, the hidden pole, the promised earth no longer torments withered souls. If there is a fragmentary appeal to them left somewhere, it is purely conditional, frankly fake, for formality, for posture, for a career. Parodies.

Who loses the memory of loss? Only trees, flowers and grasses uprooted. Dried, plucked by someone's sinister hand from the blessed depths of heaven.

Logging – punishment for criminals. The case of criminals. Dark energies «of garden destroyers» enter the prisoners and doom them to dissolve with aggressive waves «on the left side».

But, of course, it is not lumberjacks who are the main figures of modern decline. It all started in a civilized way, from the time of the «nominalist» and «realist» disputes.

Let us recall that «realists» argued that the spirit of a thing, its archetype, its name precede its appearance in the physical world, and therefore, at first there is a subtle embryo, an invisible pole, «soul», «universality», «monad» and only then the thing itself. «The nominalists» argued the opposite. A thing exists on its own. She is primary, and her soul or her name arises as an abstraction, a speculative action based on a specific fact. In a word, «universalism» does not exist on its own, it is – only the fruit of human rational speculation. The famous «Occam's razor» – the main weapon «of the nominalists». With its help, «the nominalists» cut off «the unnecessary spiritual part», denounced «the pre-existent grain» as a fiction. Do you understand what this means? It was with this «Occam's razor» that skeptics and rationalists cut off the secret stems of things that go into the soil of the Garden. Intelligent logging. Rationalists – «garden ravagers». Further – more. Descartes, sad Kant, cheerful Comte, neopositivists with rolled up sleeves, the bewilderment of poor Wittgenstein, who discovered that «the atomic fact» simply does not exist and took up «the language». Stop. Wittgenstein's case is important to our topic.

He and his comrades began by proposing to uproot not only trees and shrubs of inertial-ontological thought, but also to remove stumps. Remains of roots. Every last bitch. I worked on this for a long time, but little by little I came to the conclusion that the felled trunks and torn flowers disintegrate into dust right before the eyes of the experimenter. «The atomic fact» does not exist. If Wittgenstein had looked into «Zohar», he could have saved a lot of effort. The mission «of garden destroyers» is to bring things to nothing. They are subject to the jurisdiction of the sinister demon of cemeteries and silence – demon of Doom. These are hordes of destroyers. Under the sober mine of scientific positivism – only violent, self-biting nihilism.

Myth

Garden – place of meanings and origins, secret soil of existence. Das Grund. The basis. Ontological basis.

To it, to the Source, to the promised land, ontologies come from the left and from the right, and through denial, and through affirmation, and through one religion, and through another. We do not claim that everything in this Garden is simple and peaceful, that harmony and unity reign there. There are problems there too. After all, it is no coincidence that both the serpent and the ambiguous Tree of Knowledge remain in paradise. But this is a completely different conversation. For strong-willed men (sometimes women). In our situation in the center there is a different dilemma: Garden or not–Garden.

Or the (single and indivisible) myth of the Source, the nostalgia of return, or complete identification with a chaotic process that has lost its meaning, purpose and orientation. «Open Society» is strictly identical «to the sum of atomic facts» of neopositivism. If in philosophy this topic has reached an alarming and tragic limit, which forced Wittgenstein to sharply turn back, Popper's superficial political science, not to mention «economists», completely and uncritically inherits the optimism of early neopositivism, long overcome and exposed (by its bearers themselves). Don't you yourself understand how unconvincing and strained Aron, Hayek and the author «of the Open Society and its enemies» are?! Pretending that the whole story of the «tragic» side of philosophy simply does not concern them, these smug mediocrities with a weighty air and, relying on large government funds, they proclaim a radiant banality, completely false, if only because it does not interpret, but only states. «Occam's Razor» attentive (tragic) minds have already slashed their own (and other people's) eyes along with Bunuel and Dali in «The Andalusian Dog». Liberals, as if nothing had happened, phillistinely use it for daily shaving.

The garden is ineffective. Its commercial importance is negligible. It is anti-market and even anti-industrial. But it is not a fragmented ecology, not a strange and pathetic hope for the voiceless and brainless. True ecology – movement deep into existence. A tragic and often fatal path to a lost homeland. Not a monkey, not a mole, but an angel. Here is an alternative to modern postmodern nihilism.

Church quadrature of the circle

The structure of the Garden is identical to the structure of the myth. Paradise – primordial yantra, mandala. First icon. The structure of the Garden of Eden is as hieroglyphic as the New Jerusalem, carefully described by the prophet Ezekiel. There are four rivers in the center crosswise. Outside – round fence. It turns out to be a Celtic cross. The oldest calendar: four seasons, four main points – two equinoxes and two solstices. The sun moves around the circumference of heaven. This is – the fire sword of the archangel, preventing the illegitimate return «of fallen humanity».

Entrance to Paradise – across the South River. This is the – winter solstice, midnight point. This is also a way out. From here the forefathers went into the cycles of wandering. The pious Seth, and some other righteous people who escaped death on the rotation of the periphery, also slipped here.

Heavenly Jerusalem also has four walls (seasons) and twelve gates (months). Calendar solar symbolism again. But as Rene Guenon pointed out, it is important to note the fact that the Garden of Eden is a circle, and Heavenly Jerusalem is a square. The implementation «of squaring the circle» is not an idle puzzle of the dark mystics of the pre-scientific period, but a profound eschatological problem. You and I need to solve it too. It is addressed to everyone. This is – Adam's mathematics. And his offspring. Even the most distant. Or do you still consider yourself the great-grandchildren of Hanuman, this (so useful to the seventh avatar, we admit) macaque?

The moment the Garden becomes a City, the circle will turn into a square. But such a paradoxical moment also means a reverse transformation – Hail becomes a Garden, square – all around. Flesh – in spirit, spirit – in body.

For Christians – the path to finding paradise again runs through Golgotha. This is – the Christian winter solstice. The cross on which the Son of God is crucified, four rivers of paradise at the same time. The sacrifice of the Lamb transforms pain into joy, death into immortality, despair into triumph, end into beginning, decay into eternity. For a Christian, the squaring of the circle, the end of times – in the Eucharist, where the one and immortal God gives himself as «food of salvation» to the faithful. Hence – plant symbolism in church painting. Temple – Garden, a newfound paradise. Aka Golgotha. He is Heavenly Jerusalem.

Ideological implications

The history of people – is the history of the battle between myths, between sacred structures, between various articulations of nostalgia for the Garden. «Atomic facts» – only the outer shells of this complex and spiritual drama, les dechets. When humanity still lived in myth and easily navigated it, then dogmatic and theological nuances were, in fact, super-significant, fraught with colossal and vividly felt conclusions by people. Hence religious wars, complex mystical and political intrigues, multifaceted ideologies.

Today the picture is radically different. «The destroyers of the gardens» – whether with an ax or a razor – cut off the «unnecessary» (as it seemed to them) spiritual part, finally tearing things away from their heavenly roots. It is only for this reason that today oil companies are behind «religious wars», and market monopolists are behind ideological coups–. Myths have lost their defining meaning, turning only into a mediocratic (for crowds) in the hands of cynical manipulators of the market system. That is why the hypocrisy and falsity of those who deliberately appeal to «religious» factors are so obvious.

Nefteislam, criminal «Orthodoxy», speculative Protestantism, banking Catholicism, mediocratic Buddhism. There can be no real contradictions between these imitations – this is election campaigning, a commercial. Once the marketing problems are resolved, and one «the invisible hand of the market» shook the other, stuffing a pile of green bills into the bottomless pocket of the corporation, «a religious truce» comes, «reason wins», «spiritual authorities obediently kiss.

In fact, the demarcation line today runs not between religions and peoples, but between the heirs «of nominalism», between the sinister tribe «of garden destroyers» and those who still, despite everything, continue to take the myth completely seriously, believe in the Garden, tormented by a black, irresistible longing for «the missing part». And this is fraught with a real, and not fictitious, not staged conflict.

On the one hand, all forms «of positivism» are brought together into a single model. To Fukuyama. It doesn't matter that now it seems as if he was in a hurry. Fukuyama seriously and for a long time. Just like Popper. It's too early to discount him. «The end of history» remains the main goal of one part of humanity. The one that today has planetary power. The one who «ruins the gardens» denies «the secret of the City».

On the other hand, the common positions of those who have drawn sinister hieroglyphs of blood among themselves for many centuries and millennia are increasingly being outlined. The commonality of myth – of all myths, of all forms of nostalgia for the Garden – in the face of the sinister blade of consumption. This is very difficult to accept and recognize. But you will have to. Sooner or later you will have to.

«The ruins of gardens», according to the sacred laws of Tradition, have their hands cut off.

«The invisible hands of the market»...

Published in the newspaper "Day of Literature" in 1999.

The body as a representation (1999)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

Table of Contents "Invasion" Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Zavtra", 1999

"Invasion", 1999

"Russian Thing", Arctogea, 2001

THE BODY AS A REPRESENTATION

How does the average person escape from the sophisticated and impudent aggression of the forces «of neighboring countries»? He is cunning, and plunging into bundles of oil-suffocating dreams, into impulses and urges that come as if from nowhere, as if from within, he carefully knows his cherished harbor, his fulcrum... Wherever the average person's dreams, nightmares, alcohol or fumes of flesh are taken, he always remembers his homeland, his stronghold, the frozen sphere, where everything calms down and, as it seems to him, is ordered. Everyman's Order Zone – body.

A sprayed, non-self-identifying lump of a traveling, naked, intimidated soul exposed to sharp streams and invisible beings, this cry of abandonment, a lost spreading drop of sacrificial, seductive for professionals otherworldly, luminous matter, this fragile reality, ready to be overthrown into madness, into the waterfalls of a dark and irreversible guess, always saved when it bursts into a calm, well-fed, stable, snoring body. «The last refuge of scoundrels». Body. A stronghold, a fort of obscurantists of all countries and peoples. Sealed response. That is why the reptile will always laugh into the cloudy eye of the thinker and vibrate with its fleshy chest... Possession of the body guarantees them a calm, easy death, as it relieves them of awareness of life...

Life is life only when it becomes a risky fact of consciousness, when the opened flower of the brain is burned by the nettle of invisible breath, and is prepared by the razors of the uncapturable presence.

«Wait. I have already seen this man opposite on a subway bench... Where could it be? Is it in the pool? No, in my opinion, at Pavlik's party...» Maybe so, or maybe your long-standing vision was embodied in material form, even more sinister because it is not endowed with any meaning, no symbolism. It's just

that in reality you encounter an unremarkable face that you saw in a dream. Nonsense will now haunt you, bully you, scare you, lecture you...

Sooner or later, someone's hand will knock on your high-rise window without a balcony...

The average person is protected by the body. But, in fact, every mentally unstable person suspects that there is some kind of catch here. Doesn't a hysterical woman have a rusty-spring skeleton? Is a man plunged into delirium tremens a cloud of sleep, and not a pile of fat, muscles and boots? Can't a philosopher give another philosopher a hard, elastic, loud slap?

The average person is, in fact, protected not by the body, but by the false knowledge that the body is a body, and that it is a fixed orthogonal reality where you can always go down (or up) in the morning, with a hangover, looking around and shaking yourself off from pranks... A hangover (who knows) is sweet just a return. Here we are at home. The shaken soul settles pleasantly, spreading to the organs, to the skin. The soul tickles and calms down, takes on the suggested native form, below which one cannot fall.

This is the tickling of false knowledge. The protective mechanism comes into force, feeling sorry for the rubber, pink, cake-like victim. A courageous man once receives an anonymous phone call. «They're talking to you from the Isidore Ducasse Travel Agency. You received a prize – a free ticket to a safari in the Gnostic desert of horror.» After you cross the threshold, rushing to catch a flight, you will irretrievably lose your registration, shelter, and passport. The gates of wandering consent have closed behind your back...

The body is nothing more than a representation. One along with the others. And if at some point you cannot concentrate enough on it – on this idea, on this thought (and having learned what you now know, you will never be able to concentrate enough on it again!), you are at great risk of failure. The body will become full of holes, like a sieve, like a net, like a sieve, you can stick your fist, pipe, dagger into it...

The body will simply no longer exist, and the steam of the soul, looking at itself in the mirror, will see an empty room... So we are dead?

Nothing like that. The degree of knowledge about reality has simply been increased, a sticky illusion has simply been dispelled, and disinformation has been exposed. A cunning teacher stole your frog-swan skin – and your naked inside is now on display for a searingly shameful display. Didn't you suspect that the inner world could be so ugly? And that a hunchbacked, crooked man with a horse's tail and leeches in a transparent skull came out of the folding maiden's camp?

Under the banner of the body crawl the regiments of the fooled of this world. From behind the smoky glass of our cafe «At Jodalbaath's» we intently contemplate the stale columns. Only the most insightful of morons shiver uncomfortably – «It seems... It seems someone is spying on us». That's it.

The body is as important an attribute of a person as a cigarette case. This is a model porte-cerveau, a protective overalls for reptiles, demons, downs and aristocrats. But those who guessed are on the other side of the glass – par dela1 de la glace.

The obscurantists, obsessed with the cult of the body, want to take Lenin's body out of the mausoleum. The gloomy idolatry of a lower caste, fearing a clot of earthly rays. Lenin had no body, Lenin had great love. The first, a nightingale, folds and unfolds like an American knife, stretching large and hanging into a blister on the wrinkled half of the brain spent on a great work. Why does Lenin need a brain? He managed quite well without him. He did and does without a body.

Liberals – are scribbles. They are thinking of harming Ilyich, spitting in the country, moving in oil... Ilyich is the one who causes harm. Don't be mistaken. His body – his pale waxy corpse that is so close to us – is his own idea. And he knows better what to do with himself. Cold carcasses without imagination produce each other and want to disturb the leader's peaceful sleep with wax snoring with their round dance and yellow concubines—disc jockeys in McDonald's grasshopper caps. In Romania «the new right» brought to the synod the question of the canonization of Vlad Tepesi, hero of Eurasia, defender of Orthodoxy from the infidels. Romania – is the only Orthodox country where there are no national saints. Now it will be. Who is a cannibal who devours bodies? Enlightener, bearer of knowledge, good-natured exposé of the body as a representation. One along with many. Eurasian centrism is replacing the peripheral ripples of the marginalized. Marginal people eat too poorly. They eat greedily, the splashes fly, the sebaceous lips are courted with a sharp, angry tongue.

With such a contingent, we will never be able to mine mail, telegraph, or telephone. Let them save up for «Zhiguli», and then they come for a party card.

Body – representation. This means power – representation. That means money – performance. So the police – performance. (Guess where I'm going?)

But the center of life has never been in the body, it was (and is) somewhere else. Center of life. Political Center of Eurasia. Royal place. New type of baby placenta. Eurasian little winner. Boy of the Soul.

Somewhere else.

Quelque part... Quelque part... Dans la nuit...

The burden of angels (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №2

A.G. Dugin

"Dear Angel" №2, M., 2000

THE BURDEN OF ANGELS

1. The essence of the "angelical"

The figure of the Angel in theology, so important and significant in antiquities gradually began to recede into the background. On the one hand, on a profane level, "angel" turned into a metaphor, into a kind of ideal image, devoid of its ontological scope and taken entirely beyond real experience. On the other hand, within the Church itself, "angels" are so identified with some auxiliary or secondary spirits that theological consciousness does not last long before delayed in exploring their essence and their problems directly passing from man directly to God and contemplation of the Divine. Angelology in modern forms of the tradition practically does not exist: it is not of interest to either too-human moralists, neither abstracting from specifics of contemplators, nor dogmatic conservatives... A somewhat paradoxical situation has arisen in many ways when Supreme Principle, Transcendental God is closer to people than hierarchies of celestial "mediators", winged and ethereal fiery beings inhabiting the highest regions of the sacred space.

In this specificity of modern theology (of course it is concerned only those rare areas where there is still interest in theological issues) reveal a very important spiritual fact: the actual desacralization of humanity, his break with the inner, light dimensions of the world has begun so far away that any idea of the Divine manifests itself exclusively in either moral or rational form, and the individual is left alone with himself and with his thought about the Absolute Cause. In this situation both religious conservatism and practical atheism and materialism, in essence, are found as two sides of the same coin – are fatal in both cases there is no living tissue, the concrete reality of light experience, which in a normal case should accompany the true path from man to God. It follows logically from this that

inevitable touch of pharisaism in everything that concerns religious issues – statement (quite fair, however) truths, not supported, however, by any experienced ones a transformative experience. Paradoxically, but in our time they treat people who claim that with great understanding they are in contact with the Divine (and even that they are god himself) than to the rather modest claims to "angelicity".

However, even the most superficial analysis of the function of angels c traditional cosmology reveals the complete inadequacy this approach and its inconsistency with the truly traditional one positions on this issue. Angels, by definition, occupy intermediate position between man and the world with one sides, and God, the Supreme Principle, on the other. These are angels magic mirrors in which the sacrament is performed the conjugation of two incomparable realities -- the reality of Manifestation (or Creation) and the reality of the Source (or the Creator). If, strictly speaking, there is no between the world and God a general measure, but still a certain paradoxical and there is still a mysterious connection, and it is this connection personified by Tradition in the form of angels greek means "messengers"; these are "messengers" from God to to the world, but also from the world to God. In the Bethile vision of the patriarch James emphasizes that the angels not only descended heavenly staircase, but they also climbed it.

At the level of myth, this "mediation" is described as rule as an accessory of the Principle in administration sacred order of the Universe: angels bring news from higher regions, help the righteous, punish sinners, they prepare providential events, etc. But it exists and one more, much more important and deeper meaning of the angelic functions: angels actively participate in solving the most important problems of Ontology, in solving the question of Being. IN THE in Heideggerian terms they embody the most important ontological problem: how Dasein (cash being, the fact of existence of man, the world, etc.) correlates with Sein (Pure Being and the source of all things) or, otherwise in words, why is there something and not nothing? Angels are created from the highest element – fire, but this is the fire of Intelligence, fire deep ontological thought, reversed (as opposed to simple Reason) to the Higher Transcendental Cause and nothing more to her. It is no coincidence that in theology angels are connected with the Mind. IN THE in some aspects, angels are facets of Thought, but not rational, individual, human, darkened the burden of soul and body, and disembodied Thought, ignited on the upper limit of existence, where it first manifests itself god's mystical and inexplicable alienation from his Divine essence so that something can arise something external to himself is not identical him, i.e. The world. lit up on the upper limit of existence, where it first manifests itself god's mystical and inexplicable alienation from his Divine essence so that something can arise something external to himself is not identical him, i.e. The world. lit up on the upper limit of existence, where it first manifests itself god's mystical and inexplicable alienation from his Divine essence so that something can arise something external to himself is not identical him, i.e. The world.

2. Projected angel

Angels don't just praise God forever, they always think about him, constantly comparing himself (and everything that lies in the world) below them) with Principle. Moral explanation of the fall of the Stana and Lucifer (pride) – is only a rather primitive and a simplified interpretation of the fact that some angels they think about the Principle differently from others. Or others in words, answers to the most important ontological question can be as true (albeit quite diverse -- many angels of light), and the infidels (and here too there is a certain diversity; David is famous the Psalm speaks of a "thousand" fallen angels). But this is an expression "think" is not entirely accurate, as it presupposes the presence of some personality that is the source of thought. In case of angels are not so, there is Thought, but there is no personality; there is spirit, but there is no soul and body that it would revive; there is the relationship of one to the other, but, strictly speaking, there is neither not the other. And it is precisely this quality of angels that predetermines their appearance at the very first stage of Creation, before their appearance earth and sky, before the creation of man. Man was created as projection of the angelic spirit down (or out) into the agitated elements of the mental and bodily worlds. Of course, by doing so man acquired some additional sacred things opportunities, but neither his appearance nor his tragic story wandering around the earth did not essentially add anything angelic the crystal structure of heaven, where all the events of time are exist in the eternal present – from the moment of the First Creation to moment of the Last Judgment. And therefore every elevation of man every true thought of the First Cause, of the Origin, of Being with inevitably elevates him to the angelic worlds and reveals him a fiery spark in the soul, "angelizes" he is forced penetrate into the secret spheres of the world inhabited by the disembodied but extremely tense Thoughts about the Essence, about the Principle, about God, oh Sein.

Man cannot say anything about God or Being outside angelic context, outside the fiery space energies frozen in eternity. Ontological thought impersonal and supra-individual; she cannot be affected the lower elements of the psyche and be influenced rudely material world. But this eternal fire is for the rushing soul perceived rather as cold, as stillness, as the royal pole, the star nail around which the spheres of manifested reality rotate. It's interesting to note that in Old Hebrew the word "angel" sounded like "meleac", a the word "king" – "melek", which clearly indicates both the etymological and semantic closeness of these concepts. It is no coincidence that Dionysius is also in Christian angelology Areopagite angelic ranks are characterized by purely royal ones attributes: powers, powers, thrones, etc. For a person entry into the depths of Thought, into the angelic world is characterized by it is precisely through royal transformation – that the soul finds life the fixed center, and the dynamics of personal existence turns from chaotic or progressive jerks into measured circular motion, spirally oriented to the ordering inner point, to the element of mental fire. A person stops being a slave to external impulses and forces becoming an "autocrat", an "autocrat" of the soul. Visible from the outside the angel appears

mobile, winged, ethereal and weightless a being, but in the process of "angelomorphism" a person understands that, in fact, his own is in motion the soul (and body), as well as the very reality of the world, p rushing past the Eternal at breakneck speed The present, past the vertical axis of the angelic presence. In themselves, angels are motionless and weighty as stones, a the mental and psychic worlds rushing before their faces -- fast and lightweight. The thought of God makes all other thoughts (not to mention feelings and sensations) are ethereal ghosts, smoking, dark flames.

But the essence of the "angelical" is not to serve for a person's last answer, the limit point on the path spiritual realization. Not at all. Angels, through involvement in solving an open ontological question as well subject to dynamics, but only in the highest vertical sense. Angels -- not the goal; they are -- the question, but the question posed absolutely and most seriously. This question is worse life and death, joy and grief, victory and defeat. His weight is heavier than all the masses of the Universe. And the fullness of truth it will open only in the Last Hour of the world, the exact measure of which nobody knows.

3. The terrible secret of eon

Angels abide in eon. This -- first of the Creations, according to christian dogmatics. At the moment of creation (or manifestation) of the eon the angels exercised the freedom given to them: the part chose one The answer is regarding ontological issues, the other is other. Thus came the first division and fall of Satan. Heaven and Hell are equally eternal. They arose simultaneously and at the same time they will disappear -- when the world ends. But for now in complete immobility as two opposite centers, two the Poles are in frozen Aeonic drama a supra-temporal, eternal confrontation that has neither events, no plot, no duration. Only immense ice tension between two Aeonic centers, war frozen views, petrified and menacing forms, an absolute duel dark and white Light.

Some angels (they are usually called "good", "paradise") I chose "kenosis", "self-deprecation" in the face unmanifested primordial apophatic transcendence God. They freely announced theirs ontological secondaryness (in the limit -- of fictitiousness) c comparison with the Creator. These remained in paradise. Metatron, Mikhail, Gabriel, Raphael, Uriel and the hosts with them. Implementation "angelomorphosis" in the case of these angels is associated with light the experience of "humility" (but not moral and psychological, but ontological), with the volitional renunciation of personal subjectivity,

the with recognition of one's essence as received from the outside. Others in words, they recognized Dasein as nothing, and became humble priests and servants of Sein as Other than themselves.

The other part chose to declare their ontological self-sufficiency, about the essential unity of your angelic nature with the nature of the Supreme Principle. In other words, these the "damned" angels declared their "divinity.". Their the names Hecatriel, Lucifer, Samail, Satan, Aza and Hazael and more 994 others. They are assigned the Aeonic Hell. In their case, the Answer was to the contrary; they insisted on the uniqueness of Creation and Creatures, on their legitimate ontological kinship Being and refused apophatic recognition Transcendental, as the only ontological one realities. There is a mysterious thing in the Old Testament mention of certain "sons of God", "bne Elohim". Perhaps, it was about these spirits, but not seen so much in a harsh light by monotheistic interpreters. For this one angelic Thousand Dasein – is not nothing, but a direct manifestation Sein, his cataphatic face.

The history of space and the history of man passes through time and space on a bodily level, and in special conditions a different form of duration at the soul level. But everything that happens to a person and the world already exists once and forever, invariably and predetermined in the fiery eon. The content of the cycle, History in its broadest sense, is sequential deployment of the angelic aeon, where the law of simultaneity reigns. Rays of Paradise and flashes of Hell they organize the rhythms of the Universe, rotating the mechanisms of things. Eon -- the content of the world. There is nothing in the world, there has not been and there never will be anything there would be no Eon in the Eternal Present, which would no longer exist happened in it. Looking from the Aeonic reality – everything that it had to happen, it had already happened, everything arose and disappeared. For most things, eon appears as Fate, as external force. Only a person, this one is projected into matter an angel is capable of full participation in the aeon if, of course, he will restore in himself of his own free will what dwells deeper in him than his own soul – his own angelic spirit; if he is imbued with the thought of Being, Fr The root cause, about God. Then the aeon becomes internal a dimension that does not limit, but ensures completeness freedoms within the framework of Creation. But even in this case, the person is not changes the course of the horizontal wheels of Fate. He leaves by verticals into the fiery world of angelic cold, into the highest the sphere of unbearable static stresses of the Great Question. And the second death, the "death of the soul," no longer has power over him. So After the Dormition, the Most Pure Virgin Mary led the angels ranks, but this event could not happen in time; it a certain eternal, supra-temporal, providential fact. IN THE in a sense, she has always been an angel and, be maybe something much bigger...

4. It's inevitable

Thinking about eon and angels is scary and difficult. These realities too high and deep, on the one hand, and too specific, on the other. The cozy structure of a living individual and in part, his soul is exposed when confronted with this one the reality of a deep transformation, in many ways reminiscent of destruction. In Tradition, this is called initiatory death. In some fragmentary archaic cults itself approaching this sphere of dizzying horror becomes the center of religious experience. Although in full from an ontological perspective – this is only insignificant a piece of God's true Fear. Feel it in its entirety Only the angels themselves are capable of the fear of God. Implementation "angelomorphosis" is most often perceived by humans as a shock is like an "earthquake of the soul" ("coward of the soul." in old Slavonic). Already on this path, errors are possible falls, delusion, immersion in the "Eleusinian Marshes", the fall of "pitch darkness" into the regions: we must not forget about that the monstrous centrifugal force with which the angelic worlds act on dense aspects of the Universe (including human). Let's remember, for example, an angel with a flaming sword blocking the entrance to earthly paradise after the Fall... And that's it even in eon there is no grace of the last understanding. And in this one the highest sphere remains the entire burden of choice, decision, which and constitutes the essence of the Battle of Angels. It is impossible to understand from the outside the drama of the eon, the burden of ontological issues. No wonder therefore, sometimes different religious traditions are positive they evaluate different sides of the angelic troops. An impressive example of the contrast between the once united Indian and Iranian traditions: in Hinduism, devas are considered by the gods ("good angels"), and asuras – demons ("evil" angels"), whereas in Zoroastrianism, in reverse, devas -- demons, and ahurs – gods. Angelic and Aeonian controversies the structures were also very turbulent in the first centuries Christianity, when some Christian Gnostic sects that insisted on radical anti-Judaism called revise Jewish angelology (and, accordingly, assessments of the two angelic camps) in the spirit of contrast principles of the Old New Testament. But besides these sharp and total transformations in attitudes towards issues eon, much more often there are more nuanced ones theological differences. Undoubtedly, to humanity burdened by its mental and bodily nature it is extremely difficult to adequately understand crystal purity a terrible heavenly dispute. Simplified recipes and primitive explanations of moralists on this issue in general they are ridiculous.

This is all quite scary. But all this is inevitable. Pass by eon, to escape from the unbearable strain of the great Battle Angels are impossible for people. Even if we refuse altogether from the spirit, immersed entirely in the passions of the soul and bodily inertia, and in this case the lightning of the angels will not pass us, having turned into an external cataclysm, into an inconceivable one us, but the real shock of objective fate, – personal, social, world, – managing us as with objects or animals. No one is free from strength powers, thrones, princes of the fiery kingdom.

All that remains is to set off vertically consciously and decisively. And not to the saving harbor, but to the heights inhuman, unbearable risk, where there is no time and it is impossible to correct the error before the Last Judgment. This is it happens instantly, like a flash of unearthly light.

Fortunately or unfortunately, there is a secret place in a person the altar of the inner temple, where there is a staircase leading to eon. This is – the ladder of Thought about Being. You can use it not there. But if we don't go at all – we will die under the weight of falling skies, like insects.

Dear Angel

Table of Contents "Sweet Angel" №2

The commissars have the spirit of autocracy... (1997)

A.G. Dugin / Templars of the Proletariat / Elements / Web Archive

«Templars of the Proletariat» | «Russian Thing» | "Elements" №8

A. Dugin

"The commissars have the spirit of autocracy."

(genealogy of Russian national Bolshevism)

1. National recognition of Bolshevism
 2. "Changing milestones"
 3. Left National Bolshevism
 4. "Scythianism"
 5. Right-wing National Bolshevism
 6. Resonance in the party
 7. Jewish factor
 8. National Bolshevism is against it national communism
 9. Parallel ideology
- "Killer red holy rub!"

Nikolay Klyuev

The most complete and interesting (to date) a study of Russian National Bolshevism is a book by Mikhail Agursky. Agursky was there a dissident, in the 70s he emigrated from the USSR to Israel but at the same time, his attitude towards the Soviet national Bolshevism remains to the highest degree objective, and in some cases in assessments deep sympathy shines through. In our opinion, work Agursky – the most serious work dedicated to the Soviet period of Russian history helping to understand its deep spiritual meaning.

1. National recognition of Bolshevism

Agursky defines the essence of Russian national Bolshevism is like this: "... From the very beginning bolshevik revolution Bolshevism and itself the new Soviet state received recognition from the various emigration groups and in itself Russia as responding to true Russians national and even religious interests. The numbers of these groups were relative small, and these groups were not always influential but their voice was heard, and their point of view was wide circles are familiar both outside the party and inside her. National recognition of Bolshevism it was very diverse.

It was considered a Russian national phenomenon and left and right, humanists and engineers, civilians and military, clergy and sectarians, poets, writers, artists. The largest the so-called success. shift management, which arose relatively late in right circles russian emigration. It was within its framework that it was national Bolshevism was also formulated for the first time although it can rightfully be attributed to almost all early forms of national recognition bolshevism, including Scythianism.

The central figure of the emigrant national Bolshevism in the early 20s. turned out Ustryalov, and the domestic Russian – Lezhnev.

If only all this remained within the framework non-bolshevik circles, this would have a very limited interest. But this did not happen..."

2. "Changing milestones"

For the first time the theses of Russian National Bolshevism they appeared among the extreme cadets, in one way or another degrees associated with Nikolai Ustryalov. However, however, however, however, however, however, ustryalov himself on the possibility of a radical one transition from "white" nationalism to "krasny" was pointed out by another cadet Yu. Klyuchnikov. Having realized at some point the inevitability of defeat belykh and based on his largely populist attitude philosophy of history, – asserting that history it is the "people's spirit" that is expressed sometimes paradoxical and using in certain moments are the most unexpected ideologies and socio-political instruments, - these nationalist cadets came to the radical revision of their anti-Bolshevik positions and they put forward the thesis that they are the most consistent nationalists-statists for now moment in Russia are the Bolsheviks. Sure, this

one the idea did not take shape in such radical terms immediately, but its main features clearly appear already in the first National Bolshevik texts, combined in the collection "Change of Milestones", published in Prague at the beginning of 1921. By the authors the collection included Yu. Klyuchnikov, Yu. Potekhin, S. Chakhotin, A. Bobrishchev-Pushkin, former prosecutor of St Synod S. Lukyanov and others, But the presenter intellectual role in this movement received a stable name "smenovekhovstvo", it was Ustryalov who played. "Shiftwork" was enthusiastically received the Bolsheviks themselves, especially Lenin, Trotsky and Stalin, because they saw him as an opportunity some kind published in Prague at the beginning of 1921. By the authors the collection included Yu. Klyuchnikov, Yu. Potekhin, S. Chakhotin, A. Bobrishchev-Pushkin, former prosecutor of St Synod S. Lukyanov and others, But the presenter intellectual role in this movement received a stable name "smenovekhovstvo", it was Ustryalov who played. "Shiftwork" was enthusiastically received the Bolsheviks themselves, especially Lenin, Trotsky and Stalin, because they saw him as an opportunity some kind published in Prague at the beginning of 1921. By the authors the collection included Yu. Klyuchnikov, Yu. Potekhin, S. Chakhotin, A. Bobrishchev-Pushkin, former prosecutor of St Synod S. Lukyanov and others, But the presenter intellectual role in this movement received a stable name "smenovekhovstvo", it was Ustryalov who played. "Shiftwork" was enthusiastically received the Bolsheviks themselves, especially Lenin, Trotsky and Stalin, because they saw him as an opportunity some kind because they saw him as an opportunity some kind because they saw him as an opportunity some kind intermediate ideology capable bring "specialists" to the side of the new government and significant layers of the civilian population, yet not ready to accept communism in its purest form. Precisely through the ideology of "shiftwork" there was a practical connection bolshevik power with broad social in layers. But the power of ideas is such that practically it is never possible to use them cleanly pragmatic goals, since ideas always have and reverse impact. Parallel to how the Bolsheviks used "shift-keeping" in the "shift management" itself is active in its goals influenced the evolution of Bolshevik ideology. Agursky shows that the purest marxist orthodoxies, and especially Zinoviev, we were well aware of this from the very beginning the beginning of the fight against National Bolshevism is not looking at those practical benefits which it is it gave the Bolsheviks the most difficult time for them period.

It developed in parallel with the "shift management" another current, quite close to it, is eurasianism, or at least its left wing. And "Smenovekhovites" and "left Eurasians" we ended up completely siding the Bolshevik and the vast majority of them returned to Soviet Russia and integrated into socialist society. All authors, who have made such an evolution – Klyuchnikova, Bobrishchev-Pushkin, Kirdetsov, Lukyanov, Lvov and etc Agursky classifies him as "leftist." to the National Bolsheviks', whom he distinguishes from "right National Bolsheviks", whose the undisputed leader and supreme spiritual one the authority was Ustryalov, who remained behind the limit of Russia in Harbin until the mid-30s and until the end maintained a certain distance from the Soviet system despite all its sympathy to her. In Agursky's research it clearly appears the idea that it is not simple complex and internally multifaceted, but fundamentally dual phenomenon. Although nowhere Agursky does not speak about this directly, his national Bolshevism is divided in its interpretation into two components that correspond to two its ideological aspects. Basically, speech it talks about the duality of Conservative ideology Revolution as

such, namely its expression and there was historical Russian National Bolshevism. It is significant that in National Bolshevik context, as Agursky reminds, is a term "revolutionary conservatism" (first time used by Slavophile Samarin and taken for service with German national ones (ideologists) It was Isaiah who adopted Lezhnev, the pillar of the Soviet "left" national Bolshevism."

3. Left national bolshevism

Any revolution has a "conservative" one the background, which is expressed in contrasting with the current state of affairs - System – of the archaic paradigm, long forgotten and lost in ordinary, non-revolutionary and non-radical conservatism. Outwardly this one the trend is often like this "nihilistic" and "destructive" that see her "conservative", the "archaic" beginning is extremely difficult. Exactly this aspect should be called "leftist." national bolshevism."

Agursky shows that he is "leftist national Bolshevism" historically goes back to Russian eschatological sectarianism, Old Believers, popular apocalypticism. His more modern carriers are becoming in the beginning, some "Slavophiles", – the most the extreme representatives of which (as opposed to moderate conservatives) hated fierce all of Romanov's "St. Petersburg" is hateful period' which they considered a derogation from the truly national, truly Orthodox building, – and then the "populists" – Herzen, Ogarev etc. up to Bakunin, Tkachev and Nechaev, a also the Left Socialist Revolutionaries. In this direction "mystical nihilism", the idea, dominates what is "salvation" (read social benefits, building a just society, etc.) c these conditions cannot be achieved traditionally conventional, established way, having irretrievably lost their legitimacy and effectiveness. All that remains is paradoxical the path of "holiness through sin" or "creation." through annihilation, subversion'.

Left-wing National Bolshevism begins with self-immolations of the Old Believers, from radical movements bespopovtsy, such as "Netovtsy" (or "Savioral consent"), as well as from those who left this environment is "spiritual Christians" known like whips. In this environment were common ideas that the "antichrist" is already came into the world and that Russian statehood and the official church fell entirely under his influence. Against such desacralized statehood and has become graceless sectarian churches put forward the idea of "the invisible hail" and "communities of the elect, which, following terrible paths, they gain their own deliverance through protest, destruction, a special path "sacrilegious (at least with the usual one points of view) of holiness."

Terrorist populists and, in particular, Nechaev it should be understood based on this "religious nihilism" characteristic Russian national element, like some kind informal, parallel ideology, rarely clearly expressed, but still potential present among the broad masses.

An echo of the same idea, but in a different, purely the intellectual environment, according to Agursky, is Russian mystical renaissance, the so-called "new religious Consciousness" associated with Vladimir Solovyov and the entire movement of Russian symbolism, which he influenced to the highest degree. Solovyov approached the same mystical-nihilistic one reality on the other hand – through the Western mysticism, Hegelianism, interest in the Gnostic and Kabbalistic doctrines. Solovyov too clearly discern the mechanism by which an Anabaptist-related Gnostic idea cathars, Albigensians, etc., incarnates with modernist theory of "progress". Agursky calls Solovyov's concept "optimistic eschatology", according to which, social and technical development society flows in the direction of a return to "golden Age". Agursky writes: "To to reconcile the fact of the undeniable progress of the end of the XIX century, which seemed a convincing argument in the benefit of optimistic eschatology, with no less the indisputable fact of the fall of Christianity as in to the people, and to the intelligentsia, the bearer of this progress, Solovyov comes to the paradoxical the conclusion that now the Spirit of God does not rest on believers, but on unbelievers." Basically, almost the same thing was stated by the most radical Old Believers are "Net members", in general those who denied the very possibility of salvation through any external rituals and counting that from now on there is an exceptional possibility of this salvation can only be granted by the superintelligent and incomprehensible will of Christ completely independent of the merits of the believer – a limit even regardless of the presence or lack of faith itself. Sure, "new religious consciousness" is by no means reducible to "left National Bolshevism", but it served as its important theoretical a premise developed only by the most radical thinkers or those who joined bolsheviks, or those who came out of their midst.

"Left National Bolshevism" refers to the most extremist versions of this ideologies with which the theoretical is associated justification of the most terrible and bloody aspects revolutions. It is most typical for the left the Social Revolutionaries and especially for that part of them that entered into history under the name "Scythianism". In some I mean, the term "Scythianism" itself is possible be considered as a synonym for left national Bolshevism.

4. "Scythianism"

Under the name "Scythians" at the end of 1917 – beginning of 1918 two collections were published in which I found my own the first reflection is the ideology of the "left national bolshevism." The meaning of this ideology it boiled down to considering the October Revolution as mystical, messianic, eschatological and deeply national phenomena. The main ideologist of "Scythianism" left SSR Ivanov-Razumnik, member, spoke president of the All-Russian Central Executive Committee S. Mstislavsky and poet and writer Andrey Bely (Bugayev). They were grouped around them also famous poets and writers who became classics of Soviet literature: Alexander Blok, Sergey Yesenin, Nikolay Klyuev, Alexey Remizov, Evgeny Zamyatin, Olga Forsh, Alexey Chapygin, Konstantin Erberg, Evgeny Lundberg, etc.

Scythianism was characterized by "apology barbarities" (against the civilization of the West), appeal to the archaic element of the nation, chanting destructive spontaneity that creates "new world". Some authors have been noted the Christian idea (in its Old Believer – as Klyuev – or simply unorthodox, nonconformist form – like Blok and Yesenin). The following statement by Blok is characteristic a period directly anticipating Spengler's theses: "... civilized people have fainted and lost cultural values. In times like these unconscious guardians of culture it turns out that the barbaric masses are fresher." The program of "Scythianism" can be considered a poem Bloc "12", in which Bolshevism and revolution they openly associate with Christ.

It is possible to "left national Bolshevism" include some purely religious phenomena - such as "renovationism" and the project "Living Church", which are active promoted by supporters of "Christian" socialism "and who saw in the revolution the realization of true Christian ideals. A pagan version of the same eschatological the complex was developed by Valery Bryusov, who connected Revolution not with the Christian, but with magic-pantheistic renewal, with return to the theurgy of ancient pre-Christian cults.

Among the figures of the young Soviet regime isai Lezhnev, who was, especially stood out the main ideologist of National Bolshevism Russia and the main conductor "smenovekhov" tendencies of emigrants national Bolsheviks. Lezhnev proceeded from principles of absoluteness of the "people's spirit", which for him was the highest standard and the main one the axis of history. If the people come to revolution, so this corresponds to its internal ones needs, although to fulfill his will he can use any ideological, conceptual and socio-political tools. For Lezhnev it is revolutionary the destruction and shocks were justified precisely national necessity and, therefore, carried the highest providential meaning hidden behind external barbarism. The same idea is succinct expressed by another National Bolshevik, professor N.Gredeskul, one of the founders of the Cadet Party, who came to on his own "smenovekhovstvo" regardless of Ustryalov. He wrote: "Or there is some kind of Soviet Russia a degenerate, and then the blame for this falls on the Russian people, and there is no excuse for them in this, for they are whole the people should not voluntarily surrender to the gang robbers, or Soviet Russia is the embryo - the embryo of a new humanity, an attempt by working people fulfill your eternal aspirations." Lezhnev I had no doubt at all that "Soviet Russia there is an embryo of a new humanity'.or Soviet Russia is the embryo - the embryo of a new humanity, an attempt by working people fulfill your eternal aspirations." Lezhnev I had no doubt at all that "Soviet Russia there is an embryo of a new humanity'.or Soviet Russia is the embryo - the embryo of a new humanity, an attempt by working people fulfill your eternal aspirations." Lezhnev I had no doubt at all that "Soviet Russia there is an embryo of a new humanity'.

Another manifestation of "left" national Bolshevism' may refer to literature of the so-called "fellow travelers" – B. Pilnyak, K. Fedin, A. Tolstoy, L. Leonov, Vs. Ivanov, V. Lidin and etc Everything can be easily found in their work motives characteristic of this phenomenon. Here you go for example, an excerpt from a novel by Boris Pilnyak. - "Now, after the revolution, Russia by life, morals, cities – went back to the 17th century. It wasn't in Russia joys, and now she is... Revolutions, rebellion people's, did not need – someone else's. Riot of the people – k the authorities have come and are creating their truth – truly russians are truly Russian." Travel companions they glorified the national element of rebellion, seeing in bolshevism – "new Pugachevism", original russian, largely archaic phenomenon.

In a sense, to the "left national Bolsheviks' may also refer to Maxim Gorky, who tried to create a special one populist religion, certain aspects which are almost identical to the ideas of the radical german nationalists.

Gorky wrote: "Narodushko is immortal, his own I believe in the Spirit, I confess its power; he is the beginning life is one and certain: he is the father of all gods past and future." Something like this could happen meet German theorists as well Conservative Revolution and even the Nazis. Gorky is also brought closer to them by Nietzsche's passion...

5. Right national bolshevism

The second fundamental side national Bolshevism may be named "right", "conservative". "The Right national Bolshevism" proceeds from this logic. - The life of a nation, state, people represents it is a kind of organic process, always keeping its center intact. In everyone dynamic transformations – including crises, revolutions, rebellions – appears dialectics of the "folk spirit", which leads to providential purposes, regardless of desires and wills of the immediate people themselves participants of the events. The nation remains equal to itself yourself – as a living organism – at different stages of her existence, and even her illness sometimes there is a renewal syndrome, a path to strengthening. Being the people are deeper and more absolute than him socio-political history.

Therefore, all changes within the nation the essence of the phenomenon conservative, irrespective of what external forms they are embodied in. This one the concept of "right-wing National Bolshevism" it was consistent and complete formulated by Nikolai Ustryalov. For the Ustryalov's Bolshevism and revolution were only stages of the history of the Russian nation, moreover dialectically aimed at overcoming this a state of crisis that did nothing but revolution is possible. In other words, Ustryalov and other "right-wing national Bolsheviks" saw the "conservative" element is not in theory itself revolution, not in the essence itself "nihilistic Gnosticism" (as "left"), but only in the constancy of the national a context that subjugates everything socio-political tools – up to before the revolution.

This was Ustryalov's national Bolshevism consonant with some "white" ideologists to the left wing of the cadets, a certain part monarchists (Shulgin – the most prominent representative this direction), and especially to the Eurasians, which came in the analysis of the revolution practically to the same conclusions as the right-wing National Bolsheviks.

"Right National Bolshevism" is different from "left" (with which he still has many commonalities) by what he does not consider "revolution", "barbarism", "destruction" by self-sufficient value. The element of religious denial – so essential for "left national Bolshevism" and for its root gnostic impulse – alien to the "right to the National Bolsheviks, who saw in revolutions are only a temporary transitory evil, right there overcome by the positivity of the new national statements. It is significant that "the right national Bolsheviks" most often at the moment itself revolutions took sides in the civil war "white", leaving the "old order", for now this was still possible, but only "white Cause" finally lost they are they began to welcome and support the new one to the authorities everything that was also in tune order, at least for the new one. "The Left the National Bolsheviks" for their part they welcomed the wrong thing in the Bolshevik government that she was "order", but just that she was essentially "new in order." For the what was important to them was not continuity and constancy some kind of enduring, always equal to herself reality, but "jerk", "mystery updates", a radical transformation of the world, "transcending", transcending. That is why "left national Bolshevik" Yesenin wrote: "I have never been a member of the RCP because I feel much to the left." Himself Ustryalov never hid what he saw in "national Bolshevism is a means for overcoming Bolshevism." In other words, he also viewed the revolution from a purely from a pragmatic point of view – as a force that the only one at this stage could provide Russia is the most effective national centralized power. Ustryalov believed that "bolshevism" under the influence of Russian national element and under pressure geopolitical and historical scale states will turn into "fascist" caesarism", i.e. into a totalitarian system, oriented towards defending Russians national interests both politically and in the economic sphere.

"Right National Bolshevism" neglected the most radical aspects communist ideology, believed that the optimal thing for Russia would be a return to the market and to peasant system. But in general, the attitude towards the economy was purely pragmatic (as in nazis): what economic structure is beneficial for nation, this is what we need to accept. Ustryalov counted the petty-bourgeois regime is the most effective, and that is why I greeted the NEP so enthusiastically which ideologically and justified and, possibly, he brought it closer, since Ustryalov's opinion was taken into account many party leaders, including Lenin himself. Many communist critics of this directions – Zinoviev, Kamenev, later Bukharin - the "NEP" one was especially emphasized the orientation of Ustryalov's ideology was built this is precisely what your attacks on national Bolshevism, bypassing silence more a delicate and subtle purely national moment.

If to "left national-Bolshevism" the most nonconformist ones were attracted elements from non-Bolshevik environments, – terrorists, neo-populists, left Socialist Revolutionaries, extreme sectarians, etc t.d., – then to the "right-wing national Bolsheviks" on the contrary, many hyperconformists gravitated types – specialists, career military personnel (Brusilov, Altvater, Polivanov, etc.), and – oddly enough! – reactionary circles of the clergy and even black Hundreds. All of them were united by sympathy for "a strong hand", "centralism", an authoritarian regime clearly established in the process of strengthening the power of the Bolsheviks. IN THE to the common people, as Agursky emphasizes, even there was a formula: "Who are you for – the Bolsheviks?" or for the communists?" "Bolsheviks" they were associated with representatives of the radical great Russian statehood, with spokesmen the people's element, whereas "communists" on the contrary, dogmatists were considered internationalism and the "Westerners". To the extreme the right flank of National Bolshevism was adjacent many Eurasians who retained mainly religious and ethical considerations distance from full and unconditional acceptance bolshevism.

6. Resonance in the party

National Bolshevik tendencies (as right-wing, the so the left (s) was a product of the intellectual activities of non-communist theorists. But they had a huge resonance in the CPSU. Moreover, the as Agursky convincingly proves, exactly the attitude towards National Bolshevism is the topic the key that helps to understand "Aesops" the language of internal party polemics is everything early Soviet period preceding the final strengthening of sole power c stalin's party. If you rely on formal ones aspects of party discussions of those years, then we let's find ourselves in an undeciphered chaos of paradoxes and obvious ones contradictions. Only selection national Bolshevism as the main one the interpretative criterion will allow you to build the whole picture of the ideological struggle of this period. "Left National Bolshevism" most of all impressed Leon Trotsky, and Agursky he rightly notes that it's time to install it question: "Is Trotsky's lion so?" Exactly Trotsky in his book "Literature and Revolution" speaks very positively of the "fellow travelers" and representatives "scythianism", whose pathos fully resonates with the revolutionary spirit of Trotsky himself. In some I mean, even the theory of the "permanent revolution" and the idea of "exporting it to the West" is not so much contradict messianic tendencies supporters of "national barbarism". In addition, purely pragmatically national Bolshevism allows Trotsky strengthen your power in the party and in the army relying on the national spirit and resorting to direct ones appeals to patriotic feelings great Russians. His consistent opponent already at this stage, Zinoviev speaks, who, however, the only Great Russian will not be noticed national Bolshevism, but, being the head Comintern, with pragmatic sympathy refers to National Bolshevism, German and even to left-wing Nazism. In addition, Lenin himself I took the shift change extremely positively, though it is difficult to say for sure what is happening in this regard there was more – pragmatic Machiavellian calculation or actual sympathy for "mystical nihilism".

"Right National Bolshevism" in its own the queue is associated with the figure of Joseph Stalin which, as quite rightly shows Agursky, was always much closer to the pragmatic conservative Ustryalov than to "scythianism" and other revolutionary ones to radicals. And although Stalin is in the internal party at first he relied on the fight against Trotsky Zinoviev and Bukharin, gradually both they will be defeated by him precisely if they rely on conservative, right-wing National Bolshevik a sector within the party itself, nurtured by Stalin through "Lenin's call" for new national ones footage that has retained a connection with the folk element and feeling of statehood. Stalin in full he took advantage of the fruits of Trotskyist-Leninist a course towards accepting "shiftwork", but he succeeded at the same time, destroy their opponents weapons. One gets the impression, what's through this one goes through all stages of Stalin's career unspoken, but constantly thought out concept – concept of "right" national Bolshevism." Ustryalov seemed to be there the exponent of Stalin's secret thoughts, his harbin confessor... Stalin without Ustryalov just not clear.

And it is no coincidence that the defeat of Zinovievskaya the "opposition" was perceived by modern members like a complete triumph of Ustryalov's ideas.

Showing Stalin's sympathies for the right-wing version agursky sees National Bolshevism in particular Stalin's warm attitude towards Bulgakov and especially his admiration is frank national Bolshevik Bulgakov play "Days of the Turbins", which he personally visited on 15 once. At the end of the play, the white officer Myshlaevsky proves that we need to move on to the Bolsheviks:

"Myshlaevsky: I'm for the Bolsheviks, but only against the communists... At least I will know that I will serve in the Russian army. The People not with us. The people are against us.

Studzinsky: ... We had Russia – great power!

Myshlaevsky: And it will! And it will!"

This passage contains the quintessence of the right national Bolshevik thought.

Agursky also emphasizes that it was Stalin welcomed the "Sergian" line c Orthodoxy, which went with the Soviet regime a compromise, not a renovationist "Christian." socialism, which is closer to the "left" national bolshevism." Curious definition renovationism that existed in that era - "church Trotskyism". In

other words, in the issue of cooperation between the Church and the Bolsheviks there were also two possibilities – "revolutionary the Church" of the Renovationists, trying to embrace and conceive, "Christianize" "mystical nihilism", and strategic compromise of official Orthodoxy, notes which can be seen even before the Metropolitan (later Patriarch) Sergius in the position of *patras*. Tikhon after his release from prison.

7. Jewish factor

The problem of Jews in the context of Bolshevism Agursky examines something completely unexpected the key. From his point of view, mass participation the Jews in the revolution are not so much explained by them hostility towards Orthodox Russia, revenge for "the Pale of Settlement" or groundlessness and westernism, so much as special eschatological a messianic attitude characteristic of sectarian variety of Judaism (Hasidic or of the Sabbataite type), which was extremely common among eastern European Jews. It's the similarity apocalyptic fanaticism, community religious type with representatives of Russian sectarianism and Gnosticism of the intelligentsia, they predetermined the role of Jews in Bolshevik movement. In addition, Agursky emphasizes that many Jewish Bolsheviks felt passionate great Russian nationalists for which The October Revolution destroyed the last barriers to complete merging with the Russian people. Most of them were either baptized and assimilated or different specific mystical inclinations and they belonged to the esoteric Kabbalistic to groups.

Of course, this did not apply to everyone. Zinoviev, Kamenev and in general almost all of "Peterberg" the group were authentic western Jews who accepted communism only in its rational-social, dogmatic aspect. In other words, a great power national Bolshevism of Jews Alone (Lezhnev, Tan-Bogoraz, Kerdetsev, Pilnyak and even early Trotsky, by the way, was actively interested freemasonry and former member of the "Great Orient") contrasted sharply with Russophobia others. But this is also among the Russian Bolsheviks it was mirrored in the confrontation between new ones Russian leaders of Stalin's call (Molotov, Voroshilov, Kirov, etc.) and Russophobic ethnic great Russians like Bukharin.

8. National Bolshevism versus National Communism

Agursky reveals important terminological things the difference between these two terms. "National Bolshevism" should be called it is the Great Russian, Eurasian version standing for the unification of all former lands Russian Empire into a single centralized one socialist State – USSR. Among the Bolshevik leaders are clear correlated with the figure of Joseph Stalin.

"National communism", in turn, was it is customary to designate, on the contrary, separatist ones trends in the national outskirts of Russia those who sought to use Oktyabrskaya revolution to achieve national

independence. Especially strong ones national communist tendencies tatar (Sultan-Galiev) and Georgian were different and Ukrainian communists (Skrypnyk). They counted (rightly) that the Bolsheviks are too strong great power imperialist sentiments, that National Bolshevism is in Ustryalov's the wording is fraught with a new "dictation." Moscow". It is significant that they are the most active fighters against the separatist there were representatives of the same national communism the most nations, but professing, on the contrary, Soviet the principle of "one-weekliness" and, accordingly, National Bolshevism. So Stalin and Ordzhonikidze is not for life and they fought to the death georgian separatism, etc. Only in Ukraine the parties pursued a pro-Moscow line mainly ethnic Great Russians, and even more, assimilated Jews.

This point is very important because it the fundamental can be seen crystal clear distinction between simple adaptation communist ideas to the specific national context (national communism) and a special universalist line associated with exclusively with Russian eschatology, messianic and universal, open to everyone eurasian peoples and integration. National Bolshevism is thus opening up as a reality, super-ethnic, imperial, universal. This is a fundamental point.

9. Parallel ideology

Agursky counts among National Bolshevism and many other authors – Marietta Shaginyan, Maximilian Voloshin, Osip Mandelstam, Andrei Platonov, futurist Rodchenko, himself Mayakovsky, O. Khvolson, M. Prishvin, A. Akhmatov, M. Tsvetaev, N. Tikhonova, N. Nikitina, Ya. Livshitsa, K. Chukovsky, etc. If you look closely to Soviet literature, – right up to Sholokhov, no mentioned, however, by Agursky, – then almost all it will open as a variety national Bolshevik thought, because pure "socialist realism" it is almost impossible to find culture for the only exception is quite a bit "conditional" works classified as culture for purely opportunistic reasons. Marietta's personality should be especially emphasized Shaginyan, who became a classic of Soviet literature. In her work and intellectual evolution several significant ones come together moments of National Bolshevism in general.

First, she was assimilated a Russified Armenian, which is wonderful fits into the phenomenon analyzed by Agursky socialist great power, bearers which was most often performed by the assimilated foreigners – Georgians, Jews, Armenians, etc. If in western regions (Ukraine) are especially active centralists and guides of the Promoskovites the tendencies in the party were Jews, then in the Caucasus - azerbaijan and georgia – played an active role it is the Armenians. Therefore, National Bolshevik shaginyan's choice is very indicative.

Secondly, before the revolution, Shahinyan was active member of the religious and philosophical circle Dmitry Merezhkovsky and Zinaida Gippius, where she is got acquainted with the Gnostic worldview

which I became extremely interested in. She begins her spiritual development as a typical representative of the "new religious consciousness". Shaginyan was one of the first to accept it. The October Revolution, assessing it mystically. IN THE she saw the "roots of some new revolution." slavophile-bolshevik consciousness". After the revolution, she advanced along the way gnosticism even further – like to the Gnostic Cainites, she began to consider negative characters of the "Old Testament" – Hama, Cain, Esau, etc. – as carriers the true spirit and forerunner of Christ, the enemy of the evil one demiurge" usurper. Her intellectual gnosticism was a direct analogue of sectarianism common Gnosticism of Klyuev or Yesenin.

Thirdly, Shaginyan was – like Andrei Platonov and academician Vernadsky – a fan of Nicholas's teachings Fedorov about the "resurrection of the dead", what it is one of the classic operational themes occultism(1). The same theurgic the component of Fedorov's teaching inspired many eurasians, especially the "left" – Karsavin, Savitsky, publishers of a Parisian magazine "Eurasia" (Tsvetaeva's husband, Efron, etc.). More moreover, heterodox from an Orthodox point of view vision, but national and anti-Western doctrine Fedorova was that ideological focus, through which is "right-wing" conservative mystics we moved on to accepting communism. Fourthly, the the writer in her artistic I tried to create a "new" one proletarian Mythology", many points which are typical examples conspiracy consciousness characteristic of traditional mystical-occultist way thinking.

In general, the fate of Marietta Shaginyan – is an archetype national Bolshevik evolution, and in this in terms of meaning, her figure is paradigmatic for all Soviet National Bolshevism.

From Arugsky's analysis it turns out that way an impressive picture of Soviet society in its the deep mythological layers that are being created it feels like we are in a parallel world where everything external is boring and dogmatic pslo-utilitarian, cruel in her own way everyday life is a picture of the official Soviet history is resolved in deep, rich, full of metaphysical intuitions and magical ones incidents of reality. And this "second the reality of Sovietism – from its primary sources until the last days – gives meaning to everything fullness, hermeneutic sharpness. This reality is life-giving, paradoxical, passionate and deep, unlike dry ones statistical data censored historical reports or squealing dissident critics, just as tedious as Soviet historians, listing the factsbut not triumphantly optimistic, but tragically cruel.

Mikhail Agursky is not just a historian the original scheme. He is a fateful person for Russia. And the symbolism of his path appears in that the fact that he did not die in Jerusalem or in America and in Moscow, the Third Rome(2), where he came at the "Congress of Compatriots". Moreover, the the date of death – August 21, 1991 is no less symbolic years. The last day of the Great Soviet Empire, the last

moment when on a huge national Bolshevism is still on the Eurasian territory remained the ruling ideology.

Footnotes:

(1) On this point, see. study by A. Dugin "Le complot ideologique du cosmisme russe "in" Politica Hermetica "N 6, Paris, 1992.

(2) Full English a version of his book is called – "The Third Rome"

The article was written in 1996, first published in 1996 in j-le «Elements» № 8 (Dossier «National Bolshevism»)

The edges of the Great Dream (1994)

A.G. Dugin /Conservative Revolution / Web Archive

Table of Contents «Conservative Revolution» - Table of contents «Russian Thing»

A. Dugin

Conservative Revolution, M., 1994 | Russian Thing, M/, 2001

THE EDGE OF A GREAT DREAM

1. Herder's formula

German philosopher Herder, inspirer of the national line in German romanticism, by the way, it influenced almost all European nationalist-oriented people thinkers (from our Slavophiles to Barres), expressed the key formula your worldview in the wonderful phrase — “peoples — these are the thoughts of God”. This theological statement, which, however, coincides with a purely traditionalist one a look at sacred history lays the foundation for a purely intellectual one spiritual understanding of the nation and ethnic group, not just as biological or socio-economic modality, but as a special mystical organism existing for the sake of a certain spiritual goal and a unique providential one united by unity Fates. In this perspective, every nation becomes an object of study or the external collective environment, but the central subject of history essence which coincides with the element of the Divine.

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If “the peoples — are thoughts of God”, then each of them has its own mission, which you can try to express it in intellectual terms, since speech it's about “thoughts”. Today, at a time of deep historical crisis it is more than relevant for the Russian nation, at a turning point in its fate, to ask question: What exactly is God's thought Russia is? That's exactly “he thinks” God through the Russian nation, through its heroic and mournful, full of drama and the path of exploits through centuries and spaces?

2. The paradox of Russia

Usually the fate of a people almost exactly coincides with its real factual history. The hieroglyphs of national affirmation are cast into great historical conquests achievements, tragic conflicts, brilliant personalities, creations of the spirit. The internal forces of the nation pour out, frozen in a specific story along the segments of which attentive consciousness can restore the fullness of the national a myth whose unfolding was national life. Heroes, tastes, fashions, styles and wars form meaningful signs, imprints of one of “God's thoughts”.

This is the case with almost all peoples and nations, but trying to apply it this is for Russia, we immediately encounter a certain paradoxical feeling that this method does not suit her at all. Factual

history of Russians it gives rise to a strange impression of what is most important, the most essential it remains behind the scenes, eludes the gaze turned to specifics he hides behind the outside of things, throwing only strange hints at the inside a great secret. It's not that we Russians haven't had historical ups or tragic trials, great people or heavenly geniuses. On the contrary, Russia and the Russian people have created many specific monuments — Empire, a special Tradition, a unique culture. We knew the madness of the victorious celebration triumphal conquests, the highest tension of heroic will, monastic spiritual feat, self-denial and self-affirmation. We knew the taste of the abyss reaching the limits of national suffering, terrible unrest, severe insanity. And yet intuition tells us that the main thing is remains implemented what is most important has not yet been revealed to us. Our story seems to be anticipates "the thought of God" entrusted to Russia, it is not its exhausts.

Russian thinkers — were quite clearly aware of this as a patriotic orientation (slavophiles, Fet, etc.), and critical nonconformists, especially Chaadaev. Perhaps it was Chaadaev (who, by the way, is in some his texts are very far from the image of an inveterate Russophobe with whom it is often associated with superficial researchers) and has captured the deepest "incompleteness", strangeness, peculiarity of Russia, its sharp difference from others nations. Moreover, what is important is not an actual refutation of his "dilution" Russian stories, but the fact that the intuition is internal, mysterious and paradoxical the sides of national history were so obvious to him that they overshadowed him the real outline of history. Another thing is that Chaadaev, despite his passion Joseph de Maistre, there was not enough intelligent apparatus for an adequate one and an impartial understanding of what he so accurately foresaw.

The remark of the textbook Russophobe the Marquis is also interesting in this context de Custin, who spoke about the Russians — "are a people who, on their knees, dreams of a great Empire". More precisely, it is difficult to define our national paradox although we must renounce the purely "pejorative" sound of these words. What the external observer has associations with "kneeling", in fact, there is only a consequence of the Great Dream that occupies in national identity is a secret. Russian Great Dream, our unmanifested, an unreasonable guideline belittles and relativizes all specific historical ones achievements, giving rise to the illusion of their "insignificance", their "smallness". Others nations, even a hundredth share of achievements and exploits like the Russians, would be enough in order to evoke justified and justified historical pride self-satisfaction, feeling of fulfilling your mission. Russians have intuition some greater goal, always more than greater than everything accomplished it corrodes the feeling of complacency, extinguishes it, bringing that combination to the grotesque deep humility and incredible pride that characterizes our national character. We voluntarily and consciously "kneel", honoring those the most mysterious vertical, beyond human capabilities worshiping only the most distant, the highest, the most inaccessible. A mysterious comprehension of some unprecedented, super-existence truth gives rise to strange dreaminess in Russians, subtle melancholy, flowing through our pain and our irony as an indication of the true "thought" that God thinks through us, but which is so deep that it goes far beyond concrete and external achievements.

Slavophiles, guessing this national peculiarity, spoke of “God-bearing” Russian people. But this “God-bearing” is paradoxical — it does not boil down neither to the fulfillment of any civilizational mission, nor to a series of great heroic ones gestures, nor to the totality of cultural and territorial gains. She always remains latent, as if in a state of sleep, refusing incarnations preserving himself, coming to life in a deep and indistinct hint to the waking consciousness.

Russia has, as it were, two stories — one factual and real, beautiful but never the main one, not complete, not exhaustive, not fully accommodating our Destiny. Other — dreamlike, contemplative, unmanifested, bearing there is a great revelation in yourself.

They are like two parallel lines.

3. On the line of the End of the World

Let's try to guess the contours of the Great Dream, this paradoxical and unmanifested one news that is not ours. This — is not just a metaphysical statement, static and complete, like the great peoples of the East. This is — not the dynamism of the formative, rationalization achievements, like those of Western nations. Russians foresee and hide assert something else that lies on the border between the rational sphere of the day (as) in the West) and the element of transcendental contemplation (as in the East). Exactly the energies of eschatology, thoughts about the End, and news are focused on this facet about the imminent onset of which our Savior brought.

Indeed, the line of the End of the World separates the beyond from the beyond rational from the super-rational, ordinary from the magical, existing from “more than existing”. On one side of it, the story is summed up peoples and nations, the mosaic of the realized Providence of God ends. On the other side — the Kingdom itself is exposed from material veils and masks Light, the undiluted and total grace of the New Jerusalem, the last reality without time and death.

The taste of eschatological contemplation crosses a whole fan of spiritual tendencies. On the one hand, a look from the ending world at the coming “parousia”, “final epiphany” (this time “in power”, in everything dazzling and glorious metaphysical volume); this generates an ecstatic anticipatory delight. On the other hand, the a look returning back after “admiration” to “new heavens and new earth” this dilapidated, still not over reality, like something disgusting filled with the abominations of desolation, as “the fiefdom of the Antichrist”; hence the deepest skepticism towards everyday life and earthly joys. Sometimes, just a simple breath eschatological feeling, without intuition of the entire eschatological

structure, gives rise to unbearable tragedy from a piercing understanding of the imminent disappearance familiar world, together with his now familiar and close human and the natural surroundings. A clear sense of global facets End of the World (where being balances over the abyss "of super-being") brings another, more specific one the line — is between "us" and "strangers", and at the same time they tend to acquire contradictions total, ontological character, grow to gigantic proportions under the pressure of seriousness of the anticipated eschatological moment.

This whole eschatological complex, complex, sometimes contradictory, is easy subject to deformations and deviations from Orthodox Orthodox norms describes the sphere of our national unconscious as accurately as possible our potential world, our parallel history flowing through the outer outline of national-state life.

Defining the Russian Great Dream as an eschatological dream, we get the opportunity to explain why we "understand the acute Gallic meaning and gloomy german genius". When we dream of the end, we mean the end not only of ourselves — as a nation, a people, a state, but the End of Everything, the end of the cycle, where the fishing role of not only our own people will open up, but all peoples of the earth. It is eschatologism that allows us to define Russian as "an all-man", as "the common denominator of" human history, capable of to die out the labyrinths of material illusions that hide the angelic truth national existence of human nations. The same attitude and the same logic force we will be imbued with a messianic feeling, felt in our people soteriological ("saving") and integrating function.

The End Times Line runs through us. It is she "who devalues" what has already happened national history as something insignificant and insignificant compared to that what constitutes our national essence, compared to the great and the only the moment of the Second Coming, of which our chosen one is kings and servants the nation will go through apocalyptic fire.

But the End Times — is not just one of the moments of the future. At this point in time in contact with Eternity, space — with the absence of space. Means the eschatological Dream of the Russians is not necessarily directed forward, in the future. The vector of Eternity runs perpendicular to the time line; it means duration break, instantaneous disappearance of time. This means the Russian dream the End of the World cannot have anything to do with the ideas of "progress", "evolution" etc Or more precisely, "progress" and "evolution" are those concepts in which our national unconscious found itself very inadequate, rudely an approximate expression in that era when church-monarchical forms of the eschatological feelings almost completely lost vitality and ceased to correspond national aspirations. The intuition of eschatology is timeless and the Russians have a very clear sense of this. Therefore, for the coming attack the New Golden Age cares about Russia, but a direct and sudden revelation of

completeness Truths, the revelation of all the mystery of Heaven, even if the price for this is transformative the vision will be the end of history, the end of humanity (not its “improvement”, “development”, “improvement”, etc). The end is present “here and now”. This makes Russians experience reality so intensely and abstractly at the same time — either violently intervening, bursting into it, or unexpectedly freezing in the inner unspeakable contemplation.

4. Eschatological scenario in Russian history

Orthodox consciousness is in complete harmony with the national unconscious Russians, sees the End Times on three levels:

1) Like apocalyptic a disaster, whose premonition this is how Russians have experienced it deeply since the second half of the 16th century;

2) how battle between the servants of the Antichrist (usually incarnate for Russians in the figure “alien”) and faithful to the Church;

3) and finally, as a final Transfiguration the world in the rays of the Second The terrible coming of our Lord Jesus Christ.

Moreover, at all these three levels, Russians perceive eschatological ones events — as something deeply national, relevant above all and first of all, precisely to the fate of Russia and the Russian people.

We have been experiencing our history as a disaster almost from the very beginning Russia. The first two Russian saints — Boris and Gleb — martyrs are not only for Church, but also for the Orthodox, Christian state, for the Holy Empire. They — princes, and their martyrdom crown determines the paradigm of our national-state stories. On the one hand, they are the guarantee of national loyalty to Heaven A church united with the Russian people precisely through their leaders and rulers. On the other hand, their lives are filled with gloomy eschatological premonitions and the killer Yaropolk appears not so much as an ossified adherent of pre-Christianity “not yet enlightened” national past, how many forerunners there are to come eschatological upheavals, as a prototype of the Antichrist.

Since the end of the 15th century, everyone has been waiting for the Antichrist in Rus', and further cataclysms stories are perceived by the nation in an exclusively catastrophic way reaches its climax in the schism. Peter, the October Revolution and finally perestroika — the most severe shocks in which

everything flares up with renewed vigor primordial Russian eschatologism, breaking through external pseudo-rational ones and teachings, formulas, clichés borrowed from the West. Constant sense of line The end puts pressure on the people with all its ontological weight, forcing them to rush around between the thirst for martyrdom, the delight of existence and the longing for what is present. We are experiencing a national catastrophe during our history and this is not accidental, but it is quite logical for a nation centered on the eschatological problems.

The second aspect of eschatology — final Battle— also colors itself our history. The enemies “of the God-bearing people”, the Russians, are the enemies of that one eschatological mission entrusted to him. Therefore, in person the national enemy must appear “the features of the Antichrist”. However, however, however, however, however, however, the perception of a purely external enemy as the embodiment of an eschatological enemy russians have never taken such radical forms as many others peoples. Even in the most brutal wars the Russians have fought, Russia's enemy he was not directly identified with the embodiment of pure Evil. This is strange for the messianic people of restraint showed a deep intuition of their own sacred significance, one's own “all-humanity”, which is even for the embodiment of Evil was assumed by a purely national, Russian context. Eschatological The battle is purely internal for the Russians and more broadly intranational in nature where the negative eschatological pole is felt as also having a relation in Russia. From the outside, in the Russian mythological awareness of history, only comes in I and I n and e, that is, n d e n c and I, finding my complete and complete incarnation in some purely national character. This is implemented at the national level, the Christian idea of Judas, the paradigm of a traitor who belongs to the innermost circle of the Savior's disciples, and does not come from outside. The line of separation is realized as something too sacred for that to coincide with the simple geographical or cultural boundaries of the continent-Russia. For sacred completeness, the Messianic Russian people must carry within themselves about b a eschatological poles, otherwise we would not be talking about “unhumanity”, but about national egoism elevated to a sacred rank. From the outside, in the Russian mythological awareness of history, only comes in I and I n and e, that is, n d e n c and I, finding my complete and complete incarnation in some purely national character. This is implemented at the national level, the Christian idea of Judas, the paradigm of a traitor who belongs to the innermost circle of the Savior's disciples, and does not come from outside. The line of separation is realized as something too sacred for that to coincide with the simple geographical or cultural boundaries of the continent-Russia. For sacred completeness, the Messianic Russian people must carry within themselves about b a eschatological poles, otherwise we would not be talking about “unhumanity”, but

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And finally, the theme of the final Transfiguration also has a purely national theme among Russians meaning. This Transfiguration applies primarily to Russia, and already what the rest of reality will be transformed in Russia. The image of the pure transformed Russia formed the basis of the concept of Holy Rus', but it is important that this is also the speech here she was talking about an eschatological perspective, about the Great Dream, which only comes true at the End point, and not about satisfaction with one's immanent presence national existence. Transformed Russia exists as a mysterious parallel Russia is catastrophic, suffering and waging a terrible battle with the Antichrist. She trembles in the subtle sleep of national premonitions, revealing herself to be flashes crazy national happiness, happiness just to be Russian, to be born russians, die Russians. Then it disappears again into the ocean of dilapidated landscapes where equipped islands of culture are eroded by the emerging elements of living things and formless Russian matter.

Our entire national history, overshadowed by a mysterious and elusive sign The Great Dream proceeds for the sake of the last gesture, the last action, the last miga. Then two parallel ones will close. The internal content of our national entities will once and for all displace the dark masks of materiality. Will open up The Last Catastrophe, the Last Battle will take place and the Last Transfiguration is coming.

This can only happen as a “universal”, all-cosmic event. Any relative, even the most passionate impulses towards the realization of the Great Dreams before reaching the End Times point will be just another disappointment, and the new generation will discover “external”, “dark” influences behind the form, which will appear at first as a true Russian Triumph. Any compromises with our national ideal are impossible, they will be rejected and they were exposed sooner or later under the pressure of deep sacred intuitions of the people. Our Historical Purpose — Second Coming. We understand him as good, national, Russian outcome of History in spite of the Antichrist parodies that the modern world prepares for the planet through the stunted rational utopia “of the new world order”.

Only the total fulfillment of the Great Dream will justify all our suffering and which, perhaps more importantly, will explain all the absurdities of our path through centuries and lands.

The meaning of Russia is that through the Russian people the very last thought of God, the thought of the End of the World, will be realized.

Certain signs indicate that “there is near with two”. It will be done soon the promise of our Lord, the Russian nation will soon be crowned in the palaces Heavenly Russia—New Jerusalem.

The article was written in 1992 based on a speech at a seminar dedicated to the National Idea, chaired by Prof. E. Troitsky

The floor. Age. Poetry (2000)

A.G. Dugin /Acephalus / Invasion / Web Archive

"Invasion", separate issue №4, M, 2000

Alexander Dugin

The floor. Age. Poetry

1. Reverse correspondences

There is a natural distribution of the symbolic stages of life in accordance with the metaphysical structure of human essence. A super-temporal reality unfolds in time.

For men and women, the correspondences are the opposite.

Explanations. A person (both girl and boy) retains androgynous qualities until he reaches 10 years of age (very approximately). At the same time, the body (flesh), soul (individuality) and spirit (super-individual intelligence) are in harmony and synthesis in such an androgynous being, nothing prevails to the detriment of something else.

But after 10 (conditionally) years, the most important process begins, in which all the bottomless difference between the two sexes manifests itself.

2. Three ages Women

A girl after 10 years enters the BODY period. It lasts symbolically 20 years (from 10 to 30). In this period, the female girl realizes her bodily component. Her nature identifies with the secret voice of the flesh. This truth of Tradition is intuitively (and expertly) obvious. The appearance of a girl, and she has her personal (soulful) and especially not mental and spiritual qualities, is what is organically valuable in her. This carnal element is not so simple. The body has its own endless world of meanings (ask any sculptor). The vegetative voice of the flesh is far from humiliating stigmatized simplicity. It doesn't matter that the girl's language arsenal is small – "hee-hee, oh-oh, yes-yes..." This is a specific verboratia of the flesh, a sublingual discourse filled with shades. The body is not banal, multidimensional. From 10 to 30 the dignity of a lady has a corporate sign.

Next comes the stage of individuation. The body takes on a name. Now a woman has a name, habits, appetites, strategies. Her personality made its way. Now she is valuable precisely as "Maria" or "Elena", and not as "hee hee", "caralemel" without a name, but in a skirt. From now on, she realizes herself, her reflection, her will, her idea (about family, man, well-being, level, etc.). From now on, she is able to separate her own, individual sensations from bodily sensations. "The Soul of Mary-Ivanna."

Another 20 years – is enough time for existential intrigues. And the physical and mental are fully good, in your lifetime you have tried and seen everything. 50 years. The beginning of a new stage. New stage – era of spirit. Now a woman becomes the embodiment of impersonal standards. If the family – then not only the husband, but the whole family as a whole, and she – the judge and the guardian. Increasingly drawn to the Church. General's wife, old lady on the wing, grandmother-manager. The will is disembodied. From now on she is a taskmaster, looking from an objective position at the disturbances of souls and bodies. Beautiful, by the way, is the time for a woman if she lives with dignity and harmony. Next is the end. The shriveled, ascetic corpse of an old woman solemnly floats into the aspiring harbor of oblivion. Not for long, not for long... Broad-shouldered angels are already blowing all the way on the other side of the grave: "Don't despair, don't despair!". You see, how do the waters of death magically change the shriveled senile flesh for the unearthly elastic pale robe of the muscles and oils of the newfound Evva? All over again (if, of course, you lived correctly).

3. Three ages Men

Now the desire on the other side takes on a first and last name. These are "Dmitry Nikolaevich", "Georgy Alexandrovich". We already grasp it on its own. Able to read newspapers, confidently, slowly smoothing out pages. The general becomes particular in it. Family, car, position, keys. "Georgy Alexandrovich" at the dacha. Until the age of 30, a normal man cannot be at the dacha. If he is (formally) at the dacha, he is either mortally drunk, or cuts his veins, or reads Nietzsche, or tries in vain to understand what "hee hee" means from the lips of a young lady (or he is a degenerate).

But when "Georgy Alexandrovich" turns 50, he will understand what any female booger knows after 10 – that he has a body. This is a discovery. We made it. We visited everything, it seemed that we already knew the subtleties of love and the vicissitudes of life, but it turns out that all this time the conversation was about something abstract. Body? My body? A new stage under this sign. Susanna and the elders. What, the elders, until they became elders, did not see swimming swimmers? They saw, appreciated, but never, never before has their entire being been called so imperatively, imperially to the front of the reviving, swaying, strategically mobilized flesh... Susanna – female self from 10 dot 30. Elders – male self from 50 to 70. Full compliance. Both in Tradition and in psychology.

Tout se tient.

And after this completion of experience – there are no more paths that would make sense to follow.

4. Two ages of Alina Vitukhnovskaya

Everything said above is related to the norm. This is the case in the theory to which sublunar logic obeys. But the norm of deviation from it is most clearly stated. Here, for example, is Vitukhnovskaya (I decided to write this essay based precisely on the associations inspired by thoughts about her work). The young woman calls the collection of her poems "The Last Old Woman Pawnbroker of Russian Literature.". There's something about it. Alina Vitukhnovskaya is radically right. Her physical age contrasts sharply with the period in which her "I" finds herself. She'd like "hee hee, oh-oh", but we only hear cawing from her lips. She feels bad, she hurts, she is interested, but like an old woman... She is being tormented, scraped... Vitukhnovskaya's poetry leaves the feeling that she is dirty, alive and strange, but she has no BODY.

Perhaps she went to prison to feel her due physicality –, but the anesthesia turned out to be not the effect of grass. Different age.

Old pawnbroker. Absolutely. Alina is a disembodied creature. Woman in the third period. Was. And who said that this period is worse than others?

We study perversion, which, by its deviation from the norm, confirms a wonderful traditionalist truth that does not need to be proven.

Here Alina comes to an important point. 30 (conditionally) years. What will happen to the old girl?

DIE, FOX, DIE

I WILL REMAIN SILENT LIKE A TONGUELESS BEAST.

TO FIND OUT WHAT'S INSIDE ME
SPREAD ME LIKE A RAG IN THE GRASS,
AND SAY: "DIE, FOX, DIE."

EYES ROLLED THROUGH THE FOREST
SO AS NOT TO LOOK AT YOURSELF.
YOU SAID, "DIE, FOX, DIE, FOX".
THIS MEANS YOU NEED TO DIE

I'LL KEEP QUIET LIKE A FISH AND A DEAD MAN
TO SPEAK TO YOU CALMLY
SPREADING ME LIKE A RAG IN THE GRASS:
"MRILISAUMRILISAUMRI".

A SCYTHE PASSED OVER ME WITH A RUSTY FUTURE.
CRESCENT TOOK OUT A SHARP KNIFE.
EVERYONE TOLD ME: "DIE, FOX, DIE, FOX."
EVERYONE WILL KILL ME AND YOU WILL.

I CAN'T HEAR THE VOICE ANYMORE.
IF YOU WANT, REPEAT:
"RILISAUMRILISAUMRILISA
SAUMRILISAUMRILISAUMRI".

YOU DON'T RECOGNIZE YOUR FACE

FALLING BACK INTO THE SAME RHYTHM.

JUST DON'T DIE, UMRILISAUMRILIS

AND DIE AND DIE YOURSELF, AND DIE YOURSELF

LOOK INTO MY BEAUTIFUL EYES,

I WANT TO GIVE THEM TO YOU.

PRAY: "UMRILISAUMRILISAUMRILISA."

OR DIE YOURSELF, AND DIE YOURSELF AND DIE YOURSELF.

I THEN LET MYSELF BE KILLED

TO WRAP YOURSELF IN THE COLD DURING A FUR COAT

YOU COULD MOVE YOUR HAND,

HOW THE TAIL ONCE MOVED.

IN FRONT OF THE MIRROR YOU ARE RED WOOLEN

LIKE A BEAST WITH A MONSTER INSIDE.

YOU WILL BE REFLECTED BY ME ONE DAY.

I WILL TELL YOU: "DIE, FOX, DIE."

Here. These are completely new intonations. Here, for the first time, the presence of a normal masculine principle is felt. Previously, like all (aesthetic) old women, she surrounded herself with homosexuals and students (leaving her spiritual chastity alone). Now we smelled of a different age. "Spread me like a rag in the grass.". HE came to her, already sincere, individual, no longer alien, not "detached.". Apparently he had a name, we don't care about it. Apparently, he was a broad-shouldered Tatar, the driver of a Zhiguli (drivers of foreign cars have prosthetics, not men). And there was a transition – from the stage of the spirit to the stage of the soul.

When a man is seen from a certain angle as a fox, there is a final magical loss of virgin ignorance about the essence of gender.

Now let's abstract ourselves: it is easy to state that Alina Vitukhnovskaya develops according to the logic of male essence – spirit-soul-body.

By the way, Lou Salome developed in exactly the same way. Moreover, the fate of all bright (literary and political) women reproduces the age rhythm of male metamorphoses. But what is natural in men is not in women...

"Invasion", separate issue №4, M, 2001

The Great Metaphysical Problem and Tradition (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №1

A.G. Dugin

"Dear Angel" №1, M., 2000

THE GREAT METAPHYSICAL PROBLEM AND TRADITIONS

The basis of any authentic revelation can be expressed in purely metaphysical terms.

These terms, in order to be most general, must refer to the highest spheres of the Divine, where the different in small, but essentially uniform perspectives of different religions coincide.

You can designate these highest possible realities with the terms "Being" and "Non-existence". Every full-fledged Tradition necessarily knows about both members of this pair, and if somewhere one of the two realities is lost (naturally, most often this happens with Non-Existence), then we are dealing with a degraded and reduced form of Revelation, with a kind of metaphysical decadence. The normal relationship between these terms, from the point of view of pure metaphysical statement, is unambiguous: Non-existence in all respects is more primary than Being and precedes it. The eminent Islamic metaphysician G. Jemal formulated it as follows: The end is more fundamental and primary than the Beginning. Metaphysically, before the Thing became, it did not exist, and after the Thing ceases to exist, it will not exist again. Denial – the most fundamental of all realities. The essence of Denial coincides with the essence of ALLAH Himself. This is the only way to understand the words of the Holy Quran – "Return to HIM.". Such a formulation gives us with the utmost clarity an idea of the only metaphysically correct distribution of the places of these highest modalities in the highest hierarchy of the Divine. We can say that this is how the Principle of religious, and even more broadly, traditional transcendentalism is formulated. Without such transcendentalism, no genuine religious doctrine can exist. The affirmation of the absolute superiority of the apophatic (Negative) over the cataphatic (Positive) constitutes in some way the only and unchanging Revelation given to people and renewed from time to time through the Divine Messengers. The essence of Denial coincides with the essence of ALLAH Himself. This is the only way to understand the words of the Holy Quran – "Return to HIM.". Such a formulation gives us with the utmost clarity an idea of the only metaphysically correct distribution of the places of these highest modalities in the highest hierarchy of the Divine. We can say that this is how the Principle of religious, and even more broadly, traditional transcendentalism is formulated. Without such transcendentalism, no genuine religious doctrine can exist. The affirmation of the absolute superiority of the apophatic

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(Negative) over the cataphatic (Positive) constitutes in some way the only and unchanging Revelation given to people and renewed from time to time through the Divine Messengers.

René Guenon formulated the same principle in this form: Primary in relation to everything else is Infinity or Infinity (in French) infini). The maximum reality available to the manifested being statements are Pure Being – the most general and all-encompassing of all what is. But Pure Being is not infinite and limitless (in-fini), since it has a limit expressed in its very o-definition (de-finition). Pure Being is determined, and, therefore, limited by that the fact that it exists. Although this is – the primary and highest of the limitations, it is however, it already closes the possibility of being identical to oneself for Pure Being Absolute, i.e. Infinity. But if even Pure Being is not the Absolute, then all its internal modalities, no matter how luxurious they are, from an ontological point of view vision, no matter if they were, they no longer have any chance of being genuine absoluteness.

Continuing this logic of Guenon, we can say that Infinity in the true sense we can only look for this word in Nothingness, but, of course, in Non-being-from above, preceding Being and logically following it. Although we could I would do without the last clarification, since everything resembles Nothingness, but not superior Being is nothing more than one of the modalities of the same Being, only imitating (with "good" or "evil" intent) Non-Being part of itself Genesis.

So, the transcendentalism of a full-fledged metaphysical doctrine is expressed most briefly and succinctly through the principle of negation of Being, through the affirmation of its non-absoluteness, insufficiencies. All intra-existence things are imbued with the logic of the non-absoluteness of Being modalities that are never equal to themselves and indicate something higher in software attitude towards themselves. But at the same time, as if transcendentially oriented no matter what these modalities were, the problem of transcendence seriously arises only on the level of Pure Being, placed close to the Non-Being that embraces it.

Any full-fledged traditional metaphysics recognizes the superiority of Nothingness over Being, and such knowledge is given to Being itself and its particular levels as revelation. But, however, quite often in Tradition we are faced with a different approach, which on the contrary, it recognizes a special value precisely behind Being, puts it above Non-Being which is recognized even as a negative, "evil" principle in the general metaphysical a picture. Why is this happening? Is it only because here the Tradition has degenerated and moved into her opposite? We think that this is still not the case, c otherwise, we would have to admit even some completely orthodox religions (for example, Christianity itself, which states that "Light lit up in the Darkness, and the Darkness did not embrace it" with a clear emphasis on the obvious positivity of Light) "metaphysical heresies.". Positive emphasis, delivered on Genesis, that is, on

the Immanent member of the metaphysical first pair, is clearly associated with the possibility of special consideration of the essence of the fact of the appearance of Being "in the middle" absolute in its, invulnerability of Nothingness. If the usual transcendentalist logic analyzes how Being and Non-Existence relate if it simply states and confirms the formula of Revelation in the same way as it was originally given contented and fully accepting as the last truth and the last good the inevitability of the triumph of the Transcendent and its perfect superiority over abrogated and relativized Immanent; the doctrine of "ethically" accents the value of Being poses the question (and latently gives the answer) about the cause of occurrence Being, trying to solve the problem "Why?", without being satisfied with the knowledge of it "How?". When we are dealing with a truly complete and authentic tradition, you can almost always find both aspects of it – and Transcendentalism, etc Immanentism, and in the most normal case Transcendentalism corresponds the outer, most universal side of doctrine, and immanentism, on the contrary, constitutes the internal, esoteric part. Otherwise we can say that Transcendentalism – is Revelation, its very fabric, its "letter", and Immanentism is this is the Interpretation of Revelation, its "spirit". what Transcendentalism – is Revelation, its very fabric, its "letter", and Immanentism is this is the Interpretation of Revelation, its "spirit". what Transcendentalism – is Revelation, its very fabric, its "letter", and Immanentism is this is the Interpretation of Revelation, its "spirit".

This is exactly the case in both Islam and Judaism, where exotericism emphasizes and emphasizes the Transcendence of God, his Otherness in relation to everything in cash (in Islam this is stated as in the very formula of the Faith "There is no god except God "and basically his principle" Don't associate partners with God), as well esotericism, on the contrary, asserts the Unity of God and the totality of his presence in peace, and therefore the possibility and even the need for "God-realization" for everyone finite and obviously non-absolute beings. In other words, we can say that in exotericism is dominated by the apophatic approach, while esotericism – is cataphatic. IN THE in terms of epistemology, esotericism corresponds to the knowledge of the Principle, the "gnosis" in in the broad sense of the word, and exotericism – faith.

Of course, all this has to do with the pure paradigm of this relationship, and in in reality, the situation is much more complicated. So, for example, both apophatic and pure an exoteric approach to solving the spiritual problem of metaphysics in history he appeared on his own and definitely quite late, while the majority traditions still remained generally cataphatic, and the division according to "degrees exotericism' took place in them within the framework of the already initially Gnostic.

The first appearance in history of what is commonly called religion is associated with the emergence of the Abrahamic tradition itself, and it is no coincidence that Abraham is called "Father of believers" and "first believer.". Faith – is a sign of pure exotericism, and in principle, everything that is based on faith already contains a moment of apophatism since the object goes beyond the limits of knowledge and gnosis.

So, we can distribute Immanentism and Transcendentalism across the poles only the corresponding sides of the same tradition, but also the traditions themselves attitudes towards each other are differentiated in accordance with the same logic. Metaphysical confirmation of the unconditional superiority of Nothingness over Being projected in the spectrum of historical traditions onto those that are most characterized by religious quality. Abrahamic tradition in general – Judaism, christianity, Islam – can thus be considered as apophatism advantage. The closest to it among other traditions is tradition buddhism, also emphatically apophatic (the central concept of nirvana) and appealing to salvation and faith, but still Buddhism is a religion in the full sense of it the word is not, since most of its historical versions have been subjected to the strongest influence of others is far from religious and essentially Gnostic traditions such as Taoism, Hindu Tantrism, Bon, Shinto, etc.

On the opposite edge among the Tradition is the entire spectrum of what is often and they are unreasonably united by the concept of "polytheism" or "paganism", including c this category is all inconsistent with the spirit of "creationism" and "monotheism" abrahamic type. In fact, the Gnostic traditions (as perfectly full and integral, as well as archaic and reduced) are characterized by by no means "polytheism", but only the fundamental emphasis falling on them immanent principle, i.e. in the limit on Pure Being itself. At the same time, not at all such traditions necessarily forget about the metaphysical superiority of Nothingness and gnostic Championship of the Unidentifiable. In some cases (and moreover in (all normal cases) this truth is recognized, but it doesn't at all negate the special thing the symbolic mission of the secondary principle – Pure Being – which is here it is considered not just as the implementation of one arbitrarily taken possibility, but as some extremely important Gnostic message.

Without going into explanations here, let us only say that the most perfect form such a Gnostic and non-religious Tradition is Hinduism. Within itself the Abrahamic tradition between its constituent religions as well there is a kind of hierarchy that allows you to distribute them based on criteria of immanentism and transcendentalism.

Religion, which can be called religion par excellence, is, of course judaism. And especially, the form of Judaism that developed after the coming of Jesus Christ, after Judaism rejected not only the person and mission of Jesus, but the very principle of the immanent God, Immanuel (which in Hebrew means "S we are God"). The abyss between the Creator and Creation in Judaism is maximum, and in general the concept of Creation as such, "creationism", is of Jewish origin. Judaism embodies Abrahamism and apophatism, taken to their logical limit.

Christianity in the Abrahamic tradition is the opposite pole of Judaism. Of all religions, Christianity is the most cataphatic gnostic and esoteric. In Christianity, the central figure is as once the immanent God, the Son, reflects on a religious level the principle of the Pure Genesis. In a sense, early Christianity actually coincided with Jewish Christianity esotericism, including many aspects of various Jewish teachings - essences" of merkaba-gnosis, etc. In addition, it was at the same time and extra-jewish, super-religious, purely and universally Gnostic, about what the words of the Holy Apostle Paul regarding the order of Melchizedek testify which embodies the supra-Abrahamic aspect of tradition (remember that Abraham brought tithes to Melchizedek as the highest!) and of which he is the high priest christ himself.

Finally, Islam is located between these two opposite poles abrahamism, on the one hand, gravitates towards a Christian perspective ("We /i.e. God/is nearer to you than your jugular vein' states in the Quran, which clearly reminds Immanuel –"God is with us"), and on the other hand, emphasizing transcendentalism God is no less, or even more radical, than Judaism ("Say: ALLAH is one, ALLAH is everlasting, neither begotten nor generating, nor is there any like him"). In addition, everything esoteric in Islam – Sufism, extreme Shiism, etc. – especially emphasizes the principle of immanent divinity. Sunni Sufism states The light of Muhammad as the central immanent reality in all creation, as light Pure Being. In Shiism, this function is performed by the Imamate or the Light of the Imamate, so that sometimes we even talk about "to the divine nature of the holy imams". And in ultra-extreme, heretical Shiism – Ismailism, Alawism, etc. – concept the immanent deity is drawn to the person of Kaim, the eschatological Imam The Perfect Child, who is considered the secret purpose of all Creation, that it is no longer approaching only the Christian perspective in general, but the most esoteric and Gnostic aspects of Christianity.

But now it is important to pay special attention not to the fact that religion is based on apophatism, it still only indirectly reflects metaphysical problems which stands in its center. Therefore, remaining within the framework of religion, even the most gnostically oriented, we are dealing only with objects of faith, and therefore gnosis here remains incomplete and the principle of an immanent God is likely to exist applied to some intra-being modality, and not to Pure Being itself. This means that if religion is not constantly internally adjusted pure esotericism, its central object will inevitably slide down ontological hierarchy, turning into an idol, a fetish. Thus, a symbol of Pure Being can inseparably merge with the manifested Logos, then with the World Soul (Anima Mundi) and finally, just with the bodily cosmos. These stages can be easily traced using the example of the decline of historical Christianity, which in its theological doctrines, and especially in the concepts of some more or less modern christian sects consistently move the person of Christ down ontological hierarchy, up to the proclamation of it as simple (albeit an outstanding) person in some movements of Protestantism.

At the opposite pole of Abrahamism, in Judaism, there is also no guarantee against falls into idolatry: first, metaphysical Non-existence within the framework of religion it is also projected onto some intra-

ontological and only symbolically the reality that replaces it. This logically leads in case of loss of a secret appropriate proportions (and such a secret necessarily belongs to the sphere pure esotericism), to endow the quality of the apophatic Absolute is far from absolute realities. And secondly, when the principle is considered exclusively apophatically, sooner or later it begins to be ignored at all be considered simply non-existent. This can give rise to an illusion there is no alternative and sufficiency of the specific surrounding material environment which already means not just idolatry, but its gravest form - materialism.

Thus, both poles of Abrahamism are fraught with loss of knowledge of the corresponding proportions turning into perverted parodies not only of Tradition as such, but also of religion itself in its true and traditional sense.

As for Islam, being in the middle of Abrahamism, it has a certain immunity from both the possibility of perversion. Islam more religious and less Gnostic compared to Christianity, and due to this it is more resistant to the danger of excess and incompetence immanentization. On the other hand, he is less religious than Judaism, which means it has less chance of irrevocably separating Source and Effect and thereby falling into practical materialism and abstractness, which are deadly to the spirit itself religions.

But still, the solution to the great problem about the meaning of the emergence of Being – on the religious the level is generally impossible. It belongs to the sphere of pure esotericism, and therefore even in order to formulate this problem adequately, it is necessary to go beyond abrahamism, bringing, like Abraham himself, a symbolic tithe to the one whose God bears the name El Elion, Lord Almighty, i.e. God is greater and greater all other gods, including Shaddai, the god of Abraham.

The resolution of this great metaphysical problem is linked to an esoteric mystery A tradition that is based on symbols drawn from a variety of traditional forms, but at the same time remains outside the scope of these forms. But the moment the final choice made within this Tradition logically must coincide with the most critical point of existence of not only the earthly tradition but also of all Being. In accordance with Islamic doctrine, Prophet Muhammad was the last of the prophets, the last settler and reformer of traditional law. But shia esotericism states that at the end of the cycle the last of the should appear esoteric interpreters of Revelation, seal of the Esotericists. In him and in him the Companions have all the metaphysical significance of the question of meaning and secret purpose the Origin of Being will be restored along all the limitations inherent in traditions and religions will be established in the proper metaphysical perspective. This one eschatological theophany will reveal the hidden grain of all the truths of Tradition and of course, first of all, among religions, he will discover the full depth of his

secret messages Christianity, a tradition of Light and Sacrifice that holds the key to mystery something that exceeds even the great and all-encompassing Nothingness itself.

Table of Contents "Sweet Angel" №1

The great metaphysical problem and traditions (1990)

A.G. Dugin /Paths of the Absolute / Dear Angel / Web Archive

"Dear Angel" №1 /a> | Table of contents of "The Path of the Absolute" | Table of contents "Absolute Motherland"

A. Dugin

"Sweet Angel" №1, M., 1990 | Paths of the Absolute, M. 1990 | Absolute Motherland, M., 2000

Explanations about the inclusion of the text in the new edition of the book "Paths of the Absolute", M., 2000 in the collection "Absolute Motherland"

We decided to include the following two texts as an appendix to "The Paths of the Absolute" for the reason that they are devoted to the same metaphysical topic as the rest book. They were written in 1989 for the magazine "Sweet Angel". This is an instruction at the time of writing, it has not just chronological, but also doctrinal significance since as we approached "the Metaphysics of the Good News", we refined many metaphysical ones formulas, trying to give them a more complete look. In "The Metaphysics of the Good News" similar problems and plots are analyzed in a more verified manner. In the same ones articles should only be seen metaphysical intuitions of paradoxical staging problems, groping "for the paths of the absolute" through complex ones and not always fully traced right up to the origins of the network of meanings. To date, it's unlikely that we would have become at all use words such as "gnosis", "gnosticism", "heresy", "demiurge", "paganism", "gods", etc., and especially in a positive context, would hardly continue to rely on Guenon's idea of the unity of the esoteric tradition, regardless of the specific one sacred form. But it seems to us extremely interesting to indicate stages of development of metaphysical constructions from orthodox traditionalism – in the style of Guenon (and taking into account Evola) – until the final approval of the Trinitarian orthodox metaphysics, in which all the most valuable vectors of insight have been found its full and perfect expression. they would hardly have continued to lean on Guenon's idea of the unity of the esoteric tradition, regardless of the specific one sacred form. But it seems to us extremely interesting to indicate stages of development of metaphysical constructions from orthodox traditionalism – in the style of Guenon (and taking into account Evola) – until the final approval of the Trinitarian orthodox metaphysics, in which all the most valuable vectors of insight have been found its full and perfect expression. they would hardly have continued to lean on Guenon's idea of the unity of the esoteric tradition, regardless of the specific one sacred form. But it seems to us extremely interesting to indicate stages of development of metaphysical constructions from orthodox traditionalism – in the style of Guenon (and taking into account Evola) – until the final approval of the Trinitarian orthodox metaphysics, in which all the most valuable vectors of insight have been found its full and perfect expression.

Since the result in a certain sense cancels the stages of the path, these texts are quite it could be omitted, especially since they can hardly be accepted themselves by an author without serious criticism. But if we followed the path of processing them, it would work out if only there was a simple repetition of the theses set out in "The Metaphysics of the Good News", that's all the rest would have been discarded. It seems to us, however, that these texts – despite to some incorrectness of statements – carry an additional dimension helping, on the one hand, to trace the trajectory of the design of Trinitarian metaphysics on the other hand, move along one of the other possible roads outlined here, abandoned by the author for confessional and other reasons. In this second meaning they can be extremely useful to those whose spiritual choice is different from Orthodoxy. But together with that, in our opinion, the approach to the metaphysics of Orthodoxy is discernible and anticipated here even in the most approximate and inaccurate formulations. Therefore, everyone, who will follow this metaphysical logic, if the outcome is favorable, is sure will come to Orthodoxy.

The Great Metaphysical Problem and Tradition (78)

The basis of any Revelation can be expressed in purely metaphysical terms.

These terms, in order to be most general, must refer to the highest spheres Divine, where the perspectives of different religions are different in small things, but essentially the same they converge.

You can designate these highest possible realities with the terms "being" and "non-being". Every full-fledged Tradition necessarily knows about both members of this pair, and if somewhere one of the two realities is lost (naturally, this happens most often with nothingness), then we are dealing with a degraded and reduced form of Revelation, with a kind of metaphysical decadence. The normal ratio between these in terms, from the point of view of pure metaphysical statement, it is clear: non-existence in all respects it is more primary than existence and precedes it. Outstanding Islamic metaphysician G. Dzhemal formulated it as follows: "The end is more fundamental and more primary than the beginning. Metaphysically, before something became, it did not exist and after something stops being, it won't be there again. Denial – most the fundamental of all realities. The essence of negation coincides with the essence Allah Himself. So you just need to understand the words of the Holy Quran: "Return to Him". This formulation gives us an idea of the only thing with utmost clarity metaphysically correct distribution of places of these highest modalities in the highest hierarchy of the Divine. We can say that this is how the principle is formulated religious, and even more broadly, metaphysical transcendentalism. Without such transcendentalism there can be no genuine religious doctrine. Statement of the absolute the superiority of the apophatic (negative) over the cataphatic (positive) constitutes in some way the only and unchanging Revelation given to people and renewable

from time to time through divine messengers. So you just need to understand the words of the Holy Quran: "Return to Him". This formulation gives us an idea of the only thing with utmost clarity metaphysically correct distribution of places of these highest modalities in the highest hierarchy of the Divine. We can say that this is how the principle is formulated religious, and even more broadly, metaphysical transcendentalism. Without such transcendentalism there can be no genuine religious doctrine. Statement of the absolute the superiority of the apophatic (negative) over the cataphatic (positive) constitutes in some way the only and unchanging Revelation given to people and renewable from time to time through divine messengers. So you just need to understand the words of the Holy Quran: "Return to Him". This formulation gives us an idea of the only thing with utmost clarity metaphysically correct distribution of places of these highest modalities in the highest hierarchy of the Divine. We can say that this is how the principle is formulated religious, and even more broadly, metaphysical transcendentalism. Without such transcendentalism there can be no genuine religious doctrine. Statement of the absolute the superiority of the apophatic (negative) over the cataphatic (positive) constitutes in some way the only and unchanging Revelation given to people and renewable from time to time through divine messengers. This formulation gives us an idea of the only thing with utmost clarity metaphysically correct distribution of places of these highest modalities in the highest hierarchy of the Divine. We can say that this is how the principle is formulated religious, and even more broadly, metaphysical transcendentalism. Without such transcendentalism there can be no genuine religious doctrine. Statement of the absolute the superiority of the apophatic (negative) over the cataphatic (positive) constitutes in some way the only and unchanging Revelation given to people and renewable from time to time through divine messengers. This formulation gives us an idea of the only thing with utmost clarity metaphysically correct distribution of places of these highest modalities in the highest hierarchy of the Divine. We can say that this is how the principle is formulated religious, and even more broadly, metaphysical transcendentalism. Without such transcendentalism there can be no genuine religious doctrine. Statement of the absolute the superiority of the apophatic (negative) over the cataphatic (positive) constitutes in some way the only and unchanging Revelation given to people and renewable from time to time through divine messengers. and even more broadly, metaphysical transcendentalism. Without such transcendentalism there can be no genuine religious doctrine. Statement of the absolute the superiority of the apophatic (negative) over the cataphatic (positive) constitutes in some way the only and unchanging Revelation given to people and renewable from time to time through divine messengers. and even more broadly, metaphysical transcendentalism. Without such transcendentalism there can be no genuine religious doctrine. Statement of the absolute the superiority of the apophatic (negative) over the cataphatic (positive) constitutes in some way the only and unchanging Revelation given to people and renewable from time to time through divine messengers.

René Guenon formulated the same principle in this form: primary in relation to everything else is infinity or infinity (in French) l'infini). The maximum reality of the statement available to the manifested being is pure being – the most general and inclusive reality of all, what is. But pure being is not infinite and limitless (in-fini) since it has a limit expressed in its very de-finition. Pure being is o-defined, and

therefore limited by the fact that it there is. Although it is – the primary and highest of the constraints, it is nevertheless narrower closes to pure existence the possibility of being identical to the absolute, i.e. infinity. But if even pure existence is not an absolute, then all its internal modalities how luxurious they would be from an ontological point of view, neither were nor have any chances of true absoluteness.

Continuing this logic of Guenon, we can say that infinity in the true sense we can only look for this word in nothingness, but, of course, in nothingness from above preceding existence and logically following it, embracing it. Although we could do without specifying the follow-up, since everything resembles nothingness but not superior being is nothing but one of the modalities of that but being, only imitating (with “good” or “evil” intent) non-being, is part of itself being.

So, the transcendentalism of a full-fledged metaphysical doctrine is expressed most briefly and succinctly through the principle of overcoming existence, through the affirmation of its non-absoluteness insufficiencies. All intra-existence is imbued with the taste of the non-absoluteness of existence modalities never equal to themselves and pointing to something higher in relation to them. But at the same time, no matter how transcendentially oriented these are modalities, seriously the problem of transcendence arises only at the pure level being, placed close to the non-existence that embraces it.

So, all full-fledged traditional metaphysics recognizes the superiority of nothingness above being, and such knowledge is given to being itself and its particular levels as revelation. But, however, quite often in Tradition we are faced with a different approach, which on the contrary, it recognizes a special value precisely behind existence, puts it above non-existence which is sometimes even recognized as a negative “evil” principle in the general metaphysical picture. Why is this happening? Is it only because here the Tradition has degenerated and moved into her opposite? We think that this is still not the case, otherwise in case, we would be forced to recognize even some completely orthodox religions (for example, Christianity itself, which claims that “the light was lit in darkness, and darkness did not embrace it” with a clear emphasis on the obvious positivity of light) “metaphysical by heresies”. Positive emphasis, placed on being, that is, on the immanent member the metaphysical first pair is clearly associated with the possibility of special consideration of the essence the fact of the appearance of being “in the middle” absolute in its invulnerability of non-being. If ordinary transcendentalist logic examines how being and non-being relate if she simply affirms and confirms the formula of Revelation in the same way as she was originally given, contenting herself and fully accepting as the last truth and the last good is the inevitability of the triumph of nothingness and its perfect superiority over abrogable and relativizable being; doctrine “ethically” accentuating the value of existence raises the question (and latently gives the answer) about the cause of occurrence being, trying to solve the problem “why?”, without being satisfied with the knowledge of it “how?”. When we are dealing with a truly complete and authentic tradition, you can almost always find both aspects of it – and transcendentalism and

immanentism moreover, in the most normal case, transcendentalism corresponds to external, most the universal side of doctrine, and immanentism, on the contrary, constitutes the internal, esoteric part. Otherwise, we can say that transcendentalism – is a revelation his very fabric, his “letter”, and immanentism – is an interpretation of Revelation, his “spirit”.his very fabric, his “letter”, and immanentism – is an interpretation of Revelation, his “spirit”.his very fabric, his “letter”, and immanentism – is an interpretation of Revelation, his “spirit”.

This is exactly the case in both Judaism and Islam, where exotericism emphasizes and it emphasizes the transcendence of God, his otherness in relation to everything that is available (this is imprinted both in the faith formula itself “there is no god but God” and in the main principle of Islam “do not associate partners with God”), but esotericism, on the contrary, affirms unity of God and totality of his presence in the world (Sufi doctrine of Ibn Arabi) “wahdat-al wujut”), and therefore the possibility and even necessity “of God-realization” for all finite and obviously non-absolute beings. In other words, we can say, that in exotericism the apophatic approach predominates, and in esotericism – cataphatic. In terms of epistemology, esotericism corresponds to the knowledge of the principle, “gnosis “ in the broad sense of the word, and exotericism – faith.

Of course, all this has to do with the pure paradigm of this relationship, and in in reality, the situation is much more complicated. So, for example, both apophatic and pure an exoteric approach to solving the spiritual problem of metaphysics in history independently and it definitely appeared quite late, while most traditions do it remained generally cataphatic, and the division by “degree of exotericity” took place in them, within the framework of the already initially Gnostic.

The first appearance in history of what is commonly called religion is associated with the emergence of the Abrahamic tradition itself, and it is no coincidence that Abraham is called “the father of believers” and “to the first believers”. Faith – is a sign of pure exotericism, and in principle that’s all what is based on faith already contains a moment of apophatism, since the object goes beyond the limits of knowledge and gnosis.

We can distribute over the poles of immanentism and transcendentalism not only the relevant sides of the same tradition, but also the traditions themselves in relation to to each other, differentiating them in accordance with the same logic. Metaphysical confirmation of the unconditional superiority of non-existence over being is projected in the spectrum historical traditions on those that are most characterized by religion quality. The Abrahamic line as a whole (to which Judaism is commonly attributed) christianity and Islam) can be seen as apophatic par excellence. The closest to it among other traditions is the tradition of Buddhism, too emphatically apophatic (the central concept of nirvana) and

appealing to salvation and faith, but still Buddhism is not a religion in the full sense of the word since most of its historical versions have been greatly influenced other essentially Gnostic and immanentist traditions, such as Taoism, Hindu tantra, Bon, Shinto, etc.

On the opposite edge among the Tradition is the entire spectrum of what is often and they are unreasonably united by the concept of “polytheism” or “paganism”, including in this category, everything does not correspond to the spirit of “creationism” and “monotheism” Abrahamic like. In fact, Gnostic traditions (as completely complete and integral, so the archaic and reduced) are by no means characterized “by polytheism” but only the fundamental emphasis falling in them on the immanent principle, i.e. in the limit on pure being itself. However, such traditions are not at all necessary they forget about the metaphysical superiority of nothingness and the Gnostic primacy of the unidentifiable. In some cases (and indeed in all normal cases) this truth is recognized but it does not at all cancel out the special symbolic mission of the secondary principle (pure being), which here is seen not simply as an arbitrary implementation of one taken opportunity, but as some extremely important Gnostic message.

Without going into explanations here, let us only say that the most perfect form such a Gnostic and non-religious Tradition is Hinduism.

Within the Abrahamic line between its constituent religions as well there is a kind of hierarchy that allows you to distribute them based on from the criteria of immanentism and transcendentalism.

Religion, which can be called religion par excellence, is, of course Judaism. And especially, the form of Judaism that developed after the arrival of Jesus Christ, after Judaism rejected not only the person and mission of Jesus, but the very principle of the immanent God, Emmanuel (which in Hebrew means “with we are God”). The abyss between the Creator and creation in Judaism is maximum, and in general the concept of creation as such, “creationism”, is of Jewish origin. Judaism embodies Abrahamism and apophatism, taken to their logical limit.

Christianity in the Abrahamic context is the opposite of Judaism pole. Of all religions, Christianity is the most cataphatic, Gnostic and esoteric. The central figure of Christianity is God the Son, in religious the level is a substitute metaphysical principle of pure existence. In a sense, early Christianity actually coincided with Jewish esotericism, including many aspects of various Jewish teachings – Essence, Merkaba-Gnosis, etc. Except moreover, it was at the same time extra-Jewish, super-religious and universal gnostic, as evidenced by the words of the Holy Apostle Paul regarding the order of Melchizedek, which embodies the supra-Abrahamic aspect of the Tradition (remember that Abraham

brought tithes to Melchizedek as the highest!) and the high priest according to the rank of which Christ himself appears.

And finally, Islam is located between these two opposite poles of Abrahamism on the one hand, gravitating towards a Christian perspective, and on the other hand, emphasizing god's transcendentalism is no less, if not more, radical than Judaism ("Say: Allah is one, Allah is eternal, neither begotten nor generating, and there is none like him him"). In addition, everything esoteric in Islam – Sufism, extreme Shiism, etc. – particularly emphasizes the principle of immanent divinity. Sunni Sufism affirms "the light of Muhammad" as the central immanent reality in all creation like the light of pure being. In Shiism, this function is performed by "imam" or "the light of the imamate" so sometimes we are even talking about "the divine nature of the holy imams". And in the extreme versions of Shiism – Ismailism, Alawism, etc.– concept of immanent deity converges to the person of the kayim, the eschatological imam, "the perfect child" which is considered there to be the secret goal of all creation, which brings together not only with a Christian perspective in general, but with the most esoteric and gnostic aspects of Christianity.

But now it is important to pay special attention not to the fact that religion is based on apophatism, it still only indirectly reflects metaphysical problems, which stands in its center. Therefore, remaining within the framework of religion, even most gnostically oriented, we are dealing only with objects of faith, which means gnosis is here remains incomplete and the principle of the immanent God is likely to be applied to some kind of intra-existence modality, and not to pure being itself. It means, what if exoteric religion doesn't constantly adjust internally by esotericism, its central object will inevitably slide down the ontological hierarchies, turning into an idol, a fetish. Thus, the symbol of pure existence can be inseparable merge with the manifested primary intellect, then with "the world soul" (Anima Mundi) and finally just with the logic of the structure of the bodily space. These stages can be easily trace the example of the historical decline of Western Christianity, which c their theological doctrines and especially in the concepts of some more or less modern Christian sects consistently move the person of Christ down according to the ontological hierarchy, up to the proclamation of it as simple (albeit outstanding) a man in some movements of Protestantism. right up to the proclamation of it as simple (albeit outstanding) a man in some movements of Protestantism. right up to the proclamation of it as simple (albeit outstanding) a man in some movements of Protestantism.

At the opposite pole of Abrahamism, in Judaism, there are also no guarantees from falling into idolatry: first, metaphysical non-existence within the framework of religion it is also projected onto some intraontological and only symbolically substitutive his reality. This logically leads if the secret of the corresponding ones is lost proportions – and such a secret necessarily belongs to the sphere of pure esotericism – to endow the quality of the apophatic absolute with far from absolute realities. And secondly, when a principle is considered exclusively apophatically, it is early or later it begins not to be

taken into account at all, to be considered simply non-existent. This can give rise to the illusion that there is no alternative and that the specific environment is sufficient material environment, which no longer means just idolatry but it's the heaviest form – everyday materialism.

Thus, both poles of Abrahamism are fraught with loss of knowledge of the corresponding proportions turning into perverted parodies not only of Tradition as such, but also of religion itself in its true and traditional sense.

As for Islam, being in the middle of the scale of Abrahamism, it has a certain immunity from both the possibility of perversion. Islam more religious and less Gnostic compared to Christianity, and due to this it is more resistant to the dangers of excessive and unauthorized immanentization. On the other hand, he is less religious than Judaism, which means he has less chances of irrevocably separating source and effect and thereby falling into practical materialism and abstractness, which are murderous to the very spirit of religion.

But still, a solution to the great problem about the meaning of the emergence of being on the religious it's generally impossible at the level. It belongs to the sphere of esotericism, and therefore even to it is necessary to formulate this problem adequately; it is necessary to go beyond Abrahamism bringing, like Abraham himself, a symbolic title to the one whose God is wearing name "El-Elyon", "Lord Almighty", i.e. God is greater and greater than all the rest of the gods.

The resolution of this great metaphysical problem is linked to an esoteric mystery A tradition that is based on symbols drawn from a variety of sacred ones contexts, but remains outside the scope of these forms. The moment is final the choices made within this Tradition must logically coincide with the most the critical point of existence of not only the earthly tradition, but also all existence.

In accordance with Islamic doctrine, the Prophet Muhammad was the last of the prophets the last settler and reformer of traditional law, "the seal of the prophets". But Shia esotericism maintains that at the end of the cycle the latter must appear from the esoteric interpreters of Revelation, "the seal of the esotericists". In him and in him the Companions have all the metaphysical significance of the question of the meaning and secret purpose of origin being will be restored along all the restrictions inherent in traditions and religions will be established in the proper metaphysical perspective.

This eschatological theophany will significantly affect all religions and traditions will expose their hidden grain.

But the main role in this eschatological shock is assigned to Christianity – traditions, carrying within itself the key to the mystery of what exceeds even the great and all-encompassing itself non-being.

"Dear Angel" №1 /a> | Table of contents of "The Path of the Absolute" | Table of contents "Absolute Motherland"

The Last Jumper of the Empire (1999)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Day of Literature", 1999

"Russian Thing", Arctogea, 2001

THE LAST JUMPER OF THE EMPIRE

And we'll pick them up on the pitchforks

We will swing our bodies in loops

So that the veins in your neck burst

May the damned blood flow.

A. Block

«A startlingly intelligent man»

Leo Tolstoy called Prokhanov an amazingly smart person». Of course, this applied to Prokhanov Sr., also a publisher and also a writer, an intellectual and nonconformist who lived a hundred years ago.

Nothing changes. The same names, the same painful struggle, the same superhuman tension of forces, the same Russia, complex, tormented, intoxicated by itself, the spirit of its people, the best people of the earth, its salt... In the cases of the spiritual sect Tatarinova in the 19th century, General Evgeny Golovin appears, and among the investigating officials – Liprandi. My own youth passed under the sign of friendship with the great modern mystic Evgeny Golovin and in the company of my peer Oleg Kupriyanov, a direct descendant of Liprandi... My distant ancestor Savva Dugin fought against Anna Ioannovna's Westernism for extreme Orthodox traditionalism, for the restoration of the Patriarchate, for a return to the Old Faith (for which he was executed by Biron).

It seems that a very limited circle of people take part in the true story, and everyone else acts as vague and inexpressive scenery, as illustrative material for the story. There is no doubt that there is «the eternal Prokhanov», publisher of «the Spiritual Christian», «the Day», «the Tomorrow». Reading what «Spiritual Christian» published, this intellectual journal of nonconformist, revolutionary conservative, national and unorthodox Russian thought, you encounter amazingly many parallels with our time.

Prokhanov comes from the Caucasian Molokans, from an extreme spiritualist Russian sect, obsessed with the dream of «a magical country», where instead of water, earthly springs give milk, white heavenly milk... There, to the Caucasus, concord and talk «parallel to Russia» stretched, fleeing away from Romanov boredom and yawning bureaucratic faith. From my native Yaroslavl lands, where about half of the population were Old Believers, and where the All-Russian center of the Runner's Concord settled in the famous village of Sopolkovo, a thread of national sectarians, whips, eunuchs, jumpers, shelaputs, penniless people stretched to the Russian Caucasus, the Prokhanov Caucasus, the white holy Aryan mountain Elbrus, not far from which the first Molokans found mysterious sources of white, milky color.

Everything repeats itself.

The lines of Russian destinies converge at the end of the millennium into a final pattern.

Mamleevsky whisper

I owe my acquaintance with Alexander Prokhanov to Yuri Mamleev, the deepest and most insightful modern Russian writer, our new Dostoevsky. Returning from stupid emigration during perestroika, crossing himself on lampposts and licking his lips at his beloved Russian Moscow faces, like Easter eggs, Mamleev told me in the late 80s with his classic half-whisper: «Do you know, Sasha, that Prokhanov – «is ours»?»...

«How «ours»?», – I was surprised. It seemed to me that he was on the other side of the barricades, that he was – «a personnel», a person who obediently and resignedly served the rotting System. And in my eyes at that time this was a complete disqualification. «No, you are mistaken, – Mamleev continued to assure me, – he is still «ours», «hidden», «isolated»...

I believed Yuri Vitalievich and went to the magazine «Soviet Literature» to Prokhanov.

After our meeting, I vaguely felt that Mamleev was right.

Failed transformation

But Prokhanov's real insight came in the fatal August 1991. This was a turning point in my ideological destiny. On the morning of August 19, on the Transfiguration of the Lord, when I heard Lukyanov's voice on the radio, I realized myself to the end and irrevocably as a completely Soviet man, fatally, triumphantly Soviet. And this is after so many painful years of fierce hatred of the surrounding system, of the «Council of Deputies», after radical uncompromising national nonconformism... Of course, I have always despised the West, believing that Russia has its own path, not Soviet and not liberal – third, special, unique and messianic. But that August, I (even contrary to my consciousness) with all the internal logic of my soul was on the side of the State Emergency Committee. Lukyanov's speech was an angelic choir for me. Words of address – news of the new order, of loyalty and honor, about the determination of the last statists to stand up for a great power in the face of the blossoming crowds of the capital, dreaming of surrendering to Coca-Colonizers.

Very soon an understanding of the disaster came. Lethargic soldiers; aggressive and instantly gathered enemies, who before our eyes turned from lethargic and passive SES officers into a fanatical and grasping Russophobic and, alas, extremely effective pack; indistinct security officers...

And when it became clear that it was all over, that the gravedigger of the last empire was about to be returned from Foros, Prokhanov's familiar face appeared on the fading screen. Under a leaden slab of rearing forces of decay and death, celebrating a vengeful victory, Prokhanov clearly and courageously utters words of calm self-sentence. He fully justifies the State Emergency Committee and publicly pronounces fatal words with doom and composure.

The pulse of historical dignity converges on it. At this moment he performs a rare action that few people are capable of. He continues to remain true to what he lost in all obviousness and fatality. He affirms in practice the highest quality of man – to go against everyone when it is clear that this path is doomed.

I have never seen such a gesture in my life. He stood face to face with history, with its terrible, leaden power, and calmly said that he did not agree with the generally obvious course of things. This can only be done while in the spirit.

He was last at the last line. Behind was a gaping abyss.

Paladin of emptiness

After August 1991, our relationship changed qualitatively. I have lost the remnants of caution regarding the «Soviet» figure. Prokhanov, apparently, decided to meet halfway those ideas and concepts that previously did not fit into the sluggish views «of official statist». I think that he himself experienced the deepest shock.

Prokhanov believed in the Soviet State, was devoted to the Soviet State, served the Soviet State and... his System. But he continued this faith and this service beyond a special forbidden line, beyond the limit where other statist officials leave the game, sadly or shamelessly (depending on temperament), surrender heights, mandates and positions, gloomily pulling out a neat white scarf of defeat from their inner pockets. Prokhanov proved that he takes it more and more seriously and deeply than those whom he sincerely considered his leaders, his authorities, his commanders did. Likewise, Habakkuk once passionately proved that absolute submission to the Tsar and utmost respect for church discipline in a certain situation do not stop a Russian Christian from rebelling and establishing the Truth in spite of everything.

This same intelligible spirit of the Conservative Revolution began to play in Prokhanov. Truly Russian nature «of a spiritual Christian», capable of affirming submission through rebellion, loyalty to the majority through denial of his rightness. A kind of Soviet, statist confession. Prokhanov, the singer of the System, remained loyal to the System even when it collapsed. No conformist is capable of this; it contradicts the very logic of the System, based on the absolutization of the momentary, on complete submission to social fate, on the selfishness and imitation that we have had the opportunity to contemplate in recent years in an unprecedented volume. But by the fact that there was one person who said «no», it was proven that in the defended outgoing system there was a different content and a different meaning than the platitudes of a spineless mass of greedy apparatchiks ready to serve anyone.

Prokhanov's act in August 1991 had the most important historiosophical content, since its absence or presence is directly related to understanding the logic of ideological history.

But after August he found himself in the role of paladin of emptiness.

Soviet Don Quixote surrounded by pigs lagging behind the convoy and pretending to be «victims». Prokhanov became the moral and mental backbone of the patriotic opposition after August 1991. The axis of resistance, the pole of everything that was painted in these years in the tones of real heroism and unsimulated dignity.

The newspaper «Day» under his leadership became a reflection of his soul, and the composition that he created from ideas, personalities, themes, characters, views, texts, positions had no analogue. Each number responded to the pulse of true history. Every line was eagerly expected by those who began to see the light, awaken, and straighten up along with the rhythm of this newspaper.

Prokhanovsky «Day» became a real «ship» in an ocean of shamelessness and hyperconformity.

Fertilization of patriotism

Having done everything he could, for honor and loyalty, having assembled and riveted the people's opposition from scattered fragments, from not entirely submissive and not entirely indifferent forces, movements, people, Prokhanov turned out to be the engine of the entire heroic period of resistance from 1991 to 1993. If we carefully analyze «The Day» of that time and compare it with other «patriotic» and «opposition» publications, then an amazing difference is immediately noticeable between the living and the fictitious, between the innovative and the imitative, between the sincere and the fake. Prokhanovsky «Day» said everything to the end, destroying the prejudices of philistine personnel publications, educating and organizing the masses, opening unexpected, new ideological and political science horizons to the Soviet people stunned by everything that was happening, breaking ideological taboos, fearlessly rushing into unexpected spiritual experiments. This was a kind of fertilization of patriotism. It was as if passionarity serum had been injected into the post-scopic, sadly and bureaucratic Judeophobic presnyatina.

«Eurasianism» and «geopolitics», «empire» and «the third way», «conservative revolution» and «national Bolshevism», «continentalism» and «traditionalism», «new right» and «new left», «neo-socialism» and «neo-nationalism», «Orthodox nonconformism» and «Islamic fundamentalism», «national anarchism» and «punk communism», «conspiracy theories» and «metapolitics» have become constant themes «of the Day», breaking the slumber of banal clichés of ordinary «conservatives». But, apparently, in order not to frighten «the personnel», Prokhanov added to the boiling cauldron of nonconformism canvases by gloomy authors from «the old right», muttering about their own in the usual way for the average patriot. This Prokhanov encryption was necessary as a dilution of medicine, otherwise, in a more concentrated form, post-Soviet people (even the best of them) would not have been able to digest the innovations.

Prokhanov himself often says that he simply «opened the floodgates to everything that wanted to spill out»... But he is clearly modest, why did dozens of dunce editors from other patriotic publications gloomily continue their tedious and meaningless internal squabbles, repeating for the hundredth time the disgusted round dance of publicists and writers from the past, who have long lost (or never had) ideas about reality, about ideas, about the challenge of the time, vain, cowardly and flat?...

Prokhanov is unique in that his temperament, his type, his nature are inherited to a huge extent by the Molokan, nonconformist, national-radicalist spirit of freedom and independence, the spirit of uprising, the spirit of disobedience, the spirit of isolation. With this trait of his, Prokhanov frightened and frightened «the personnel». For this reason, Mamleev called it «ours». The behavior of Prokhanov of the «Day» era in the context of patriotic opposition was the behavior of a man among rosy (or lethargic) aunts. Kshatriya temperament, the desire to realize, to realize what is planned and intended, and here and now.

Prokhanov projected his archetype onto others, not just influencing readers, but creating readers, calling readers out of oblivion, shaping them, asserting that they should be, even if they are not. Not only newspaper, but social, anthropological layout. She was the most difficult and intense. But it promised unprecedented results. The fate of the greatest people and their State was at stake. The life or death of an enchanted, unique nation.

Perpendicular age of birth

I think that it is necessary to get together again, tense up, remember everything, feel in the blood the voice, whisper, roar of our ancestors, the howl of our isolated Motherland, our last Rus', and shake off

the necromantic grave shells. A deceased person will never return to the state of an old man, and an old man will never be a young man again. New Birth perpendicular to all ages. New Life is on the other side of both old life and old death. This is true for a person, it is true for both the people and the state.

We need to conceive and give birth to New Rus'. And Eternal Rus' will be embodied in it. There is simply no return to the old one.

Among the strict and rational Caucasian Molokans with a rather pessimistic mindset, preachers of a different kind sometimes appeared. A type of whip – jumpers, followers of Maxim Rudometkin, the author of a secret that has disappeared «Books of the Sun». They preached the need for wild bodily excitement, excited esoteric spiritual joy, calling out from behind the edge of the otherworldly new reality, the New City. And it happened that Molokan mentors – direct ancestors of Alexander Andreevich Prokhanov – responded to this challenge of ecstatic work. Jumpers, messengers of unprecedented energy, calling for a fatal step beyond the line, beyond the razor line of the night, in order to swim out from the other side, no longer regretting the sunset, but taking out a new sun from the abyss of midnight, the hope of the New Dawn...

The flesh freezes. Flesh of Empire – too. In some fatal cases you can't warm it up. And then you have to jump. Into the abyss. To the unknown. Into the night. To find there, – in the risk and mystery of the last, ultimate feat, – New Birth. Motherland. Our Motherland.

The Man with the Falcon's Beak (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

THE MAN WITH THE FALCON BEAK

(essay about Alistair Crowley)

1. Noise of the Cefalu waves
2. The Pervert Dedicated
3. Science of the Beast
4. Cruel and bloody bird
1. Noise of the Cefalu waves

Entire generations have grown up on rock music, psychedelic, punk, rave, and techno. It's easy to reproduce melodies that have been played thousands, tens of thousands of times. It's harder with words. Of the rock fans all over the world, he only knows English every hundredth. They are even less able to understand words... And about the underlying reason rock culture in a broader sense, about strange mystical theories standing behind her, about the anxious mysterious persons to whom the invisible are drawn only a few people know the threads of its origin.

On the Beatles envelope "Sergeant Pepper's..." is among others respected by a group of people, one character, with a heavy gaze and a massive face. "The Supreme Unknown". Dark personality. This is his estate not far away from Loch Ness bought Jimmy Page, his suitor and fan. Ideas for this man was inspired by the Rolling Stones during the era of their album Their Satanic Majesties "when they were friends with queer filmmaker Kenneth Enger and dressed up in SS costumes. He was considered his spiritual teacher Arthur Brown, Sting, David Bowie... But his absolute cult is radical the music begins with Janis P. Oridge, "Psychic TV" and "Throbbing" Gristle." Several hundred groups that came out of this direction and are famous like "dark wave", made from the study of this mysterious man a necessary component of your creativity. The sound of his voice was mixed and he was sampled, his books were set to music, his rituals were staged. Recently they even released a CD recording the noise of coastal waves

nearby from Cefalu – the place where he lived at one time and founded the Rabelaisian-Tantric abbey "Telema".

The initiates have already guessed who we are talking about... About the Beast, about the very big one To the Beast (To Mega Therion).

2. The Pervert Dedicated

Edward Alexander (Alistair) Crowley was born on 12 October 1875 in Leamington (Worwickshire) in the family of a Protestant preacher from the Plymouth sect brothers." From childhood before my eyes – ascetic fury of my father, sermons, pacification of the flesh, religious exaltation. Puritan suppression all bodily drives were the main motive of education. This extremism ("no" to all erotica in general), so characteristic of Anglo-Saxon culture, will later turn into its opposite – "yes to any forms erotic experience." Let us remember that pornography appeared in those very places countries where social taboos on sexual areas were strongest.

At Cambridge University, Crowley runs into a small group aesthetes and occultists inspired by decadence, Wilde and Reskin. Here rich, talented, refined and marked by refined beauty the young man becomes everyone's idol. Despite his marriage to Rosa Kelly he does not limit the circle and gender of his countless lovers. He travels a lot, conquers the highest peaks of the world, visits Egypt Russia, Scandinavia, France, Mexico. This is the life of dandy, an intellectual climber, mystic, poet, adventurer. In 1896 in Stockholm hotel Crowley has his first experience of insight. He is aware that he is called to an important magical path. Soon he encounters that occult an organization that will approve him on this path and arm him with secret knowledge. "Golden Dawn in the Outer", the famous "Order of the Golden Dawn", the most mysterious and powerful organization of Western magic. To this order famous people such as William Yates (Nobel laureate), Maud, entered Gonne (Irish Liberation Army inspiration), Constance Wilde (widow of Oscar Wilde), actress Florence Farr (muse of Bernard Shaw), sister philosopher Bergson Moina Bergson (wife of the head of the Golden Dawn Samuel) Mathers).

In the order, Crowley learns about the initiatory use of drugs, Fr special magical rituals and practices, about the mysterious teachings of Kabbalah rosicrucianism, yoga, alchemy and operational magic. On his estate Boleskin on the shores of Lake Loch Ness, he conducts mysterious summoning experiments "guardian Angel". The most difficult preparation lasts 6 months, but the operation ends in failure. Only a few years later, in Mexico, at in strange circumstances, this phenomenon occurs spontaneously (and postpones there is an indelible imprint on Crowley's life).

In 1904, Crowley received a special revelation during his stay in Cairo. Scary "pretherhumanoid entity" – "demon Aivass" he chooses him as the bearer of new knowledge and the herald of a new age, a new one eona, "eona Horus". Crowley recognizes himself as "Beast 666", which Apocalypse talks about and chooses with his initiatory name "To Mega Therion, "The Great Beast".

From that point until his death in 1947, Aleister Crowley fulfills the most important mission – spreads its teachings. The main thing is in it - the famous "Book of Laws" dictated by Iwass. The first one of these laws – "Do what you want, this will be your only one by law" ("Do what you willst, that will be the whole of the law"). Crowley doesn't change his habits very much – outwardly everything remains former – occult practices, unbridled sexual relations of all varieties, literary opuses, drugs, poetry, mountaineering, ironic spectacles, called scare profane people, contacts with the powers that be. But all this is illuminated by something special a disturbing light, imbued with a special meaning. "Beast 666" is not just a person. He – head of the initiative organization Astrum Argentum, to which, according to Crowley, belonged to the "invisible brothers" ruled human history through the occult orders of the past. Crowley sends the "Book of Laws" to Hitler, Lenin, Churchill, and introduces him trotsky is with her. Its agents and students operate in a variety of fields: captain John Fuller, his adept, occultist and chief English strategist on the issue of tank operations, works among conservatives; Martha Künzel, fierce National Socialist, treats Hitler and his entourage; Walter Duranty, the only Western journalist favored by Stalin, is active in Moscow. Crowley is at the center of a global conspiracy, weaving a web of new things eona. Women, drugs, magic operations, political intrigue – all this accompanies the teacher of "Therion" for the rest of his life. Many of them those who came close to him lost their minds. Most of his exes after breaking up, wives and some mistresses end up straight in psychiatric care clinics. Black teaching and terrible practices frighten not only laymen, but and the occultists themselves. Being for some time the bearer of the highest Masonic chivalry, Crowley is gradually expelled from everywhere; the "brothers" are scared his teachings and are embarrassed by his moral character. World War II and its horrors make the Western press forget about this strange character whose name it practically never left the pages under the heading "Scandals". they are scared his teachings and are embarrassed by his moral character. World War II and its horrors make the Western press forget about this strange character whose name it practically never left the pages under the heading "Scandals". they are scared his teachings and are embarrassed by his moral character. World War II and its horrors make the Western press forget about this strange character whose name it practically never left the pages under the heading "Scandals".

He dies almost unnoticed on December 1, 1947 from bronchitis and heart disease insufficiency at 72 years old. During this period (since Crowley's birth) period the spring equinox shifted exactly 1 degree. Astrologically impeccable death.

3. Science of the Beast

The teachings of Aleister Crowley in very general terms look like this.

Civilization develops in accordance with certain cycles, each of which determines the religious and cultural level of humanity. Each cycle lasts approximately 2,000 years, which coincides with the transition of one of the 12 constellations Zodiac in a new sector. Today's humanity lives at the end of "eon Osiris" which is characterized by the archetype of the dying and the resurrecting god." This "eon", the cycle, is characterized by patriarchal ethics and the idea of divinity as something abstract and moral. The law of this cycle requires a person to be ascetic and abandon his own will. But it all ends. The next cycle is approaching – "eon of Horus", son of Osiris. In this period there will be a different religion and a different culture founded on new ethics. Now the "deity" will be inside the person ("each one a man and every woman –this is a star", says Crowley's most important law), and not outside of it. Therefore, there will be no restrictions, and the kingdom will come total freedom. Crowley considered himself a "prophet of the aeon of Horus." which should notify humanity about the coming changes. In their in letters to Duranty in Moscow, he puts forward the idea of his coming to Sovetskaya Stalin's Russia to "accept the honors of the people who destroyed temples of the old god of the past aeon and armed the five-pointed stars of magic on his shrine – Kremlin." he puts forward the idea of his coming to Sovetskaya Stalin's Russia to "accept the honors of the people who destroyed temples of the old god of the past aeon and armed the five-pointed stars of magic on his shrine – Kremlin." he puts forward the idea of his coming to Sovetskaya Stalin's Russia to "accept the honors of the people who destroyed temples of the old god of the past aeon and armed the five-pointed stars of magic on his shrine – Kremlin."

There is a special period between the two aeons – "storm of equinoxes". This is an era of triumph of chaos, anarchy, revolutions, wars, disasters. These are waves the horror needed to wash away the remnants of the old order and clear the place for the new. According to Crowley's doctrine, the "storm of equinoxes" is a positive thing that the servants of "Eon Horus" should welcome approximate and use. Therefore, Crowley himself supported all the "subversive" ones trends in politics – communism, Nazism, anarchism, extreme nationalism liberationist (especially Irish). By the way, at the origins of these movements there were also secret organizations, often quite secretiveso the Master of Therion had a path to implementing political projects quite simple and open – you just had to convince him of your esoteric some occultists were right, and influence on politics was ensured. At the same time, Crowley highly valued contemporary art as a method implementations of the "storm of equinoxes". Rebellious, devoid of borders and aesthetic principles, extremely individualistic and anarchic, it carried within itself, according to Crowley, all the embryos of the death of the current civilization it awakened perversions, the magic of fascinate madnes, ephemeral destructive narcissism.it carried within itself, according to Crowley, all the embryos of the death of the current civilization it awakened perversions, the magic of fascinate madnes, ephemeral destructive narcissism.it carried within itself, according to Crowley, all the embryos of the death of the current civilization it awakened perversions, the magic of fascinate madnes, ephemeral destructive narcissism.

Crowley is considered by many to be a "Satanist" and his appeals to the Apocalypse they give reasons for this. However, the matter is somewhat more complicated. Crowley himself believed that Apocalypse – is a truly prophetic book, which is absolutely accurate describes the end of the cycle, but gives it moral assessments from the perspective of Christianity itself those. that religion, which, in his opinion, is destined to disappear along with the end "aeon of Osiris". Therefore, he concludes, negative characters Apoklapisisa are not so negative if you look at them from the perspective of something else new eon. Then the Whore of Babylon and the Beast will appear as a prophet and his in a female form, and not just pathetic "Satanists". It should be noted that what in a non-Christian perspective (pagan, Hindu, etc.) is this the approach to deciphering the Apocalypse could be completely justified. Crowley he was in an occult environment, far from Christianity and enchanted East and Hermeticism; in this environment there is nothing particularly "devilish" for the time being, it was not found in Crowley. So, even the traditionalist Julius Evola (far from Christianity) considered Crowley's "Satanism" only shocking esotericist following the "left hand path".

"Aeon of Horus", as described by Crowley in "The Book of Laws", it is very reminiscent not only of the occult utopias of theosophists and modern ones fans of "New Age", but also the future that Hitler saw and some socialists. Esotericism, culture, avant-garde art, psychedelia and radical politics were closely intertwined in the personality of Aleister Crowley. In a sense, it can be called a symbol of the 20th century. Mystic rebel. Revolutionary politician. Dandy climber. Astrologer-psychoanalyst. Sexy pervert and practitioner of tantrism. Religious fanatic and cynical skeptic. A hoaxer, an actor seeking fame, and a cultivator of secret knowledge. Drug addict practitioner and a healer.

Beast.

4. Cruel and bloody bird

There is an erroneous point of view that a youth counterculture has emerged in the West in the 60s, together with rock music, – this is entirely leftism, humanism, liberalism, anti-totalitarianism and soft. Against this background, fascist armbands "Led Zeppelin "or" Rolling Stones "of the Crowleyan period, a later, the swastikas of the first punks seemed like a bolt from the blue. Together with "dark wave" – Psychic TV, Throbbing Gristle, Sol Invictus, Coil, Death in June, Current 93, Monte Cazazza, Boyd Rice, Allerseelen etc. - "fascism" (or, more precisely, "Nazi-Satanism") is already frank overwhelmed modern radical youth. In fact, black pathos this movement is not so far removed from the rebellion of the early hippies. Just by as the "revolution on the left" degenerates, the time comes for "revolution." right."Crowlin's plan is above party leanings and doctrines. All doctrines are good, just to destroy the

System, the old aeon of Osiris, the remnants his former power, expressed in Anglo-Saxon morality and police the system, in bureaucratic dictatorship.

Previously, the influence of Crowley's teachings was indirect. Now it becomes direct. This is what the leader of the Coil group says in his interview

John Balance:

"Personally, I believe in the coming of the age of Horus, the age of Thelema. But so do I believe that chaos, changes and upheavals, whirlpools must come at the beginning. Chaotic transition period. Cruel and bloody bird. Last cycle the Aztec and Kali Yuga systems of the Hindus are about to end. No wonder that clear signs of the end are beginning to appear. I think we – as a group Coil and as individuals – should be actively involved in this. We must strive create chaos and confusion, help destroy the old order to open the path of a new eon."

This, by the way, is the origin of fashionable chaos-parties, this creation of modern ones crawling with outright Nazi-Satanic ideology. And in contrast from ordinary narrow-minded neo-Nazis, reactionaries devoted to the System, in this case, there is completely no anti-communism and hostility towards other types of revolutionary ones ideologies.

Followers of Aleister Crowley can be found in a wide variety of groups and movements. The free love of hippies is also a sign of tantricity crowleyanism, as well as the idea of a higher race of master initiates – "slaves they will serve and suffer," says the Book of Laws. Homoeroticism, drugs, intense operational magic, avant-garde music, super-perversed erotocomatous practices, phosphorescence painting of madness, political extremism – all this is described in detail, systematized, concentrated, a foregone conclusion in the teachings of Aleister Crowley's "Thelema".

Whether we want it or not, we know it or we don't know – we all live under his sign, under his supervision, according to his commandments. This applies to everyone who are even in the slightest degree affected by the terrible spirit of the modern world. "Ignorance of the law does not exempt you from liability to it."

Bloody and cruel bird.

Falcon.

Egyptian symbol of Horus.

The article was written in 1995 for the magazine "Om", first published in 1997.

The Mystery of Lawlessness (2000)

A.G. Dugin / Elements / Web Archive

"Elements" №5, M., 2000

Alexander Dugin

The Mystery of Lawlessness

Commentary on the text by Julius Evola – The coming of the "fifth estate"

As a commentary on the text of Evola we propose excerpt from the article by A. Dugin "The End of the Proletarian Era," written in 1989 year and published in 1990 in the magazines "Continent Russia" No. 1 and "Soviet" Literature". Let us especially note the date of writing these lines, since many the ominous predictions described in them were confirmed several years later years.

Despite all the logic of the theory of caste degradation, we are still in modern times as events turn, we see processes that apparently deny the final character "proletarian era", since "New Babylon", having stood for 73 years, still is replaced by another type of civilization. And here <...> prophecies Nostradamus they turn out to be amazingly accurate. These are the terms in which the seer describes 14th century what is today called "perestroika":

"Mohr's [utopia] law will be defeated

Comparison with another, more seductive law:

Borysthenes will fall first

By succumbing to more attractive gifts and promises."

(Quatrin III-95)

"Mohr's Law" – socialism. "Borysthenes" – the old name of the Dnieper, and by analogy, typical of the formulation of prophecies, this symbolizes Russia as a whole. As for the "more seductive law," it is obvious that the speech it's about "Western capitalism".

And one more thing: "Time and spaces will become similar sirens (literally" will be given a place for human fish),

The law of community will turn into its opposite: Old [principles] they will resist, but then they will step aside

The [principle of] universal distribution of goods among friends will weaken significantly.'

(Quatrin IV-32)

It seems that Nostradamus saw everything, to the nuance, that was happening in recent years, in the citadel of world communism: promises by economists capitalist goods ("sirens"), rejection of the "law of community", significant weakening of the principles of "universal distribution of benefits" (the collapse of socialism) <...>

And a completely surprisingly accurate description of the mechanics of "perestroika processes" in Epitre 51:

" – And countries, villages, cities, kingdoms and the provinces will abandon their previous views in order to free themselves but they will fall into even greater slavery; secretly yearning for lost freedom and perfect religion, they'll start knocking to the left to go back to the right'.

It even indicates that confusion between "left" and "right", which this is so typical for the demagogic formulas of "perestroika" – after all, refusal from the "extreme left" communist ideology in favor of a more "right", "capitalist", occurs in the USSR precisely under the name "shift" to the left."

But this is how this strange and not very logical one should end, for the first time a perspective on the cyclical degradation process:

"The plebs will rise up, supporting [the new system], and he will expel supporters of right-wing rule, and it will seem that in countries weakened by the rule of the East [Eastern Bloc], God the Creator freed Satan from the depths of hell to give birth to the great Dog and Doham, who they will create such a disgusting conflict in the Churches that the Reds and the Whites they will not be able to intervene either

in practice or in theory (literally – or with the eye, not by hand), and power will depart from them'*
(Eptire 60)

"Red" and "white" – the traditional name of two main political ones forces opposing each other over the past century in Russia in Eastern Europe and Asia. It is curious that in the fight against a new evil, "Dog and Doham, which clearly resemble the biblical "hordes of Gog and Magog," vol. . creatures belonging to the "pitch darkness" and located entirely outside the framework of the human Archetype), neither "reds" nor "whites" will be in we are able to do nothing, since "the power will leave them.". In countries that are weakened the tyranny of the communists must cause an even greater attack, and on at a formal level, this should happen as a result of a new "plebs uprising," directed against "right-wing rule". In other words,after the end of "proletarian" eras' some more eschatological upheavals must occur, special attitude towards the church, towards Religion.

Perhaps here we are approaching the solution to the contradiction between eschatology "proletarian order", its final mission within the human framework the cycle, and the need to lose it compared to what it seemed it would belong to the previous phase of sacred history, <...>, i.e. by compared to capitalism. But is modern Western capitalism true capitalism, and whether former "proletarian" regimes are capable of entering to the opposite camp, easily parting with that special infernal the mission that became the "second nature" of the "new man" of socialism?

If regarding the ability of "proletarian" states to enter the system of capitalism we can only express a deep doubt based on contradiction such an outcome to the entire logic of the cyclical development of humanity and at the same time on the analysis of the real state of the entire political and economic atmosphere socialist states, then in relation to modern capitalism the matter the situation is somewhat clearer, since this capitalism has actually transformed today into a special ideological and political reality that represents a new unique formation, very far from the regime of the merchant caste (Third Estate). This aspect is especially evident in the American model which gradually becomes uncontested and the only one in everything the Western or Western-influenced world. America's role,New Atlantis, the Society of "Real Abundance" in modern geopolitics is far from being to be a citadel for protecting the interests of the third caste. Gradually, without such obvious cataclysms as in Russia are the political reality of North America States slipped into the sphere of a pure banking and monopolistic system which is not completely economically and ideologically controlled purely rationalistic and pragmatic "consensus of individuals (as in normal) bourgeois system), but a special new class of unproductive bankers (and the technocrats serving them), who create debt thanks to interest dependence of producers and traders (third caste) on special new communities, in turn, are by no means subordinate to individualistic-rationalistic ones motives.Real Abundance' in modern geopolitics is far from being to be a citadel for protecting the interests of the third caste. Gradually, without such obvious cataclysms as in Russia are the political reality of North America States slipped into the sphere of a pure banking and

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The global community of bankers operates on the basis of equally "ideally political" ones interests, like the communists, subordinating the rational profane element social needs of a special "super task", no less "occult", than the eschatological mission of the "proletarian revolutions". This banking "elite" it is distinguished by the same sub-caste, subhuman parasitism as the partocratic "elite" of the communists, but unlike the outright and almost unveiled "atheists" who proclaimed a "social coming." the bankocracy operates more covertly, more insidiously. Looking from the East, it seems that the Western world today is more or less homogeneous politically and ideologically but in fact, on a spiritual and cultural level, there is a deepa dramatic confrontation between two completely different in essence types of civilization – between inertial European (and especially "continental", romano-germanic, third-caste capitalism, "bourgeois" capitalism) and American (and more broadly, Anglo-Saxon) pseudo-capitalism, completely to the subordinates of the bankocracy, and through it to secret metapolitical goals. Between these two forces play out real battles, won with a fatal sequence by "Americanism" and its European collaborators. This war aims to destroy the very type of representative of the "third." castes', with all its ideology of "profane constructiveness". And on a new type of human robot, a neotechnocrat, is taking his place more and more or a neo-functionary. This type, unlike the rational bourgeoisie, is more common in total he gravitates towards sectarian, neospiritualistic forms of pseudo-religion similar to the New Age movement, which appeared in America and is now overwhelming Europe.

"New Age" literally translates as "new age". The main theme is – special messianic chiliastic stage of History (sometimes called astrologically, the "Age of Aquarius" that is coming today, and the main sign which is the flourishing of the lowest-grade "occultism" in combination with technocracy. Overall, "New Age" is a variant of the new ideology intended for universal dissemination and therefore extremely simplified <...> At the ideological level, a new stage of the internal Western conflict has the character of a confrontation between rationalism and traditional agnosticism bourgeois to the moronic neo-spiritualism of "Americanized" human robots. At the economic level, this is expressed in the confrontation between private owners and manufacturers to impersonal monopolies.

<...> Beyond the last, "proletarian" era, even below the "clay" in the feet of the colossus Nebuchadnezzar lies some special, advanced reality on the path of degradation there is much more not only than capitalism, but also than the "communist system" itself. Isn't it traditional for Shiite Iran after the Islamic Revolution, America's name was "Big Shaitan" (then) time, how the USSR qualifies only as "Little Shaitan") hint what are we talking about here?

Thus, the "red hell" of New Babylon stops only for this reason to give place to an even more nightmarish reality in which there will be rule is no longer the lowest caste within the Archetype, but those beings who they are not people at all – Dog and Doham, Gogi and Magogi.

<...> After the end of the "proletarian era", it is not the convergence of socialism that comes and capitalism, but reaching the lowest point of human history, in which all negative, anti-Christ tendencies are concentrated in a special, final form, already beyond the scope of human ones themselves opportunities and tearing the seal off the "Mystery of Lawlessness.". At the same time, in agreement with the teaching of Tradition that the lowest point of the cycle reflects the opposite thus, its highest point is the final, post-proletarian, subhuman, in the truest sense of the word, the structure must reproduce parodically the normal sacred structure of traditional society, but only with the opposite familiar.

<...> "Cosmist" or "New Age" class of psychic technocrats it seems to reproduce the priestly caste –, and no longer as a peripheral one and marginal education at the social level, as is the case today with orthodox religions, but occupying the very center of the political reality, defining the "norms of consciousness" of a new system, "a new posthuman one of thinking".

The "new hierarchy" of such a social structure should have another one a level of public order that would reflect the highest in the hellish mirror Spiritual Principle of the Sacred Emperor, King of the World – The One Who Stands above all castes and Whom the Hindu tradition calls Chakra-varti, "Rotary The wheel." This final figure of the "new century" should be the incarnate himself Antichrist – not just as a function, as a state of reality or social devices, but literally, physically and personified.

Beyond the Human Archetype rises the Son of Perdition, surrounded by the inhabitants of "pitch darkness", admitted into the human world thanks to the neospiritualistic ones psychic practices that open up a previously closed life materialism human psyche for the lowest psychic influences non-human worlds. This is – "Dog and Doham" that Nostradamus talks about. These are – "Gogi and Magogi" of the Bible, the peoples of the "northern country", sometimes called also the country of "Rosh, Meshech and Tubal", which traditionally correlated with the Scythians this means Russian lands.

All this gives us reason to assume that the end of the "proletarian era" – this, alas, is not the end of all the catastrophes of our human cycle. Something more terrible must come into the world – something to which the "red empires" (together with the global bankocracy) only prepared the ground.

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The mystery of socialism (1994)

A.G. Dugin /Conservative Revolution / Web Archive

Table of contents "Conservative Revolution" - Table of contents "Russian Thing" - "Elements" № 4

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Conservative revolution, M., 1994 | Russian Thing, M.,2001 | "Elements" № 4

THE MYSTERY OF SOCIALISM

Secret sympathy of the antipodes

There is one very thing in the history of political teachings a strange circumstance that never ceases to amaze political scientists and researchers ideologies. This is an inexplicable attraction of opposite poles of the political towards each other spectra that are not only actively interested in each other, but also quite they often unite to fight against the center. This circumstance is so it is striking that even a common cliché has appeared, claiming that in politics, opposite extremes converge. This thesis is about coincidence extremums are often taken as an axiom (this is especially typical for the pragmatic a center that does not want to go into details regarding its logic opponents and limiting himself to pointing out their similarities, as if this at least it explains something). You might think what is the thesis of Nicholas of Cusa o “coincidence of opposites” (coincidencia oppositorum) is not applicable only to the extreme spheres of theology, but also to the political spectrum. On the very in fact, this phenomenon deserves in-depth study. The fact that he extremely common in specific policies does not mean that it's about something that goes without saying. After all, Kuzansky was talking about “coincidence opposites” in God, at the point of the metaphysical limit, in the Absolute, and the political sphere, naturally, has nothing to do with the Absolute has. Therefore, we are not dealing with something banal in this case but, on the contrary, with something mysterious, strange, alarming; with something in need in the most serious study. this phenomenon deserves in-depth study. The fact that he extremely common in specific policies does not mean that it's about something that goes without saying. After all, Kuzansky was talking about “coincidence opposites” in God, at the point of the metaphysical limit, in the Absolute, and the political sphere, naturally, has nothing to do with the Absolute has. Therefore, we are not dealing with something banal in this case but, on the contrary, with something mysterious, strange, alarming; with something in need in the most serious study. The fact that he extremely common in specific policies does not mean that it's about something that goes without saying. After all, Kuzansky was talking about “coincidence opposites” in God, at the point of the metaphysical limit, in the Absolute, and the political sphere, naturally, has nothing to do with the Absolute has. Therefore, we are not dealing with something banal in this case but, on the contrary, with something mysterious, strange, alarming; with something in need in the most serious study. naturally, there is nothing to do with the Absolute has. Therefore, we are not

dealing with something banal in this case but, on the contrary, with something mysterious, strange, alarming; with something in need in the most serious study.

Since this topic is extremely broad, we will highlight there is only one aspect “coincidence of opposites” in politics. Us most interesting is the ambiguity associated with the teachings of socialism which is a sphere of attraction of a wide variety and sometimes mutually exclusive ideological trends

- extremely conservative, traditionalist, “reactionary”, hierarchical, authoritarian, soil and spiritualist, on the one hand and extremely modernist, progressive, egalitarian, technocratic and materialistic, on the other. Perhaps socialism is the one an ideology where the farthest from each other and the most radically coexist opposite trends.

Among the first socialists we see the heirs of the Enlightenment - mechanists and atheists (Louis Blanc, Proudhon, Marx, etc.) - and fiery mystics (Campanella, More, Pierre Leroux, Louis Constant (later Eliphas) Levy), Fabre d'Olivet, Saint-Yves d'Alveidre, etc.); pragmatists, concerned rationalization of the social structure (Saint-Simon, Fourier, etc.) and sophisticated elite aesthetes (William Blake, Oscar Wilde, etc.). Sorel becomes a teacher for Lenin and for Mussolini. Lassalle stands in solidarity with Bismarck. Mao Zedong admits in a conversation with Malraux that he is “the last Emperor”. The far right, traditionalist and archaic combines with the far left “progressive” and ultra-modern.

What is the reason for such contempt for the political logic, which is quite clearly observed in other ideological sectors spectrum, where the right remains right and the left

- to the left, without mixing and clearly differentiating their shades and variations on a fairly clearly defined scale?

Version of the Third Way

One of the most attractive hypotheses explaining this paradox, in our opinion, is the idea of the principled, paradigmatic dividing the entire ideological spectrum not into two camps - right-left, - but three camps, which are fairly autonomous from each other. Introduction of the concept of the Third Way as an independent ideological position, in a significant way degrees, complicates the usual vision of the political structure of society. Let's explain this is.

The dual division into right and left suggests the existence of a Centre in which the political flanks reach a compromise by abandoning their most radical positions, which initially determine the fact that some are right and others are left. In this political science dichotomies, the center is not something third, independent, but only an overlap the most faded and weakened aspects of the right and left flanks. Others in words, in such a model the center has no independent ideological the foundation depends entirely on the quality of the position of the right and left. Any movement of the right to the right and the left to the left or vice versa automatically entails this entails a change in the position of the center.

Political science that takes into account not two, but three political ones positions, dramatically changes the whole picture. The Third Position or Third Way is such an ideological factor that is directly opposite to the position center in all respects. If the center is always the product of a compromise, then the Third Way advocates extreme uncompromisingness (both on the right and on the right and on the left). If the center hates the extremes of the flanks ("extremism¹⁷⁵), then the Third The path, on the contrary, welcomes all extremes, regardless of their political ones orientations. If the center is fundamentally dependent on the right and left, then the Third The path is fundamentally independent. If the center mediates and softens positions kraev, the Third Way sharpens and radicalizes them. If the center for that, to exist, two sides of the political scale are needed, and in preservation this dualism center is vitally interested, then the Third Way on the contrary, the strives to go beyond dualism, overcome duality, and realize synthesis and "transcendence" of the ordinary political system. Third Way - it's anticenter. The paradigm of this relationship can be the words Apocalypse converted by Jesus Christ to an Angel of the Laodicean Church. "Knowing your deeds, you are neither cold nor hot. Oh, if you were cold or hot. But so just as you are not cold or hot, but warm, I will cast you out of My mouth". Not really the political center is cold and not hot. The Third Way does not stand on the side Heat or Cold, he stands on the side of both Heat and Cold against Heat. converted by Jesus Christ to an Angel of the Laodicean Church. "Knowing your deeds, you are neither cold nor hot. Oh, if you were cold or hot. But so just as you are not cold or hot, but warm, I will cast you out of My mouth". Not really the political center is cold and not hot. The Third Way does not stand on the side Heat or Cold, he stands on the side of both Heat and Cold against Heat. converted by Jesus Christ to an Angel of the Laodicean Church. "Knowing your deeds, you are neither cold nor hot. Oh, if you were cold or hot. But so just as you are not cold or hot, but warm, I will cast you out of My mouth". Not really the political center is cold and not hot. The Third Way does not stand on the side Heat or Cold, he stands on the side of both Heat and Cold against Heat.

If we accept the Third Way version, it becomes obvious that all ideological paradoxes associated with the identification of one or another a political figure or thinker on the right-left scale is said to be more common just about its belonging to the Third Way and the error of its introduction to the camp of the right or left. In this case, we are no longer talking about the mysterious the attraction of opposites to each other is not about the paradoxical love of Heat Cold, and vice versa, but about a special position, equally distant from one and from the other pole, but equally sympathetic "to the coldest" and "to the hottest". We can say that this position is unique craving for the Limit, for the complete exhaustion of the

proposed ideological possibilities, will to the Absolute. In practice, the Third Position can be implemented and through the "right" and through the "left" flanks, if total identification with the logic of his "party" and the radicalization of loyalty to its ideals will lead the ideologist it will lead to the source of its inspiration further, on the other side of this source. Through extreme Heat can be comprehended the mystery of Cold, and through extreme Cold - the mystery The heat. It is important, however, to note that the Absolute, which is focused on The third Position does not lie in the political sphere. Political, in this chance becomes only an instrument of human will, a field of manifestation the Holy Spirit inherent in people. not in the political sphere. Political, in this chance becomes only an instrument of human will, a field of manifestation the Holy Spirit inherent in people. not in the political sphere. Political, in this chance becomes only an instrument of human will, a field of manifestation the Holy Spirit inherent in people.

Thus, socialism as an ideological phenomenon it seems to fit least well into conventional political schemes closest to the very essence of the Third Way. They felt it intuitively Proudhon and Sorel, Muller van den Broek and Ernst Nikisch. Socialism is inextricable associated with the will to Synthesis, with eschatology, with the myth of overcoming contradictions rest of the world and the coming of the Kingdom, in which laws will not apply a pale compromise and a pharisaically covered injustice, but grace New World, on the other side of Cold and Fire. Socialism, to the forerunners of which Hegel is often referred to as, focused on the synthesis, removing theses and antitheses to dizzyingly overcome the fatal framework of human and social realities. Socialism strives not to smooth out existing contradictions - both in economic and spiritual life, both politically and in the cultural sphere, - but, taking these contradictions to the limit, revealing them having discovered them, carry out a revolutionary coup and put an end to them once and for all with the bonds of veiled Injustice and Tyranny - the tyranny of socio-economic the device and tyranny of Time, going in only one direction, tyranny Matter and political oligarchies, the tyranny of religious hypocrisy and unconquered spaces. At the same time, the main enemy of socialism is everything that it strives for smooth out, hide the existing contradictions that he wants to betray the Kingdom of Injustice for the least evil, and present an ontological or historical Drama like a banal pattern. That is why socialism absorbs the most radical elements, all crisis and extreme projects are one of them they illustrate to socialists the essential Tragedy "of the Old World", others anticipate New.

Ferdinand Tönnies and the structure of the socialist myth

To better understand the essence of socialism as a position Third Way par excellence, let us turn to the historical model, which in one form or another, it predetermines the logic of the socialist attitude towards social, political and economic reality. In this matter we turn to the concept of Ferdinand Tönnies, whose ideas are at the heart the entire school of German sociology.

In very general terms, Tennis's theory is. Any an integral human team - people, state, tribe, nation, etc. - can be classified into one of two fundamental categories defining the its quality. These categories are Community (Gemeinschaft) and Society (Gesellschaft). The French counterparts of these terms are communaute and societe. German terms reflect the essence of these concepts very clearly since etymologically the word Gemeinschaft comes from the root "common" (commun, in French), and the word Gesellschaft is from the root "connection, fetters, fetters" (similar) the etymology of the French societe). (Unfortunately, similar in Russian there is no pair of terms, and for a clear understanding of the Tennis doctrine it follows keep German etymology in mind.) The community, according to Tennis, is traditional type of human collective, based on the organic kinship of all its members among themselves. The prototype of the community is the family and its members. Tennis emphasizes that within the family, connections between its members are not connections between different individuals strictly separated from each other. Indeed, the the man in the family considers his wife, his children and his parents not so much as strangers, but as a continuation of itself yourself. Their pain is his personal pain; their joy how much as a continuation of itself yourself. Their pain is his personal pain; their joy how much as a continuation of itself yourself. Their pain is his personal pain; their joy

is his joy; their hunger and affliction is his affliction, and theirs health is his health. The same can be said about other family members. A family consisting of several people is at the same time a single organism functioning in full, physical, mental and moral relationship. Even at the level of satisfaction of the most basic instincts - nutrition, sexual attractions, etc.

- family members cannot completely separate themselves from another, cannot be indifferent to their loved one. Modeled after the family larger organic communities (Gemeinschaft) are also emerging - genus, a tribe, a village, and so on down to the whole people. Every community claims Tennis has a single socio-economic and moral criterion, embodied in Tradition, which is the basis of community existence. This Tradition can have your own church, theological formulation, but may not have it transmitted through myths, continuity of moral and economic norms, through rites and rituals. Be that as it may, even within the confines of an entire people community is characterized primarily by a lack of understanding of the individual as a basic component of the team. Members of the community are considered, on the contrary like her particular and fragmentary incarnations, like reflections in broken down by many fragments of the mirror of the one Reality, the Common Being.

Tennis considers the second type of team to be the Society (Gesellschaft). A society (Gesellschaft), unlike a community (Gemeinschaft), is not built on the principle of organic kinship and unity, but on the principle of collective a contract that artificially connects atomic individuals and regulates them their existence together. Society does not imply any homogeneity its members, since theoretically it can arise from any team individuals who, in order to coexist, are simply forced they will create "connections" between themselves (Gesellen), which form the basis of social norms. Society (Gesellschaft) as a special type of collective is based on the principle of individual egoism, which presupposes that the realization

of all a person's needs, starting with the most primitive ones, are his personal matter. Of course to achieve personal goals, members of the society (Gesellschaft) can and they must cooperate, but any association is exclusively oriented to achieve individual goals, which, however, can be possible consequences, lead to an increase in the well-being of everyone (but may not lead).

According to Tönnies, the community (Gemeinschaft) has always existed and it is she who represents the most natural and normal type human habitat. The society (Gesellschaft), for its part, emerged in the later stages of history, as a result of the decomposition of organic community Relations (Gemeinschaft). The social history of mankind is possible present as a constant movement from the community (Gemeinschaft) to society (Gesellschaft). If in the ancient and medieval world these trends manifested themselves cyclically, since the advent of capitalism, the victory of society (Gesellschaft) above the community (Gemeinschaft) became undeniable, and the community with all its characteristics it was pushed to the periphery of civilization by traditional norms.

The bourgeois system, according to Tönnies, is a complete triumph of an atomic team that builds its existence exclusively on artificial ones the norms of the contract.

Socialism, defined in Tönnies terminology, is

conscious reaction to the offensive of society (Gesellschaft), conscious as alienation (Entfremdung), and the desire to return to organic forms of existence, to community (Gemeinschaft), to brotherhood and unity of the organic a collective being. The desire for community becomes "conscious" and "conscious" precisely when the last remnants of the communal system disappear in the face of "contract civilization". Socialism, then, is a trend both conservative and revolutionary at the same time, since it is oriented to realize the ideal in the future

the past. In socialism, dialectical comes to the fore factor, since the return to the community (Gemeinschaft) after its destruction capitalist society (Gesellschaft) must become a qualitative process other than the existence of a community (Gemeinschaft) by inertia. Therefore, teleological the orientation of socialism presupposes in the future not just community, but the Absolute A community based not on the brotherhood of brothers, but on "universal brotherhood". In fact, the socialists want to return not to yesterday, but to the day before yesterday, to Zolotaya Century, to the Source. Hence the sometimes seemingly strange imagery of the socialist ones utopias in which not just organic, realistic-communal ones are glorified relations, but an edenic ideal, the proto-community (Urgemeinschaft).

In fact, every consistent socialism must logically end with communism, the triumph of the planetary community, the great one restoration of the Golden Age. Whatever theoretical considerations he may

have the fundamental socialist myth comes from Marx's economic calculations until the mystical fantasies of Campanella or Fourier, he remains fundamentally united, conservative-revolutionary at its core, "third-Putist", "heroic", modernist and restoration at the same time. So strange utopian details in descriptions of communist society as a community wives, management of the elements, lack of labor, lack of private property etc. nothing more than a simplified, secularized idea of Paradise, about the original Adamic state, in which there is not a multitude individuals, but one single Subject, staying in ontological abundance.

If now from the social level, operating with such categories like society (Gesellschaft) and community (Gemeinschaft) go towards a religious understanding of history - as in those traditions where history is thought linearly (Christianity, Judaism), and in those traditions where it dominates cyclical understanding of history (Hinduism, Buddhism, Islam, paganism, etc.) "we will see the exact counterpart of the historical vision. Moreover, the desire return to the Source, return the heavenly state once lost by the forefathers, but with a new, renewed consciousness that has comprehended the dark secret of exile there is a basis for any religious ethics, any spiritual attitude towards the problem Time. Socialism only reduces this paradigm to the level of social reality poses the same problem in socio-political terms. The rich who it's harder to enter heaven how can a camel go through a coal eye, from an anthropological one symbolic categories turn into social class. The poor in spirit are revealed in the most disadvantaged class - in the workers oppressed by capitalists. But the workers they were not always the social cogs of a soulless machine. They were there once "loyal to the earth", belonged to the community, possessed the Tradition. They have turned the proletarians are not animals, but noble Workers. So, then the uprising against the exploiters has a deep restoration meaning. They, having descended to the bottom of the social Night, will bring the dawn of the New Day to the world and they will restore Community, Brotherhood and Justice. But the workers they were not always the social cogs of a soulless machine. They were there once "loyal to the earth", belonged to the community, possessed the Tradition. They have turned the proletarians are not animals, but noble Workers. So, then the uprising against the exploiters has a deep restoration meaning. They, having descended to the bottom of the social Night, will bring the dawn of the New Day to the world and they will restore Community, Brotherhood and Justice. But the workers they were not always the social cogs of a soulless machine. They were there once "loyal to the earth", belonged to the community, possessed the Tradition. They have turned the proletarians are not animals, but noble Workers. So, then the uprising against the exploiters has a deep restoration meaning. They, having descended to the bottom of the social Night, will bring the dawn of the New Day to the world and they will restore Community, Brotherhood and Justice.

Socialism is an uprising against society. Socialism there is an anticipation of communism.

Revolution against Evolution

One of the essential points of the socialist idea there is a principle of Revolution that underlies socialist understanding history, and the most existential pathos of socialism. Etymologically the word "revolution" means "rotation" (meaning "wheels", "suns", etc.) or even "return". This term is directly related to socialist logic a myth focused on a dialectical return to the Source after passing phases of alienation. Revolution is the heroic overcoming of the ontological maximum and social entropy, rebellion against the inexorable fate that corrupts the organic fabric of the community (Gemeinschaft) and giving rise to the social kingdom Injustice, the ultimate phase of which is the bourgeois system. All the forces of the socialist struggle are concentrated on the moment of revolution so how exactly in this event that heroic element opens in its entirety will, which at this moment finally separates itself from the social element inertia, proves the otherness of its nature and reveals its deep nature quality is vertical to the inertial flow of history.

The revolution is the culminating stage of the entire socialist one eschatology, oriented in its purest form not towards development, not for evolution, not for gradual improvement and "progress", but, on the contrary, on a sharp leap from the lowest to the highest ("who was nothing is the one will become everything"), to a heroic deed, to a super-overcoming, to a great rebellion against the immanent laws of public history. And here we collide again with a paradox: the essence of the socialist understanding of history is based on the understanding of it as degradation, as constant perfection and totalization means of exploitation, such as the destruction of organic communal ties, such as removals from "cave communism", but at the same time, socialists are accepted consider supporters "of progress", and it is the idea of inevitability "social progress" is at the heart of the doctrinal conviction of socialists that inevitability Revolutions. This point requires clarification.

If the paradoxical nature of socialism as a teaching, his deep kinship with the idea "coincidence of opposites" forces classify it as a Third Way ideology, or even equate it with this ideology how to explain the fact that very often conventional political science does socialism belong to the category of leftist ideologies? Apparently, under the same thing the term - "socialism" - hides two different doctrinal systems that differ among themselves, not in terms of the degree of radicality, but in its essential, ontological nature orientations. Taking a closer look at the real socialist ones movements, we will easily understand what the difference between "socialism is Third Way" (or simply socialism) and "left socialism" (or pseudo-socialism). Left socialism fits perfectly into two-pole political science scheme, and therefore he does not question the validity of such a system trying only to influence the center and move it as far as possible "to the left". On the level this means abandoning the Revolution as a culmination of the historiosophical vision socialist action and the replacement of this Revolution with the principle of Evolution progress. Progress for true revolutionary socialism - is in the Leap, in the traumatic rupture of the homogeneous flow of social history. Society (Gesellschaft), "old world", "world of violence" is subject to, according to a truly socialist doctrine, not "improvement", but "abolition", "destruction", "to

destruction". Instead, "a new world", "our world", "peace must appear Communities (Gemeinschaft)", but not the community (Gemeinschaft) that was destroyed capitalist society (Gesellschaft), and therefore imperfect, not capable of protecting herself from the pernicious influence of Alienation and Injustice and the New Community, the Absolute Paradise Community, where there will be no access at all elements of ontological and social entropy. Socialism oriented on Evolution, understands "progress" not as a heroic leap, not as a strong-willed one the feat of the revolutionary elite, leading the masses of the disadvantaged - i.e. those, who is providentially placed by society in an extreme position that allows understand all the drama of the alienating determinism of history - but as an acceleration the same social process that led to the creation of society (Gesellschaft) as a special collective reality. So, between revolutionary socialism and evolutionary socialism - the difference is not only in the degree of radicalism but at its very core. The first sees social history as essential degradation and is oriented against its course,

vertically in relation to it. The second one agrees with this story and strives to speed it up. Communism and true socialism there is no greater enemy than social democracy. Left socialism is not easy renegade is the absolute enemy of Third Way socialism, and not only due to taking into account or not taking into account national, state, religious factors (as some people think), but due to its original, deep vector othernesses.

Here we can also point out some etymological a paradox that an attentive reader has probably already noticed in that place where we talked about the opposition between community (Gemeinschaft) and society (Gesellschaft) at Tennis's. The fact is that the word itself "socialism" comes from Latin "society", i.e. "society" in the sense of Gesellschaft. "Communism" is etymological related to the word "commune", i.e. "community", Gemeinschaft. If we understand socialism as "the threshold of communism", and this is one of the most common options, then we will deal (by definition) with the revolutionary one socialism, Third Way socialism. Such socialism is still there the side of the Leap separating the old world from the New. If we understand socialism strictly etymologically, i.e. as a political system in which society (Gesellschaft) reaches its climax, then we are dealing with the evolutionary socialism, which does not contradict the logic of capitalism, but, on the contrary, brings it home this logic is to the limit. Such socialism (most often called social democracy), left-wing socialism is a concentrate of the Old World, "the world of violence", where exploitation not only does it not disappear, but it reaches its peak - both in cruelty and in terms of sophistication. The highest form of slavery occurs when the fact itself slavery is no longer recognized by slaves. With such left-wing socialism true third Way socialism is in a state of absolute struggle. Against this is ultimately the direction of the fiery barrage of the Communist Revolution. left-wing socialism is a concentrate of the Old World, "the world of violence", where exploitation not only does it not disappear, but it reaches its peak - both in cruelty and in terms of sophistication. The highest form of slavery occurs when the fact itself slavery is no longer recognized by slaves. With such left-wing socialism true third Way socialism is in a state of absolute struggle. Against this is ultimately the direction of the fiery barrage of the Communist Revolution. left-wing socialism is a concentrate of the Old World, "the world of violence", where exploitation not only does it not disappear, but it reaches its peak - both in cruelty and

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Elite and Mystery of Poverty

Oscar Wilde in his novella "The Canterbury Ghost" he gave a surprisingly deep description of the essence of socialism. One of the characters this story, the Canterbury Ghost, says: "There is not a single mystery above the mystery of Love, except the mystery of Poverty". Poverty is that magical state in which the great power of socialism is born. Poverty

is the limit of descent in the social hierarchy, in which the disadvantaged have a place only at the very bottom. In a traditional society, in the community (Gemeinschaft), in the organic system, poverty never had that the mystical meaning that it acquired with the advent of capitalism. The lack of material wealth in a community is a rather higher sign caste - priestly and administrative. Hence the vows of poverty in monastic ones and knightly orders. Poverty in traditional society is revered as a virtue since it shows a tendency to overcome the material, to the saving spiritual asceticism, redeeming with its very fact the inevitable materiality the rest of the team. Poverty was closely linked in Tradition with the idea of the elite. Inequality there was based on the spiritual, not the material factors. Therefore, asceticism did not stand on the periphery, but at the center of the social reality, being a fertile point of contact between the lower and the higher long with the high, optical focus of communication between the energies of Heaven and the energies of the Earth.

Community degradation (Gemeinschaft) and final the establishment of an individualistic "collectively contractual" order translated poverty from the center to the outskirts of society has made it synonymous with social poverty vice. Poverty of some began to be perceived not as compensation for well-being others, with a corresponding change of roles in the spiritual sphere, but as evil itself on my own. Such "despicable poverty" is the source of the greatest socialist mystics. The zone of poverty became the only sphere of concentration under capitalism Genuine, Spiritual, Fair. It was here that the true elite gathered remained faithful to the principles of the community (Gemeinschaft) and refused bourgeois-individualist rules of the hostel. The more despicable, the outcast and the disadvantaged is man in capitalism, the more clearly it manifests itself his providential selectivity, its otherness, its "subjectivity". Nietzsche wrote: "I foresee the time when the last noble man will become untouchable, a chandal".

And here the cyclical idea of socialism manifests itself the paradigm of which can be considered the Gospel parable of the prodigal son. Prodigal the son leaves his father's happy abode - social history

passes from community stage (Gemeinschaft) to society stage (Gesellschaft). He spends the true elite, loyal to the community (Gemeinschaft), is losing all their wealth all external signs of one's status turn into the category of outcasts, disadvantaged; creative work loses its value with the rise of financial capitalism. And finally, the prodigal son, who has known the bitterness of rejection, returns to the father with new knowledge, with the precious experience of Poverty, the Revolution takes place elites shifted to the periphery, against entropic laws "evolution" and her return to her true position, but with deep experience Suffering and Compassion. He "who was nothing" becomes "everything", by whom he had the essence before, but only then, before "becoming nothing", he still did not realize "the depth of" being, its third dimension, its dark limit.

The elite draws the spirit of the Revolution, the energy of Return in the experience of Deprivation.

One more circumstance is also important. Socialism involves a unique revolutionary alliance between the highest spiritual aristocracy "disinherited" by the regime of the well-fed bourgeois and the masses, the lower classes, the most susceptible to exploitative pressure is the triumphant one with capitalism of mediocrity. This is another "coincidence of opposites", characteristic of socialist teaching. This union between the subject pole Revolutions ("by a professional revolutionary") and its object pole ("by the people) masses ") has a deep foundation. Creatures immersed in mystery Poverty is fundamentally divided into two anthropological categories - passively a people suffering from the perversion of social proportions, in which they are gloomily accumulating unconscious hatred of the "treaty system", and the socialist counter-elite (according to Pareto classification), active and militant, guessing in the oppressed the masses are the image of their own soul, deprived, however, of reasonableness and will. This anthropological duality is the basis of the revolutionary hierarchy socialism, which in no way violates the equality of the revolutionary elite and the people, neither in the face of oppressors, nor in the face of the greatness of the socialist ideal. This is a hierarchy of self-sacrifice, a hierarchy of service that cannot be neither parodied nor turned into a source of personal well-being for the reason that the measure of revolutionary superiority is degree comprehending the mystery of Poverty, the depth of suffering and compassion, the level of dedication and the readiness to turn your life, your destiny into the fuel of the Great Eschatological Fire. In this aspect, as elsewhere, socialism at the political level presupposes all-out war against the center against the middle ground, against mediocrity, against bourgeois conservatives who boast of their privileges and against bourgeois progressives, obsessed with envy of everything that stands out. Truly the socialist approach is paradoxical, but deeply justified an alliance between the limiting forms "of equality" and the limiting forms of the hierarchical structures.

The Mystery of Love that Wilde's character spoke about it was the basis of the Community (Gemeinschaft), the traditional system. Mystery of Poverty becomes the embryo of the eschatological Revolution at that stage of the social stories when a community (Gemeinschaft) is destroyed, replaced by society (Gesellschaft). From this new mystery are created "new heavens and new earth".

Socialism and Death

There is a rather interesting interpretation of the socialist one worldviews as "social thanatophilia", "the desire for death". To this one both conservatives and liberals wrote the topic. Among European authors, interesting works by Norman Cohn ("Waiting for a Millennial Kingdom"). Among the Russians researchers are most interested in Igor Shafarevich, who summarized the most serious anti-socialist arguments in a wonderful work "Socialism as a phenomenon of world history". In principle, "thanatophilia" socialism is his critics find, first of all, in "unreality", "unrealizability" his aspirations are in the grotesque desire of many socialists to bring principles communities (Gemeinschaft) to the limit, including community of wives, absence of all individual forms of existence of people - personal apartments, household items and even children. Socialist fanaticism borders on hatred of natural laws life, with the demand to subordinate these laws to the socialist will, with the desire, in the end, destroy "the old world" down to its biological and even mineral roots. All this is indeed present among the socialist ones authors, but the very statement of these aspects, in our opinion, is far from sufficient: it needs an explanation, which, as a rule, is not contained in the works critics of socialism. What is behind this "thanatophilia", imaginary or genuine? far from sufficient: it needs an explanation, which, as a rule, is not contained in the works critics of socialism. What is behind this "thanatophilia", imaginary or genuine? far from sufficient: it needs an explanation, which, as a rule, is not contained in the works critics of socialism. What is behind this "thanatophilia", imaginary or genuine?

The logic of the socialist understanding of history can be expressed in the categories of life-death. In the beginning there is life, heaven, fullness, an organic and natural form of existence of a community as a single organism. Community destruction (Gemeinschaft), breakdown of organic bonds and gradual the emergence of society (Gesellschaft) is a transition to death. Final Revolution it means a new acquisition of life, but not just the one that was and ended but the New Life, standing on the other side of death, not subject to its perniciousness entropic influence, - superlife, Superbios, meaning not just maximization of vitality, but its "transcending". New Man - it's Not Just "Restored Old Adam". This is Adam saved, fundamentally rid of the fatal patterns of degradation to which he is even subject paradise. The ancient Greeks understood this very well when they claimed that even immortals the gods are subject to the highest law of Fate. The emergence of bourgeois society is for socialists, the death of organic life. But when the death of capitalism comes, then something else arises

- unlike life or death. Exactly this other, Foreignness, Eschatological Aeon, Fantastic World of the Eternal and accept for the sign "of thanatophilia" of criticism of socialism, whose horizon is limited either nostalgia for the archaic and irretrievably lost pre-social organicity, according to "cave capitalism", or a completely pathological perception bourgeois "heat" (neither Heat nor Cold) as "normal life". Critics socialism on both the right and left, however, rightly see socialism as a face deaths, but this is not death as such, but their own death, since both the right and left defenders of the System are doomed to

disappear into the eschatological fire of the Last Revolution, unless, of course, they recognize it as their secret but a previously unrecognized dream in the impending barrage of the Fire Transfiguration.

End of Times

One of the typical arguments of opponents of eschatology those. the doctrine of the End of the World is the statement that multiple waiting the near End of the World in history ended in nothing each time. Faithful Traditions to this they answer that one day this event will happen, as it should to happen according to the sacred logic of history. The scriptures state except that this event will happen exactly when it is least likely to happen expect. It's the same with socialism. Happened many times in history events that typologically could be equated with socialist ones revolutions. And each time it turned out that it was an illusion that "new the world" was only a partial improvement "of the old" that the entropy poison penetrated and it is a revolutionary reality that the restored community does not possess everyone the necessary qualities of a true socialist victory. But this is no one this does not mean that such a genuine Revolution, the Last Revolution, it will never happen. Perhaps only, it will break out suddenly, like A storm emerging in the center of absolute calm.

One of the reasons for the inability to implement the Revolution until the end there is a constant and rather subtle infiltration of the socialist ones teachings by doctrinal elements that undermine the implementation of its basic strategy. Revisionism corrodes socialism from within, like a hidden heresy. Insidious "agents influences" of world entropy seek to introduce alien ones into the socialist myth elements for it: then they become ideas "of human rights" (as in French) socialism), then the concept of evolution and progress (this disease, and especially its mystical form, embodied in cosmist communism, is characteristic for Russian socialism), then xenophobic and chauvinistic excesses (these are undermined the foundations of German socialism), then the theory "of national chosenness" (which perverted the socialism of the Jews). But all this only forces us deeper and deeper comprehend the mystery of Poverty which alone can reveal the true ones to us proportions that guarantee the final success of OUR Revolution. Socialism is the business of the truly disadvantaged masses (take a closer look to see if they are hidden behind the objective poverty of the proletariat are petty-bourgeois, bourgeois aspirations not implemented only because there are no external conditions for this!) and truly radical elite (be careful, as if, behind the revolutionary pathos of ideologists there was no immoderate individualistic vanity seeking only scandal, or empty intellectual demagoguery!). Perhaps only when both of them will truly comprehend the Mystery of Poverty, they will be able to unite so much of your will that the dilapidated world will indeed be destroyed to the ground. Or maybe capitalism has not yet discovered the fullness of its Mystery of Lawlessness necessary in order to defeat himwin not secondary consequences, and the cause of historical evil.

Today the last strongholds of what is still completely collapsing recently it seemed like socialism. So much the better. Another chimera has been exposed. Is it? the hysterical evolutionism of Soviet philosophy, faith in progress and renegade slogans like "Everything for man, everything for the good of man" are compatible with the spirit true socialism?

Today capitalism is entering its last stage following the imperialist one. This is the stage of mondialism. The whole world is turning to the kingdom of Quantity. The triumphant heralds of the System announce the End Stories. Yes, this End is near. But he will be completely different from what he is he is seen by mondialists. The fire of the planetary National Revolution is coming Socialist Revolution, the Last Revolution, which will set the limit the exhausted cycle of human history. The New Man is on the doorstep. Soon he will enter this lost world. But the world of capitalist darkness will not "circle" his... He comes like lightning from edge to edge of the sky... And in his kingdom it will begin The terrible and righteous Judgment of the living and the dead... And there will be no time anymore.

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The mystery of socialism (2000)

A.G. Dugin / Elements / Web Archive

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A.G. Dugin

THE MYSTERY OF SOCIALISM

Socialism is usually classified as a phenomenon associated with the very spirit of modernity, the "modern world.". Moreover, traditionalists sometimes see socialism as the most negative, profane, anti-sacred manifestation of this spirit. At first glance, it really seems that in socialist projects the Divine is replaced by the human, natural – artificial, sacred – profane. But many aspects of socialist theory and practice do not fit into this correct, but too limited scheme. This forces us to rethink again and again this mysterious and powerful phenomenon, trying to penetrate its disturbing secret.

Secret sympathy of the antipodes In the history of political teachings, there is one very strange circumstance that never ceases to amaze political scientists and ideological researchers. This is an inexplicable attraction to each other by opposite poles of the political spectrum, which are not only actively interested in each other, but also quite often unite for the sake of fighting against the center. This circumstance is so striking that even a common cliché has appeared, claiming that opposite extremes converge in politics. This thesis about the coincidence of extrema is often taken as an axiom (this is especially typical for a pragmatic center that does not want to go into details regarding the logic of its opponents and limits itself to pointing out their similarities, as if this explains anything). One might think that Nikolai Kuzansky's thesis about "the coincidence of opposites" (*coincidentia oppositorum*) applies not only to the ultimate realms of theology, but also to the political spectrum. In fact, this phenomenon deserves in-depth study. The fact that it is extremely frequent in specific policies does not mean that it is a matter of course. After all, Kuzansky spoke about the "coincidence of opposites" in God, at the point of the metaphysical limit, in the Absolute, and the political sphere, naturally, has nothing to do with the Absolute. Consequently, we are not dealing in this case with something banal, but, on the contrary, with something mysterious, strange, alarming; with something in need of the most serious research. In fact, this phenomenon deserves in-depth study. The fact that it is extremely frequent in specific policies does not mean that it is a matter of course. After all, Kuzansky spoke about the "coincidence of opposites" in God, at the point of the metaphysical limit, in the Absolute, and the political sphere, naturally, has nothing to do with the Absolute. Consequently, we are not dealing in this case with something banal, but, on the contrary, with something mysterious, strange, alarming; with something in need of the most serious research. In fact, this phenomenon deserves in-depth study. The fact that it is extremely frequent in specific policies does not mean that it is a matter of course. After all, Kuzansky spoke about the "coincidence of opposites" in God, at the point of the metaphysical limit, in

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Since this topic is extremely broad, we will highlight here only one aspect of the "coincidence of opposites" in politics. We are most interested in the ambiguity that is associated with the teachings of socialism, which is a sphere of attraction for a variety of and sometimes mutually exclusive ideological tendencies – extremely conservative, traditionalist, "reactionary", hierarchical, authoritarian, soil and spiritualist, on the one hand, and extremely modernist, progressive, egalitarian, technocratic and materialistic, on the other. Perhaps it is socialism that is the ideology where the most distant from each other and the most radically opposite tendencies coexist.

Among the first socialists we see the heirs of the Enlightenment – mechanics and atheists (Louis Blanc, Proudhon, Marx, etc.) – and fiery mystics (Campanella, More, Pierre Leroux, Louis Constant (who later became Eliphas Levy), Fabre d'Olivet, Saint-Yves d'Alveidre, etc.); pragmatists concerned with rationalizing the social structure (Saint-Simon, Fourier, etc.) and sophisticated elite aesthetes (William Blake, Oscar Wilde, etc.). Sorel becomes a teacher for Lenin and for Mussolini. Lassalle stands in solidarity with Bismarck. Mao Zedong admits in a conversation with Malraux that he is the "last Emperor.". The far right, traditionalist and archaic are combined with the far left, "progressive" and ultra-modern.

What is the reason for such contempt for political logic, which is quite clearly observed in other sectors of the ideological spectrum, where the right remains right and the left – left, without mixing and clearly differentiating its shades and variations on a fairly clearly defined scale?

Version of the Third Way

One of the most attractive hypotheses explaining this paradox is, in our opinion, the idea of a fundamental, paradigmatic division of the entire ideological spectrum not into two camps – right-left, – but into three camps, quite autonomous in relation to each other. The introduction of the concept of the Third Way as an independent ideological position greatly complicates the usual vision of the political structure of society. Let's explain this.

The dual division between right and left presupposes the existence of a Center in which the political flanks reach a compromise by abandoning their most radical positions, which initially determine that some are right and others left. In this political science dichotomy, the center – is not something third, independent, but only an overlap of the most faded and weakened aspects of the right and left flanks. In other words, in such a model the center does not have any independent ideological foundation and depends entirely on the quality of the position of the right and left. Any movement of the right to the right and the left to the left or vice versa automatically entails a change in the position of the center.

Political science, which takes into account not two, but three political positions, dramatically changes the whole picture. The Third Position or Third Way is an ideological factor that is directly opposite to the position of the center in all respects. If the center is always the product of compromise, then the Third Way advocates extreme uncompromisingness (both on the right and on the left). If the center hates the extremes of the flanks ("extremism"), then the Third Way, on the contrary, welcomes all extremes, regardless of their political orientation. If the center is fundamentally dependent on the right and left, then the Third Way is fundamentally independent. If the center mediates and softens the positions of the edges, the Third Way sharpens and radicalizes them. If the center needs two sides of the political scale to exist, and the center has a vital interest in maintaining this dualism that Third Way, on the contrary, seeks to go beyond dualism, overcome duality, and carry out a synthesis and "transcendence" of the ordinary political system. The Third Way – is the anti-center. The paradigm of this relationship can be the words of the Apocalypse addressed by Jesus Christ to the Angel of the Laodicean Church. "I know your deeds, you are not cold, and you are not hot. Oh, if you were cold or hot. But as you are not cold or hot, but warm, I will cast you out of My mouth". The political center is not cold or hot. The Third Way does not stand on the side of Heat or Cold, it stands on the side of both Heat and Cold against Heat. The paradigm of this relationship can be the words of the Apocalypse addressed by Jesus Christ to the Angel of the Laodicean Church. "I know your deeds, you are not cold, and you are not hot. Oh, if you were cold or hot. But as you are not cold or hot, but warm, I will cast you out of My mouth". The political center is not cold or hot. The Third Way does not stand on the side of Heat or Cold, it stands on the side of both Heat and Cold against Heat. The paradigm of this relationship can be the words of the Apocalypse addressed by Jesus Christ to the Angel of the Laodicean Church. "I know your deeds, you are not cold, and you are not hot. Oh, if you were cold or hot. But as you are not cold or hot, but warm, I will cast you out of My mouth". The political center is not cold or hot. The Third Way does not stand on the side of Heat or Cold, it stands on the side of both Heat and Cold against Heat.

If we accept the version of the Third Way, it becomes obvious that all the ideological paradoxes associated with the identification of a particular political figure or thinker in the right-left scale most often speak only about his belonging to the Third Way and the fallacy of his inclusion in the camp of the right or left. In this case, we are no longer talking about the mysterious attraction of opposites to each other, not about the paradoxical love of Heat for Cold, and vice versa, but about a special position, equally distant from one pole and the other, but equally sympathetic to the "coldest" and "the hottest". We can say that such a position presupposes a unique craving for the Limit, for the complete exhaustion of the proposed ideological possibilities, and the will for the Absolute. In practice, the Third Position can be implemented through both "right" and "left" flanks, if total identification with the logic of one's "party" and radicalization of loyalty to its ideals leads the ideologist to the source of its inspiration and leads further, on the other side of this source. Through extreme Heat you can comprehend the mystery of Cold, and through extreme Cold – the mystery of Heat. It is important, however, to note that the Absolute, which the Third Position is aimed at, does not lie in the political sphere. The political, in this case, becomes only an instrument of human will, a field of manifestation of the Holy Spirit inherent in people. that the Absolute, which the Third Position is aimed at, does not lie in the political sphere. The political, in this case, becomes only an instrument of human will, a field of manifestation of the Holy Spirit inherent in people. that the Absolute, which the Third Position is aimed at, does not lie in the political sphere. The political, in this case, becomes only an instrument of human will, a field of manifestation of the Holy Spirit inherent in people.

Thus, socialism as an ideological phenomenon that least fits into conventional political schemes seems to be closest to the very essence of the Third Way. This was intuitively felt by Proudhon and Sorel, Muller van den Broek and Ernst Nikisch. Socialism is inextricably linked with the will to Synthesis, with eschatology, with the myth of overcoming the contradictions of the long world and the advent of the Kingdom, in which not the laws of pale compromise and pharisaically covered injustice will operate, but the grace of the New World, on the other side of Cold and Fire. Socialism, the forerunners of which Hegel is often considered, is focused on the Synthesis, which removes the thesis and antithesis, on the dizzying overcoming of the fatal framework of human and social reality. Socialism strives not to smooth out existing contradictions – both in economic and spiritual life both in the political and cultural spheres, – but, having brought these contradictions to the limit, opening them, discovering them, carry out a revolutionary coup and once and for all put an end to the bonds of veiled Injustice and Tyranny – the tyranny of socio-economic structure and the tyranny of Time, going in only one direction, the tyranny of Matter and political oligarchies, the tyranny of religious hypocrisy and unconquered space. At the same time, the main enemy of socialism is everything that seeks to smooth out and hide existing contradictions, that wants to pass off the Kingdom of Injustice as the least evil, and present ontological or historical Drama as a banal pattern. That is why socialism absorbs the most radical elements, all crisis and extreme projects – some of them illustrate to socialists the essential Tragedy of the "Old World", others anticipate the New.

Ferdinand Tönnies and the Structure of Socialist Myth

To better understand the essence of socialism as the position of the Third Way par excellence, let us turn to the historical model, which in one form or another predetermines the logic of the socialist attitude towards social, political and economic reality. In this matter we turn to the concept of Ferdinand Tönnies, whose ideas underlie the entire school of German sociology.

In very general terms, Tönnies's theory is as follows. Every integral human collective – people, state, tribe, nation, etc. – can be classified into one of two fundamental categories that determine its quality. These categories are the Community (*Gemeinschaft*) and the Society (*Gesellschaft*). The French counterparts of these terms are *communaute* and *société*. German terms reflect the essence of these concepts very clearly, since etymologically the word *Gemeinschaft* comes from the root "general" (*commun*, in French), and the word *Gesellschaft* from the root "connection, fetters, shackles" (the French *société* has a similar etymology). (Unfortunately, there is no similar pair of terms in Russian, and for a clear understanding of the Tönnies doctrine, one should keep in mind the German etymology.) A community, according to Tönnies, is a traditional type of human collective based on the organic kinship of all its members with each other. The prototype of the community is the family and its members. Tönnies emphasizes that within the family, the connections between its members are not connections between different individuals who are strictly separated from each other. Indeed, the man in the family views his wife, his children and his parents not so much as strangers, but as an extension of himself. Their pain – is his personal pain; their joy – his joy; their hunger and illness – his illness, and their health – his health. The same can be said about other family members. A family consisting of several people is at the same time a single organism, functioning in complete, physical, mental and moral relationship. Even at the level of satisfaction of the most primitive instincts – nutrition, sexual desire, etc. – family members cannot completely separate themselves from the other, cannot be indifferent to their loved one. More voluminous organic communities (*Gemeinschaft*) – clan, tribe, village, and so on down to the whole people are formed according to the model of the family. Every community, Tönnies argues, has a single socio-economic and moral criterion, embodied in Tradition, which is the basis of community existence. This Tradition may have its own church, theological formulation, but may not have it, transmitted through myths, continuity of moral and economic norms, through rites and rituals. Be that as it may, even within an entire people, a community is characterized, first of all, by the lack of understanding of the individual as a basic component of the collective. Members of the community are seen, on the contrary, as its private and fragmentary incarnations as reflections in the mirror of the one Reality, the Common Being, broken into many fragments.

Tennis considers the second type of team to be the Society (Gesellschaft). Society (Gesellschaft), unlike community (Gemeinschaft), is built not on the principle of organic kinship and unity, but on the principle of a collective agreement that artificially binds atomic individuals and regulates their joint existence. Society does not imply any homogeneity of its members, since theoretically it can arise from any collective of individuals who, in order to coexist, will simply be forced to create "connections" among themselves (Gesellen), which form the basis of the social norm. Society (Gesellschaft) as a special type of collective is based on the principle of individual egoism, which assumes that the realization of all human needs, starting with the most primitive ones, is his personal matter. Of course to achieve personal goals, members of society (Gesellschaft) can and should cooperate, but any association is focused exclusively on achieving individual goals, which, however, may, as a possible consequence, lead to an increase in the well-being of everyone (but may not lead).

According to Tennis, the community (Gemeinschaft) has always existed, and it is this that represents the most natural and normal type of human dormitory. Society (Gesellschaft), for its part, arose in the later stages of history as a result of the decomposition of the organic relationships of the community (Gemeinschaft). Human social history can be imagined as a constant movement from community (Gemeinschaft) to society (Gesellschaft). If in the ancient and medieval world these trends manifested themselves cyclically, then, starting with the advent of capitalism, the victory of society (Gesellschaft) over the community (Gemeinschaft) became undoubted, and the community with all its traditional norms was pushed to the periphery of civilization.

The bourgeois system, according to Tennis, is a complete triumph of the atomic collective, which builds its existence exclusively on the artificial norms of the treaty.

Socialism, defined in Tennis terminology, is a conscious reaction to the onset of society (Gesellschaft), conscious as alienation (Entfremdung), and the desire to return to organic forms of existence, to community (Gemeinschaft), to the brotherhood and unity of the organic collective being. The desire for community becomes "conscious" and "conscious" precisely when the last remnants of the communal system disappear in the face of "contract civilization." . Socialism, therefore, is a tendency both conservative and revolutionary at the same time, since it is focused on the realization in the future of the ideal of the past. In socialism, the dialectical factor comes to the fore, since the return to the community (Gemeinschaft) after its destruction by capitalist society (Gesellschaft) should become a qualitatively different process rather than the existence of a community (Gemeinschaft) by inertia. Therefore, the teleological orientation of socialism presupposes in the future not just a community, but an Absolute Community, based not on the brotherhood of brothers, but on "universal brotherhood." In fact, the socialists want to return not to yesterday, but to the day before yesterday, to the Golden Age, to the Source. Hence the sometimes seemingly strange imagery of socialist utopias, in which not just organic, realistic-communal relations are glorified, but an edenic ideal, proto-community

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In fact, every consistent socialism must logically end with communism, the triumph of the planetary community, and the great restoration of the Golden Age. No matter what theoretical considerations the fundamental socialist myth is clothed with – from the economic calculations of Marx to the mystical fantasies of Campanella or Fourier – it remains fundamentally united, conservative-revolutionary in its basis, "third-putist", "heroic", modernist and restorationist at the same time. Such strange utopian details in the descriptions of communist society as the community of wives, the management of the elements, the absence of labor, the absence of private property, etc. nothing more than a simplified, secularized idea of Paradise, of the original Adamic state, in which there are not many individuals but one single Subject is in ontological abundance.

If we now move from the social level, operating with such categories as society (Gesellschaft) and community (Gemeinschaft), to a religious understanding of history – both in those traditions where history is thought linearly (Christianity, Judaism) and in those traditions where the cyclical understanding of history dominates (Hinduism, Buddhism, Islam, paganism, etc.) – we will see an exact analogue of historical vision. Moreover, the desire to return to the Source, to return the heavenly state once lost by the forefathers, but with a new, renewed consciousness that has comprehended the dark secret of exile, is the basis of all religious ethics, all spiritual attitude to the problem of Time. Socialism only reduces this paradigm to the level of social reality and poses the same problem in socio-political terms. The rich, who find it more difficult to enter heaven how can a camel go through a coal eye, from an anthropological, symbolic category they turn into a social class. The poor in spirit are found in the most disadvantaged class – in the workers oppressed by the capitalists. But workers were not always the social cogs of the soulless machine. They were once "loyal to the earth," belonged to the community, and had Tradition. They turned into proletarians not from animals, but from noble Workers. This means that their uprising against the exploiters has a deep restoration meaning. They, having descended to the bottom of the social Night, will bring the dawn of the New Day to the world and restore Community, Brotherhood and Justice. But workers were not always the social cogs of the soulless machine. They were once "loyal to the earth," belonged to the community, and had Tradition. They turned into proletarians not from animals, but from noble Workers. This means that their uprising against the exploiters has a deep restoration

meaning. They, having descended to the bottom of the social Night, will bring the dawn of the New Day to the world and restore Community, Brotherhood and Justice.

Socialism is an uprising against society. Socialism is an anticipation of communism.

Revolution against evolution

One of the essential points of the socialist idea is the principle of Revolution, which underlies both the socialist understanding of history and the very existential pathos of socialism. Etymologically, the word "revolution" means "rotation" (meaning "wheels", "sun", etc.) or even "return". The term is directly related to the logic of socialist myth, which is focused on a dialectical return to the Origin after going through the phase of alienation. Revolution – is the heroic overcoming of the maximum of ontological and social entropy, a rebellion against the inexorable fate that corrupts the organic fabric of the community (Gemeinschaft) and gives rise to the social kingdom of Injustice, the ultimate phase of which is the bourgeois system. All the forces of the socialist struggle are concentrated on the moment of revolution, since it is in this event that the element of heroic will is revealed in its entirety, which at this moment finally separates itself from the element of social inertia, proves the otherness of its nature and reveals its deep quality – vertical in relation to inertial flow of history.

Revolution – this is the culmination of the entire socialist eschatology, oriented in its purest form not towards development, not towards evolution, not towards gradual improvement and "progress", but, on the contrary, towards a sharp leap from the lowest to the highest ("who was nothing, will become everything"), for a heroic act, for super-overcoming, for a great uprising against the immanent laws of social history. And here we are again faced with a paradox: the essence of the socialist understanding of history is based on the understanding of it as degradation, as constant perfection and totalization of means of exploitation, as the destruction of organic communal ties, as a distance from "cave communism," but at the same time, socialists are generally considered supporters of "progress", and it is the idea of inevitability of social Progress' is at the heart of the doctrinal conviction of socialists that the Revolution is imminent. This point requires clarification.

If the paradoxical nature of socialism as a teaching, its deep kinship with the idea of the "coincidence of opposites" forces us to classify it as an ideology of the Third Way, or even equate it with this ideology, then how can we explain the fact that very often conventional political science classifies socialism as a leftist ideology? Apparently, under the same term – "socialism" – there are hidden two different doctrinal systems, differing from each other not in the degree of radicalism, but in their essential,

ontological orientation. Taking a closer look at the real-life socialist movements, we can easily understand the difference between "Third Way socialism" (or simply socialism) and "left-wing socialism" (or pseudo-socialism). Left socialism fits perfectly into a two-pole political science scheme, which means it does not question the legitimacy of such a system, trying only to influence the center and move it as "to the left" as possible. At the level of the historiosophical vision, this means abandoning the Revolution as the culmination of socialist action and replacing this Revolution with the principle of Evolution, progress. Progress for genuine revolutionary socialism – lies in the Leap, in the traumatic rupture of the homogeneous flow of social history. Society (Gesellschaft), "old world", "world of violence" is subject, according to truly socialist doctrine, not to "improvement", but to "abolition", "destruction", "destruction". Instead, a "new world", "our world", "the world of the Community (Gemeinschaft)" should appear but not that community (Gemeinschaft) that was destroyed by capitalist society (Gesellschaft), and therefore imperfect, unable to protect itself from the pernicious influence of Alienation and Injustice, but the New Community, the Absolute Paradise Community, where there will be no access at all to the elements of ontological and social entropy. Socialism, focused on Evolution, understands "progress" not as a heroic leap, not as a volitional feat of the revolutionary elite, leading the masses of the disadvantaged, – i.e. those who are providentially placed by society in an extreme position, allowing one to understand the full drama of the alienating determinism of history, – but as an acceleration of that very social process that led to the emergence of society (Gesellschaft) as a special collective reality. So, the between revolutionary socialism and evolutionary socialism – the difference is not only in the degree of radicalism, but in the very essence. The first sees social history as essential degradation and is oriented against its course, vertically in relation to it. The second agrees with this story and strives to speed it up. Communism and true socialism have no greater enemy than social democracy. Left socialism – is not just renegade, it is the absolute enemy of Third Way socialism, and not only because of taking into account or not taking into account national, state, religious factors (as some think), but due to its original, deep vector otherness. The second agrees with this story and strives to speed it up. Communism and true socialism have no greater enemy than social democracy. Left socialism – is not just renegade, it is the absolute enemy of Third Way socialism, and not only because of taking into account or not taking into account national, state, religious factors (as some think), but due to its original, deep vector otherness. The second agrees with this story and strives to speed it up. Communism and true socialism have no greater enemy than social democracy. Left socialism – is not just renegade, it is the absolute enemy of Third Way socialism, and not only because of taking into account or not taking into account national, state, religious factors (as some think), but due to its original, deep vector otherness.

Here we can also point out some etymological paradox, which the attentive reader has probably already noticed in the place where we talked about the opposition between community (Gemeinschaft) and society (Gesellschaft) in Tennis. The fact is that the word "socialism" itself comes from the Latin "society", i.e. "society" in the sense of Gesellschaft. "Communism" is etymologically related to the word "commune", i.e. "community", Gemeinschaft. If we understand socialism as the "forerunner of communism," and this is one of the most common options, then we will be dealing (by definition) with

revolutionary socialism, the socialism of the Third Way. Such socialism is on the other side of the Leap that separates the old world from the New. If we understand socialism strictly etymologically, i.e. as a political system in which society (Gesellschaft) reaches its apogee, we are dealing with evolutionary socialism, which does not contradict the logic of capitalism, but, on the contrary, takes this logic to its limit. Such socialism (most often called social democracy), left-wing socialism is a concentrate of the Old World, the "world of violence", where exploitation not only does not disappear, but reaches its peak – both in cruelty and sophistication. The highest form of slavery occurs when the very fact of slavery is no longer realized by slaves. With such left-wing socialism, the true socialism of the Third Way is in a state of absolute struggle. The fiery barrage of the Communist Revolution is ultimately directed against him. not contradicting the logic of capitalism, but, on the contrary, taking this logic to the limit. Such socialism (most often called social democracy), left-wing socialism is a concentrate of the Old World, the "world of violence", where exploitation not only does not disappear, but reaches its peak – both in cruelty and sophistication. The highest form of slavery occurs when the very fact of slavery is no longer realized by slaves. With such left-wing socialism, the true socialism of the Third Way is in a state of absolute struggle. The fiery barrage of the Communist Revolution is ultimately directed against him. but it reaches its peak – both in cruelty and sophistication. The highest form of slavery occurs when the very fact of slavery is no longer realized by slaves. With such left-wing socialism, the true socialism of the Third Way is in a state of absolute struggle. The fiery barrage of the Communist Revolution is ultimately directed against him. but it reaches its peak – both in cruelty and sophistication. The highest form of slavery occurs when the very fact of slavery is no longer realized by slaves. With such left-wing socialism, the true socialism of the Third Way is in a state of absolute struggle. The fiery barrage of the Communist Revolution is ultimately directed against him. but it reaches its peak – both in cruelty and sophistication. The highest form of slavery occurs when the very fact of slavery is no longer realized by slaves. With such left-wing socialism, the true socialism of the Third Way is in a state of absolute struggle. The fiery barrage of the Communist Revolution is ultimately directed against him.

Elite and Mystery of Poverty

Oscar Wilde, in his novella *The Canterbury Ghost*, gave a surprisingly deep description of the essence of socialism. One of the characters in this story, the *Canterbury Ghost*, says: "There is not a single mystery higher than the mystery of Love, except the mystery of Poverty.". Poverty is the magical state in which the birth of the great power of socialism takes place. Poverty – is the limit of descent along the social hierarchy, in which the disadvantaged have a place only at the very bottom. In a traditional society, in a community (*Gemeinschaft*), in an organic system, poverty never had the mystical meaning that it acquired with the advent of capitalism. Lack of material wealth in a community is a sign rather of the upper castes – priestly and administrative. Hence – vows of poverty in monastic and knightly

orders. Poverty in traditional society is revered as a virtue, since it manifests a tendency to overcome the material, to saving spiritual asceticism, which atones for the inevitable materiality of the remaining members of the collective by its very fact. Poverty was closely associated in Tradition with the idea of the elite. Inequality there was based on spiritual rather than material factors. Therefore, asceticism did not stand on the periphery, but in the center of social reality, being a fertile point of contact between the lower and the higher, the longer with the higher, optical focus of communication between the energies of Heaven and the energies of the Earth. Poverty was closely associated in Tradition with the idea of the elite. Inequality there was based on spiritual rather than material factors. Therefore, asceticism did not stand on the periphery, but in the center of social reality, being a fertile point of contact between the lower and the higher, the longer with the higher, optical focus of communication between the energies of Heaven and the energies of the Earth. Poverty was closely associated in Tradition with the idea of the elite. Inequality there was based on spiritual rather than material factors. Therefore, asceticism did not stand on the periphery, but in the center of social reality, being a fertile point of contact between the lower and the higher, the longer with the higher, optical focus of communication between the energies of Heaven and the energies of the Earth.

The degradation of the community (Gemeinschaft) and the final establishment of an individualistic, "collective-contractual" order transferred poverty from the center to the outskirts of society, making it synonymous with social vice. The poverty of some began to be perceived not as compensation for the well-being of others, with a corresponding change of roles in the spiritual sphere, but as evil in itself. Such "despicable poverty" is the source of the greatest socialist mysticism. Under capitalism, the zone of poverty became the only sphere of concentration of the Genuine, Spiritual, and Just. It was here that the true elite gathered, remaining faithful to the principles of the community (Gemeinschaft) and abandoning the bourgeois-individualistic rules of the community. The more despicable, outcast and disadvantaged a person is in capitalism the more clearly his providential selectivity, his otherness, his "subjectivity" are manifested. Nietzsche wrote: "I foresee a time when the last noble man will become untouchable, a chandal."

And here the cyclical idea of socialism appears, the paradigm of which can be considered the Gospel parable of the prodigal son. The prodigal son leaves his father's happy abode – social history moves from the community stage (Gemeinschaft) to the society stage (Gesellschaft). He spends his entire fortune – the true elite, loyal to the community (Gemeinschaft) loses all external signs of its status, becomes outcast, disadvantaged; creative work loses its value with the rise of financial capitalism. And finally, the prodigal son, who has known the bitterness of rejection, returns to his father with new knowledge, with the precious experience of Poverty – there is a Revolution of the elite, shifted to the periphery, against the entropic laws of "evolution" and its return to its true position, but with deep experience of Suffering and Compassion. The one "who was nothing," becomes "everyone" who he essentially was before, but only then, before "becoming nothing," did he not yet realize the "depth" of being, its third dimension, its dark limit.

The elite draws the spirit of the Revolution and the energy of Return from the experience of Deprivation.

One more circumstance is also important. Socialism presupposes a unique revolutionary alliance between the highest spiritual aristocracy, "disinherited" by the regime of the well-fed bourgeoisie, and the masses, the lower classes, most susceptible to the exploitative pressure of mediocrity that triumphed with capitalism. This is another "coincidence of opposites" characteristic of socialist teaching. This union between the subject pole of the Revolution (the "professional revolutionary") and its object pole (the "masses of the people") has a deep basis. Creatures immersed in the mystery of Poverty are fundamentally divided into two anthropological categories – into a people passively suffering from the perversion of social proportions, in which unconscious hatred of the "treaty system" gloomily accumulates and the socialist counter-elite (according to Pareto's classification), active and militant, guessing in the oppressed masses the image of its own soul, deprived, however, of reasonableness and will. This anthropological duality is the basis of the revolutionary hierarchy of socialism, which in no way violates the equality of the revolutionary elite and the people, either in the face of oppressors or in the face of the greatness of the socialist ideal. This is a hierarchy of self-sacrifice, a hierarchy of service that can neither be parodied nor turned into a source of personal well-being for the very reason that the measure of revolutionary superiority is the degree of comprehension of the mystery of Poverty, the depth of suffering and compassion, the level of dedication and readiness to turn one's life, one's destiny into the fuel of the Great Eschatological Fire. In this aspect, as elsewhere, the socialism at the political level presupposes an all-out war against the center, against the middle ground, against mediocrity, against bourgeois conservatives boasting of their privileges and against bourgeois progressives obsessed with envy of everything that stands out. A truly socialist approach lies in a paradoxical but deeply valid alliance between the ultimate forms of "equality" and the ultimate forms of hierarchical structure. and the ultimate forms of hierarchical structure. and the ultimate forms of hierarchical structure.

The Mystery of Love that Wilde's character spoke of was the basis of the Community (Gemeinschaft), the traditional system. The Mystery of Poverty becomes the embryo of the eschatological Revolution at that stage of social history when the community (Gemeinschaft) is destroyed, replaced by society (Gesellschaft). From this new mystery "new heavens and new earth" are created.

Socialism and Death

There is a rather interesting interpretation of the socialist worldview as "social thanatophilia", "the desire for death". Both conservatives and liberals wrote on this topic. Among European authors, the

works of Norman Cohn ("Waiting for a Thousand-Year Kingdom") are interesting. Among Russian researchers, the greatest interest is represented by Igor Shafarevich, who summarized the most serious anti-socialist arguments in his wonderful work "Socialism as a Phenomenon of World History.". In principle, his critics find the "thanatophilia" of socialism, first of all, in the "irreality", the "inexpediency" of his aspirations, in the grotesque desire of many socialists to bring the principles of the community (Gemeinschaft) to the limit, including the community of wives, the absence of all individual forms of existence people – personal apartments, household items and even children. Socialist fanaticism borders on hatred of the laws of natural life, the demand to subordinate these laws to socialist will, and the desire, in the end, to destroy the "old world" down to its biological and even mineral roots. All this, indeed, is present in socialist authors, but the very statement of these aspects, in our opinion, is far from sufficient: it needs an explanation, which, as a rule, is not contained in the works of critics of socialism. What is behind this "thanatophilia", imaginary or genuine? All this, indeed, is present in socialist authors, but the very statement of these aspects, in our opinion, is far from sufficient: it needs an explanation, which, as a rule, is not contained in the works of critics of socialism. What is behind this "thanatophilia", imaginary or genuine? All this, indeed, is present in socialist authors, but the very statement of these aspects, in our opinion, is far from sufficient: it needs an explanation, which, as a rule, is not contained in the works of critics of socialism. What is behind this "thanatophilia", imaginary or genuine?

The logic of the socialist understanding of history can also be expressed in the categories of life and death. In the beginning there is life, heaven, fullness, an organic and natural form of existence of the community as a single organism. The destruction of the community (Gemeinschaft), the disintegration of organic ties and the gradual emergence of society (Gesellschaft) is a transition to death. The Final Revolution means a new acquisition of life, but not just the one that was and ended, but the New Life, standing on the other side of death, not subject to its pernicious, entropic influence, – superlife, Superbios, meaning not just the maximalization of vitality, but its "transcendence". The New Man – is not just a "restored Old Adam.". This is Adam saved, fundamentally freed from the fatal patterns of degradation to which even heaven is subject. The ancient Greeks understood this very well when they argued that even immortal gods are subject to the highest law of Fate. The emergence of bourgeois society is for socialists the death of organic life. But when the death of capitalism comes, then something else arises – unlike either life or death. It is this other, Foreignness, Eschatological Aeon, Fantastic World of the Eternal that is taken as a sign of "thanatophilia" of criticism of socialism, whose horizon is limited either by nostalgia for the archaic and irretrievably lost pre-social organicity, for "cave capitalism", or by a completely pathological perception of bourgeois "warmth" (neither Heat nor Cold) as a "normal life". Critics of socialism on both the right and left, however, rightly see socialism as the face of death, but it is not death as such and their own death, since both the right and left defenders of the System are doomed to disappear in the eschatological fire of the Last Revolution, unless, of course, they recognize their secret, but previously unrecognized dream in the impending barrage of the Fire Transfiguration.

End of Time

One of the typical arguments of opponents of eschatology, i.e. the doctrine of the End of the World is the statement that the repeated wait for the near End of the World in history ended in nothing each time. Faithful Traditions respond to this that one day this event will happen, since it must happen according to the sacred logic of history. The scriptures also claim that this event will occur when it is least expected. It's the same with socialism. Many times in history there have been events that could typologically be equated with socialist revolutions. And each time it turned out that this was an illusion, that the "new world" was only a partial improvement of the "old", that the poison of entropy penetrated into revolutionary reality that the restored community does not have all the necessary qualities of a true socialist victory. But this in no way means that such a true Revolution, the Last Revolution, will never happen. Perhaps only, it will break out suddenly, like a Storm emerging in the center of absolute calm.

One of the reasons for the inability to implement the Revolution to the end is the constant and rather subtle infiltration of socialist teachings by doctrinal elements that undermine the implementation of its basic strategy. Revisionism corrodes socialism from within, like a hidden heresy. The insidious "agents of influence" of world entropy strive to introduce elements alien to it into the socialist myth: either they become the ideas of "human rights" (as in French socialism), then the concept of evolution and progress (this disease, and especially its mystical form, embodied in cosmist communism, characteristic of Russian socialism), then xenophobic and chauvinistic excesses (this undermined the foundations of German socialism), then the theory of "national chosenness" (which perverted the socialism of the Jews). But all this forces us to comprehend only deeper and deeper the mystery of Poverty, which alone can reveal to us the true proportions that guarantee the final success of OUR Revolution. Socialism – is the business of truly disadvantaged masses (take a closer look to see if the petty-bourgeois, petty-bourgeois aspirations are hidden behind the objective poverty of the proletariat, which are not realized only because there are no external conditions for this!) and a truly radical elite (be careful, as if behind the revolutionary pathos of the ideologists there was no immoderate individualistic vanity, looking only for scandal, or empty intellectual demagoguery!). Perhaps only when both of them really comprehend the Mystery of Poverty will they be able to unite their will so much that the old world will indeed be destroyed to the ground. Or maybe capitalism has not yet discovered the fullness of its Mystery of Lawlessness, necessary in order to defeat, by defeating it, not the secondary consequences, but the cause of historical evil.

Today, the last strongholds of what until recently seemed like socialism are collapsing. So much the better. Another chimera has been exposed. Are the hysterical evolutionism of Soviet philosophy, faith in progress and renegade slogans like "Everything for man, everything for the good of man" compatible with the spirit of true socialism?

Today capitalism is entering its last stage, following the imperialist one. This is – the stage of mondialism. The whole world turns into the kingdom of Quantity. The triumphant heralds of the System announce the End of History. Yes, this End is near. But he will be completely different from what mondialists see him as. The fire of the planetary National Revolution, the Socialist Revolution, the Last Revolution is coming, which will put an end to the exhausted cycle of human history. The New Man is on the doorstep. Soon he will enter this lost world. But the world of capitalist darkness will not "bypass" it... He comes like lightning from edge to edge of the sky... And in his kingdom the Last and Righteous Judgment will begin over the living and the dead... And there will be no time anymore.

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The Nazis come at midnight (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

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THE FASCISTS COME AT MIDNIGHT

1. An eloquent fear of brown
2. Human humanity
3. Whip and dagger of de Sade
4. They came

1. Eloquent fear of brown color

It is worth asking a question which, for all its relevance, for some (very strange) reason it is not installed at all. Why everyone is afraid "fascism" (both in Russia and in the world)? Why this word it is the most commonly used term in political and cultural matters and everyday vocabulary, despite the fact that it is full-fledged and consciously political either ideological fascism or does not exist at all after 1945 or it represents an extremely marginal phenomenon, worthy of no more attention from the public than from the society of butterfly collectors or gatherers mark?

This cannot be an accident. You need to understand the semantic load this expression in its current use. We are under "fascism" we clearly do not mean a specific political phenomenon, but our deep secret a secret fear that brings together nationalists, liberals, and communists and a democrat. This fear is not of a political or ideological nature it expresses some more general, deeper feeling, equally inherent all people regardless of their political orientation. Moreover, this "magical" one fascism', which haunts our unconscious, is so clearly different from "fascism" political and concrete, what if presented to us a case to talk with some specific neo-Nazi from marginal political groups youth groups, then we will have no other feeling except for feelings of disappointment – "and that's all?", "no, it's none not a fascist!"

In that case, what are we really afraid of? Who is real "fascist", and what real "fascism" is is not historical but from a psychological, even psychiatric perspective?

2. Human humanity

Fascism, of course, coincides in everyday consciousness with Absolute Evil and unity in understanding this, regardless of political orientation, shows what is identification – fact universal and universal. But what can today we can unite (albeit according to a negative criterion) people who are so different among themselves by culture, social interests, religion and ideology?

Only one – feeling of shared involvement with the "human species", vague and existentially background humanism, which is inherent in both the right and leftists, extremists, and centrists. It is humanism that remains the last an anchor for maintaining relative balance in a civilization torn apart internal and external political and ideological conflicts, before the face of a global cultural, environmental and social crisis. If remove this unconscious humanistic element of the current purely secular one purely human humanity, then it will immediately fall into the abyss of insanity fanaticism, hysteria, anguish, suicide. A modern person, with everything his cynicism, practicality, pragmatism, individualism and agnosticism, still firmly believes in the latest fetish – "in the human factor", in "human fact", which, being neither bad nor good in itself, it is a common platform for the existence of humanity.

Naturally, such "human humanity" suspects about the possibility of a catastrophe, i.e. that this last support, this "unconscious" humanism can be knocked out from under your feet. And in two ways – external and internal. A feeling of external danger, a syndrome of obsession with the "end" it manifested itself in two powerful movements – "ecologicalism" and "pacifism". This position anticipates that the main threat to "human humanity." will come from the outside: either the environment, being essentially "inhumane", "inhuman" will break the illusion of human self-sufficiency and it will blow up human security, or the "evil hawks" will unleash it a military conflict that will destroy humanity. (On this last psychological factor was founded in the pre-perestroika decades stressful the politics of western anti-communism).

But for us it is more important to explore the internal path of destruction of "humanity." of humanity." Since this is exactly the kind of internal explosion that is understood under "fascism" on an unconscious level. Some are clinical "anti-fascists" even proposed a special term "psycho-fascism", and this term, despite its outward absurdity, very eloquently shows that the fear of "fascism" is purely mental, psychiatric nature. So, "fascism" is an internal threat to the humanized the subconscious of modern humanity, a premonition of the possible collapse of this the subconscious in the form in which it exists today.

3. Whip and dagger of de Sade

Often a different one is automatically associated with the term "fascism" the term "sadism", and this is no coincidence. In fact, the main characters de Sade's novels embody crystal images of what is more the "humanistic" subconscious, the coming total, is afraid of everything the spread of which de Sade brilliantly grasped and realized at the end 18th century. The heroes of de Sade are people who, accepting the challenge of the liberal an ideology that prioritizes the principle of maximum individual freedom bring these trends to their logical limit by exploding and destroying restrictions "individuals" preserved in the "democratic" and the "enlightened" society as a legacy of the "dark", "illiberal" times, as "a relic of theocracy, statism and morality.". Political de Sade's ideas, set forth clearly and consistently in Philosophy in the Boudoir, they are a mathematical application of liberal dogmas to the most intimate sides human life associated with erotic complexes, deep inhibition and vegetative psychological reactions (and everything is described with surprise "black humor" that distinguishes all of de Sade's works). De Sade is not fighting with "humanism" and the emerging "psychology of humanism", he simply takes their line to its logical conclusion, without stopping halfway, as was the case with his naively optimistic contemporaries, seeing "liberalism" and "humanism" in enthusiastic tones. De Sade – this is the internal limit of society's movement towards a liberal model and it is no coincidence that the West understood his ideas only at the beginning of the 20th century when prophetic the gift of de Sade discovered itself in all its completeness and authenticity when his texts opened as an anticipation of Kirkegaard, Nietzsche, Bakunin, Freud, surrealists, etc. But following the liberal, "republican" principles, de Sade paints such a terrible picture of endless crimes and perversions that liberals themselves could hardly recognize as ideal your society.

Why? Only because their consciousness is not able to embrace everything ideological spaces of one's own position, and their "prejudices" interfere they will legalize the full extent of criminal and perverted versions that they prefer to "recognize" and "accept" gradually and sequentially one after another. De Sade proposed legalizing theft (this, in fact, was done during the transition to the capitalist model of society, based on that). He considered it necessary to allow all types of sexual intercourse perversions, and primarily homosexuality (modern liberal the company did just that). He insisted on the abolition of the death penalty for the most terrible crimes (the fight for such a law was successful in many developed countries).

The only aspect that prevents de Sade from becoming a true architect is a classic of modern liberalism, this is the complex that received in psychology his name is – "sadism". This is the aspect least of all liberals and "humanists" are ready to accept it; it contains it the stumbling block before de Sade's integration into the pantheon of the supreme liberals ideologists.

The fact is that a consistent and extremely honest de Sade went through the whole the path to denying the values of traditional society – from denying the church and the monarchy, to the point of denying the state, morality and ethics –, faced the most important a metaphysical problem: who exactly will be the subject of freedom conquered as a result of the consistent and total destruction of the "old" peace? Maurice Blanchot, in his book on the Garden, correctly observes that, as soon as some hero of de Sade stops following the path of more and more terrible and destructive things crimes, he himself immediately becomes a victim of a more consistent "liberalism". Nietzsche spoke about the same thing in the parable of the pale to the criminal "the pale criminal bowed down; he killed, but also and stole it."

For Nietzsche, "theft" is a reduction in pure crime a prisoner in a direct act of unmotivated murder. Subject of release, thus, de Sade becomes not just an ordinary person, but a person special, "isolated", heroic, who is not just clearly aware (which moderate liberals never do) that increasing the freedom of one possible only by reducing the freedom of the other, but also strives consistently maximize your personal freedom and reduce the freedom of others to the minimum. This is exactly the type of "sadist" developed by de Sade and he gradually became a figure who haunts the collective unconscious modern humanity.

Why? Because the appearance of such a character is not just an accident but necessary a consequence of the humanistic "development" of humanity along the path of liberalism and enlightenment! It is such a sadistic subject that is implicit present in the "humanistic subconscious" of people deprived sacred guidelines of traditional civilization. He – is a "dark double", in which the collective bill of humanity for its freedom is gradually accumulating and his "humanity". At the bottom of the "humane" subconscious the shadows of the heroes of "Justine" and "Juliette" move around humanity. They threaten with a whip and a sharp dagger those who cowardly stopped on the way the "liberation" of humanity is halfway there.

Do we not recognize in de Sade and his heroes a familiar ghost? They don't emit is his heroes the alarming aroma of "fascism", of course, not historical and concrete, but "psychic", the notorious and frightening "psycho-fascism"?

4. They came

The liberal subconscious of modern man carries its own a sentence, your own denial, your own death. At the limit a terrible creature lives on the edges of the dark energies of the soul of modern man - "magical fascist", a ghost who has found flesh, the character of a marquis de Sade who broke into your apartment... Orwell in "1984" has a very important place, indicating a fairly deep understanding of the laws human psychology: in the last and most terrible torture chamber, where the hero gets caught,

what he feared most happens to him throughout your life, in dreams, dreams, disturbing visions. The rats start gnawing his face. If modern society is broader, modern humanity is scary he is afraid of a "fascist", and if this figure corresponds to a certain one the deepest layer 'collective unconscious', then this the "fascist" will definitely appear. Of course, not in political form a movement similar to the Italian or German precedent. Historical fascism and Nazism had almost nothing in common with that "psychic fascism" which is an internal, mental threat to humanity now. New "fascism" will arise according to a different logic and on the basis of different laws. Most likely it will be much worse than the previous one, since it will be of high quality New "fascism" will arise according to a different logic and on the basis of different laws. Most likely it will be much worse than the previous one, since it will be of high quality to others. It will not arise as a salvation from liberalism (an attempt what were the previous versions of fascism), but as punishment for liberalism, and he will be born not outside, but inside a liberal society. Like the last point his story is like his natural end. But since humanity, in fact, today I identified my destiny with "humanism" and "liberalism", there is every reason to believe that this will also be the end of humanity.

"Fascist" is an internal concept. Someone who will not understand the need take upon yourself the fullness of the nightmare characteristic of the inner world of the heroes de Sada, who cannot take on the tragic and savage mission of a "sadist", he will necessarily become a "victim". There are very laws in this genre cruel as liberal reforms and their results are cruel in practice. Sure, among the most radical liberals one can already discern many "fascist" ones and "sadistic" traits. But compared to true "sadists" these are just the first steps of a "humanistic" kindergarten. Hardly themselves liberals will find the strength to move towards the ideal of Saint-Fond, Maldoror or Superman. To do this, their humanism remains too "warm" (not hot or cold). And therefore, they will become "victims".

And if this is so, then fascism will come to them in the role of executioner. No, not at rallies and we will see real congresses of nationalists, not among crime bosses "psychofascists", formidable heroes of the modern subconscious. By the other side of collectivist ideologies and banal crime, at midnight for an hour they put on their dark masks and arm themselves with sharp knives and leather ones they whip and quietly slide through dark streets in search of a victim. They appear suddenly and suddenly, like black, nightly ghosts caused by our incessant horror, our psychosis. They are anonymous and countless. They torment and torment we are in long post-perestroika dreams. They are slowly moving towards power - but not political, limited and compromise. To absolute power, based on the total domination of the "sadist" over the cowardly and a trembling mass of doomed victims "anti-fascists".

Fascists are not evil or cruel in themselves. Their violence is calm and cold almost ritualistic. We have our fear, our involvement in liberal standards modern loneliness is themselves provoked by their secret night visit. Quiet visit without any threats or political demands. "Everyone is empty the nut wants to be

cracked." This is what a "fascist" does a terrible character of the decline of liberal civilization, now finding his own a formidable physical birth.

Everyone who believed in "human dignity" and "human dignity" freedom' in a secularized world without Tradition and sacredness, will be paid strictly according to the bills. For myself and for my predecessors.

Fascists in the city. They are everywhere. They are in us.

Their razors are sharp. They will not give up the "sovereignty" granted to them but we will pay them for her burden and her tragedy. The Nazis will come. Definitely. And they will begin their torture, and will not stop until they read it in ours the eyes are the first signs of understanding what reality we are in and what we should do in it. If our eyes remain like this just like now, the formidable ghosts of the civilizational midnight are obviously being filmed responsibility for the sad outcome.

Sooner or later, the brazen faith of naive humanity in "good." the end will be refuted by the sad and terrible epilogue of "vain." virtues".

Do you remember what happened to Justine in the end?

The article was written in 1994, first published in 1994 in «Moskovskaya Pravda» (appendix «New Look»)

The paradigm of the end (1998)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing" – "Elements"№9 Table of contents "Philosophy of War"

A.G. Dugin

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THE PARADIGM OF THE END

The last degree of generalization

Analysis of civilizations, their relationship, their confrontation, their development, their relationships – is such a complex problem that, depending on the methodology, on the level of research, the results can be not just different, but directly opposite. Therefore, even to obtain the most approximate conclusions, it is necessary to apply reduction and reduce many criteria to one simplified model. Marxism clearly prefers an economic approach that becomes a substitute and common denominator for all other disciplines. Liberalism does the same thing, in essence, although less explicitly.

A qualitatively different method of reduction is offered by geopolitics, which is less well-known and less popular than varieties of economic analysis, but no less effective and visual in explaining the history of civilizations.

Another version of reductionism is various forms of ethnic approach, including as its extremum «racial theories». Finally, religions offer their reductionist model of the history of civilizations. These four models appear to be the most popular generalization paths, and although there are many other techniques, they are unlikely to be comparable in terms of clarity and simplicity.

Since the concept «of civilization» is extremely large-scale,— perhaps the largest of those that can develop the historical consciousness of mankind, – then reduction methods should be extremely approximate, leaving aside nuances, details, details, factors of medium or small significance. Civilizations – human conglomerates that have vast spatial, temporal and cultural boundaries. Civilizations, by definition, must have a significant volume—they must last a long time, control significant geographical regions, and develop a special expressive cultural and religious (sometimes ideological) style.

At the beginning of the third millennium from R.Kh. It naturally suggests a summing up of some results in the history of civilizations, since the round date suggests the achievement of a certain threshold, a trait. And therefore, there is a desire to reduce different directions of civilizational analysis to a single, universal paradigm. Of course, the degree of simplification, coarsening and reduction here will be even greater than in the four mentioned reductionist models, but this should hardly be considered an insurmountable obstacle. Any generalization (successful or not, justified or not so) always necessarily encounters stormy criticism, which can come both from «narrow specialists» who have long forgotten about the original principles in the whirlpool of details, and from conscious (or unconscious) supporters of another generalization, purely pragmatically using contradictions in small things to discredit the whole.

Be that as it may, the themes «of the end of history» (Francis Fukuyama), «of the clash of civilizations» (Samuel Huntington), «of the new world order» (George Bush), «of the new paradigm» (New Age), «of messianic times», «the end of utopia», «artificial paradise», «apocalyptic culture» (Adam Parfrey) are becoming increasingly popular as we approach the border of the century – the border of the millennium. And all these topics, to one degree or another, operate precisely with complex reductionist models, which are the fruit of bringing together more limited methodologies – first of all, the 4 listed.

Real Marxism

Marx's teachings were so popular in the twentieth century that it is difficult to talk about them, especially in Russia, where Marxism was proclaimed the official ideology for many decades. This question seems equally painful and oversaturated with allusions and connotations for Western intellectuals, for whom polemics and discussions relative to Marx were the central theme of philosophical and cultural discourses. Marx, like no one else, influenced modern history – it is difficult to name a thinker comparable to him in fame, popularity, and book circulation. But the overexploitation of Marxism led at some point to the opposite result – its ideas and doctrines seemed so universal that at some point they simply ceased to be understood, turning Marxism into «a dogma», into a gadget, into an incomprehensible cliché which began to be used and interpreted completely arbitrarily. The Orthodox Marxists froze reflections in this area and canonized Marx's views even in those areas where they were clearly refuted by the course of history itself (both economic and political). Heretics and revisionists stretched Marxism too much, including ideas and theories that, strictly speaking, had nothing to do with the Marxist context. And gradually we were faced with a paradoxical picture, when the most popular and famous thinker of our time and his theories turned out to be incomprehensible, unknown, impenetrable to the majority. In the end, the Gordian knot of Marxism was simply eliminated by the recognition of the philosophy and political economy of Marxism «delusion» and then by the general rejection of this ideology. Excessive exaltation and dogmatization turned into equally excessive overthrow and relativization. And with rapid speed, the building of Marxism that seemed so impressive

was suddenly and everywhere destroyed. Moreover, the most zealous liquidators were precisely the forces responsible for the creation of the alienated dogmatic cult of Marx. Be that as it may, Marx's ideas now have practically no heirs, but this has not made them any less deep and strikingly accurate in resolving certain issues. A situation is emerging where Marxism, having completely lost its traditional supporters, can be adopted by completely different forces that remained aloof from Marxism at a time when intellectual and political excitement reigned around its ideas. And with rapid speed, the building of Marxism that seemed so impressive was suddenly and everywhere destroyed. Moreover, the most zealous liquidators were precisely the forces responsible for the creation of the alienated dogmatic cult of Marx. Be that as it may, Marx's ideas now have practically no heirs, but this has not made them any less deep and strikingly accurate in resolving certain issues. A situation is emerging where Marxism, having completely lost its traditional supporters, can be adopted by completely different forces that remained aloof from Marxism at a time when intellectual and political excitement reigned around its ideas. And with rapid speed, the building of Marxism that seemed so impressive was suddenly and everywhere destroyed. Moreover, the most zealous liquidators were precisely the forces responsible for the creation of the alienated dogmatic cult of Marx. Be that as it may, Marx's ideas now have practically no heirs, but this has not made them any less deep and strikingly accurate in resolving certain issues. A situation is emerging where Marxism, having completely lost its traditional supporters, can be adopted by completely different forces that remained aloof from Marxism at a time when intellectual and political excitement reigned around its ideas. responsible for creating the alienated dogmatic cult of Marx. Be that as it may, Marx's ideas now have practically no heirs, but this has not made them any less deep and strikingly accurate in resolving certain issues. A situation is emerging where Marxism, having completely lost its traditional supporters, can be adopted by completely different forces that remained aloof from Marxism at a time when intellectual and political excitement reigned around its ideas. remaining aloof from Marxism at a time when intellectual and political excitement reigned around its ideas. remaining aloof from Marxism at a time when intellectual and political excitement reigned around its ideas. remaining aloof from Marxism at a time when intellectual and political excitement reigned around its ideas.

Such a distance and the lack of engagement in one or another Marxist camp at the previous stages of intellectual history makes it possible to rediscover Marx anew, to read his message in a way that was previously impossible. It is clear that a huge part of Marx's cultural and historical views are hopelessly outdated, and numerous aspects of his doctrine should be discarded due to inadequacy. However, it is more productive to impartially consider those aspects of his teachings that, on the contrary, have fully retained their relevance and which will help to understand the most important aspects of the paradigm of history in its economic and socio-political key. And here Marx has no equal. It was he who formulated a capacious reductionist model of economic history, capable of amazing reliability explain its essential

processes and orientations with clarity and persuasiveness. Therefore, it would be useful to recall the foundations of the Marxist understanding of the formula of history.

Marx's approach to history – is dialectical, involving the dynamic development of relationships between the main subjects of historical events. At the same time, his theory clearly shows the fundamental dualism of these subjects, which predetermines dialectics, is its content and the ethical basis for its interpretation. Marx defines these two subjects as Labor and Capital. Marx considers the work as a creative impulse of being, as the central axis of life and movement, as a kind of positive, solar principle. Using Darwinist images, Marxism states that «work created man from a monkey». The point is that the element of creation and production is the main existential vector that directs processes from a horizontal, inertial state to a vertical, volitional state. Work, according to Marx, is a positive beginning«light» principle. In contrast to biblical ethics, which implies that Labor was the result of the Fall and a kind of curse on Adam for the crime of the divine commandments (this attitude towards Labor is also characteristic of other religious traditions), Marx clearly asserts the sacred, entirely positive nature of Labor, its sacredness, primacy, self-worth and self-sufficiency. But in its original state, Labor as the first impulse of development and the starting moment of history – like Hegel's Absolute Idea – does not yet realize itself, cannot realize the fullness of its inherent light nature. Achieving this requires a long and complex process of moving through the dialectical labyrinths of history. Only as terrible trials and difficult exploits did Labor, through a series of dialectical self-denials, he will be able to reach his triumphant victorious state, become fully conscious, happy and free. The whole history, according to Marx, extends between «cave communism» – the original state when Labor was free, but not realized and not universal – and simply communism, when through labyrinths of alienation it returns to light self-sufficiency, but in total, universal and fully conscious volume. Man became man after he entered the element of Labor. But to the end he will become a person only when he can realize the absolute value of this element, free it from all impurities of the negative principle, that is, under communism. but it is not realized or universal – and simply communism, when through the labyrinths of alienation it returns to light self-sufficiency, but in a total, universal and fully conscious volume. Man became man after he entered the element of Labor. But to the end he will become a person only when he can realize the absolute value of this element, free it from all impurities of the negative principle, that is, under communism. but it is not realized or universal – and simply communism, when through the labyrinths of alienation it returns to light self-sufficiency, but in a total, universal and fully conscious volume. Man became man after he entered the element of Labor. But to the end he will become a person only when he can realize the absolute value of this element, free it from all impurities of the negative principle, that is, under communism. that is, under communism. that is, under communism.

What is the negative pole in Marxism? What opposes the light nature of Labor? Marx calls this «exploitation», and he guesses the highest and perfect form of such exploitation in Capital. Capital – the name of world evil in Marxism, the dark beginning, the negative pole of history. Between «cave communism» of the man who has just appeared and ultimate communism lies a long period «of

exploitation», alienation of Labor from its essence, testing and deprivation of the sun in the labyrinths of darkness. This, in fact, is the content of the story. Capital does not arise immediately; it gradually manifests itself as the tools and mechanisms for exploiting the light element of Labor are improved by the dark forces of usurpers. Labour development contributes to the development of exploitation patterns. The complex dialectic of the constant dynamics of the relationship between productive forces and production relations leads both poles of economic history in a spiral of development. The opposite goals and vectors of activity of workers and exploiters objectively contribute to the intensification of the unified political and economic process. Productive forces – is the internal structure of Labor and its organization. Industrial relations – model of interaction of this subordinate basic structure with the exploitative principle. The element of Labor – is the element of abundance. Labor always produces more than is necessary to cover the immediate needs of the workers themselves. This – is the essence of its positive, creative, light, solar principle. Labor produces a plus. The opposite goals and vectors of activity of workers and exploiters objectively contribute to the intensification of the unified political and economic process. Productive forces – is the internal structure of Labor and its organization. Industrial relations – model of interaction of this subordinate basic structure with the exploitative principle. The element of Labor – is the element of abundance. Labor always produces more than is necessary to cover the immediate needs of the workers themselves. This – is the essence of its positive, creative, light, solar principle. Labor produces a plus. The opposite goals and vectors of activity of workers and exploiters objectively contribute to the intensification of the unified political and economic process. Productive forces – is the internal structure of Labor and its organization. Industrial relations – model of interaction of this subordinate basic structure with the exploitative principle. The element of Labor – is the element of abundance. Labor always produces more than is necessary to cover the immediate needs of the workers themselves. This – is the essence of its positive, creative, light, solar principle. Labor produces a plus. Industrial relations – model of interaction of this subordinate basic structure with the exploitative principle. The element of Labor – is the element of abundance. Labor always produces more than is necessary to cover the immediate needs of the workers themselves. This – is the essence of its positive, creative, light, solar principle. Labor produces a plus. Industrial relations – model of interaction of this subordinate basic structure with the exploitative principle. The element of Labor – is the element of abundance. Labor always produces more than is necessary to cover the immediate needs of the workers themselves. This – is the essence of its positive, creative, light, solar principle. Labor produces a plus.

This plus, this excess is removed by the dark pole, a parasite of history. Industrial relations throughout economic history come down to the expropriation of some substance from carriers of plus by carriers of minus. As productive forces improve, exploitation paradigms improve. But from the very first steps of human history, one can discover the characteristic features of two entities that will collide with each other in full force only at the end. Primitive worker – the embryo of the industrial proletariat. Tribal nobility – embryo of Capital.

Long millennia of human history pass, and two subjects of world drama reach the purest state, fully conscious and summarizing all previous stages. From the slave system, through feudal relations, capitalism is formed, the most important and largely eschatological stage of Marxist doctrine. Here the whole complex social picture comes down to extremely clear duality – the proletariat as a class embodies the result of the economic and historical development of the element of Labor, and the bourgeoisie concentrates in itself the absolutized, most perfect, complete and conscious pole of pure exploitation. The light pole completes its tragic journey through the labyrinths of alienation, and the dark pole comes close to complete victory. Proletariat and Capital. Pure Labor—the proletarian has no property («except chains»)— and Pure Capital, which has turned from what is possessed into what is possessed into the element of Pure Alienation, Absolute Exploitation.

Marx reduces to this political economic scheme all other historical, philosophical, cultural, social and scientific-technical problems, considering them derivative and secondary relative to the basic paradigm.

Next, Marx proclaims that the Second Industrial Revolution, which marks capitalism's peak, is a turning point in world history. From this moment on, both historical subjects – and Labor and Capital – become not just toys in the hands of the objective logic of history, but conscious and independent subjects, capable of not only submitting to necessity, but also managing the most important historical processes, preparing them, provoking them, design, assert your autonomous will. This is not about an individual or group, but about a class subject. The proletariat, having become a class, becomes a historical figure, conscious Labor, the heir to plus in all stages of its development. Capital concentrates the world minus, withdrawal, alienation, but only in a free, strong-willed, personal state. From now on, he is able to plan history and manage it.

Labor and Capital at this stage move to the level of idea or ideology; from now on they exist not only in the objective fabric of reality, but also in the ideological space of thought. The arrival of these two characters in the sphere of thought to the end reveals essential dualism in this area – there is the thought of Labor and there is the thought of Capital, there is the worldview of plus and the worldview of minus. Both of these worldviews receive the greatest possible independence and freedom, and the entire area of consciousness turns from the sphere of reflection into the sphere of creativity and design. The worldview of Labor (proletarian philosophy) retains its creative character here too; it creates and creates a project. Capital's worldview (bourgeois philosophy) remains essentially negative – it usurps the inherent energy of mental labor and reproduces emptiness, conceptualizes immobilism, freezes life, postulates a given and denies the task.

Высшей и самой совершенной формулой Капитала является, по Марксу, английская либеральная политэкономия – особенно теория «свободного обмена», «универсального рынка» Адама Смита и его последователей. Но кроме этой наиболее явственной формы существует множество более нюансированных, сложных, комплексных мировоззренческих конструкций, скрывающих за собой тлетворное, паразитическое дыхание Капитала. Буржуазная философия становится отныне наиболее эффективным оружием эксплуатации, ее высшей формой. Но в противовес этому складывается и доктринальный корпус самого рабочего класса, все более проясняются основные контуры коммунистической идеологии. Собственное творчество Маркс рассматривал именно в таком контексте. Он предчувствовал, что его идеи лягут в основу «пролетарской философии», станут важнейшим орудием Труда в его эсхатологической последней битве против извечного врага.

Marx proclaimed a kind of «Gospel of Labor». He argued that now, at the turning point of political economic history, Labor, which has become Pure Labor, must instantly realize itself and its history, fully assume the function of one of the two teleological poles of history, identify the mechanism of deception and alienation that underlies all exploitation, expose the negative, vampiric, purely negative, minus function of Capital (by clarifying the logic of production and expropriation of surplus value) and carry out the proletarian Revolution which should plunge Capital into the abyss of oblivion and uproot the world's evil. After a brief phase of transitional formation (socialism), «paradise on earth» will come, Labor will be completely freed from the dark beginning.

This, in very general terms, is the meaning of the Marxist political economic model. And it must be admitted that he is so convincing and reliable that it is not surprising why Marx's views took hold of so many people in the twentieth century, becoming a kind of religion for which unprecedented sacrifices were made. How did Marx's scenario come to fruition? What was it inaccurate about, what was refuted? How should we evaluate the content of the political economic history of our century while remaining within the framework of the philosophy of history outlined by Marxism?

Entering the third millennium, we can assert that Capital defeated Labor, managed to avoid the impending Revolution, dissolve the complete historical manifestation of Labor as a revolutionary subject, and prevent the disastrous prospect of concentrating proletarian philosophy in a unitary full-fledged ideological apparatus. But, nevertheless, Labor, inspired by Marx, tried to give «a final and decisive battle» to his original enemy. Labor was defeated, but the fact of the great battle cannot be denied. It constitutes the main content of the political and social history of the twentieth century. Quite according to Marx, only with a different (bad) ending. World evil has won. The minus turned out to be stronger and more cunning than the plus. The subjectivity of Capital has proven its superiority over the subjectivity of Labor.

How did this happen in practice?

The first failure of relatively Marxist orthodoxy occurred during the Great October Socialist Revolution. This event was a key turning point in post-Marxist history. On the one hand, the uprising of the Marxist-Bolsheviks proved that Marx's ideas were correct and confirmed by practice. The proletarian communist workers' party was able to carry out a revolution, overthrow the exploitative system, destroy the power of Capital and the bourgeois class, and build a socialist state, starting from the basic provisions of Marx himself. Moreover, Marxism was declared the dominant ideology of this state. In other words, the Russian experience gave the first confirmation of the correctness and effectiveness of the revolutionary Marxist teaching. However, during the Russian revolution, one most important circumstance was revealed – the successful proletarian revolution did not occur where and when Marx himself predicted. The space-time error was not a quantitative, but a qualitative factor. Therefore, it was loaded with enormous doctrinal significance.

Marx believed that the final formation of the proletariat as a class and its formation into a revolutionary party should take place in the most developed countries of the industrial West, i.e. precisely where bourgeois mechanisms have achieved their most perfect development, and the industrial proletariat constitutes the social dominant of all productive forces. At the same time, Marx believed that proletarian revolutions would immediately provoke a chain reaction in other states and societies. Marx was confident that socialist revolutions could not happen at other spatio-temporal points, since in them both historical subjects – Labor and Capital – have not yet reached the stage when a complete and adequate transfer of the material into the ideal, objective into the conscious, the ultimate state of development of the basis into an adequate form of superstructure. The Russian experience demonstrated that the socialist revolution turned out to be possible and was carried out successfully in a country with undeveloped capitalism, long before the full-scale achievement of the second stage of the industrial revolution, in a country with a very small percentage of the industrial proletariat, and after the victory of the Bolsheviks, revolutionary processes did not spread to Europe, but stopped within the former Russian Empire. Labor formed into a political party and Capital won under completely different conditions than those that Marx had foreseen. In other words, the historical Revolution in Russia corrected the theory of her spiritual father. In a country with a very small percentage of the industrial proletariat, and after the victory of the Bolsheviks, revolutionary processes did not spread to Europe, but stopped within the former Russian Empire. Labor formed into a political party and Capital won under completely different conditions than those that Marx had foreseen. In other words, the historical Revolution in Russia corrected the theory of her spiritual father. In a country with a very small percentage of the industrial proletariat, and after the victory of the Bolsheviks, revolutionary processes did not spread to Europe, but stopped within the former Russian Empire. Labor formed into a political

party and Capital won under completely different conditions than those that Marx had foreseen. In other words, the historical Revolution in Russia corrected the theory of her spiritual father.

The meaning of this historical correction can be most succinctly grasped when referring to the phenomenon of national-socialism, analyzed in detail by Mikhail Agursky*. The proletarian revolution in Russia proved that the victory of Labor over Capital is possible and real only on the condition that some additional dimensions participate in this political and economic act – national messianism (extremely developed among Russian and Eastern European Jews), mystical and sectarian chiliastic tendencies (of the people and intelligentsia), Blanquist, order, conspiratorial style of the revolutionary party (Leninism, later Stalinism). By the way, a similar, although much less radical, set ensured the victory of another anti-capitalist force, which managed to carry out a quasi-socialist revolution in practice – to Italian fascism and German National Socialism. In other words, Marxism turned out to be historically realized in a heterodox, national-Bolshevik execution, somewhat different from the strict concept of Marx himself. It came true in reality only in combination with other factors, and specifically – where Marx's political economic doctrine was associated with cultural and religious tendencies that were quite far from the discourse of the author «Capital». In contrast to the success of the historical implementation of Marxism in the National Bolshevik performance in the most bourgeois West at the moment when capitalism reached the limit of its development, i.e. to the threshold of the third industrial revolution (and this happened in the 60-70s of the twentieth century), the transition to socialism did not occur. If a heterodox version of Marxism proved feasible, then the orthodox version was refuted by history. Capitalism in its most developed form managed to overcome the most dangerous moment of development for it, effectively cope with the threat of a proletarian uprising and move to an even more perfect level of domination, when the alternative opposition subject itself – the proletariat as a class and as the eschatological revolutionary party of Labor – was abolished, scattered, evaporated in a complex system of uncontested «society of spectacles» (Guy Debord). In other words, post-industrial society, having become a reality, finally showed that Marx's literally understood prophecies were not realized in practice. This, by the way, is the cause of the deepest crisis of modern European Marxism. effectively cope with the threat of a proletarian uprising and move to an even more perfect level of domination, when the alternative opposition subject itself – the proletariat as a class and as the eschatological revolutionary party of Labor – was abolished, scattered, evaporated in the complex system of the uncontested «society of spectacles» (Guy Debord). In other words, post-industrial society, having become a reality, finally showed that Marx's literally understood prophecies were not realized in practice. This, by the way, is the cause of the deepest crisis of modern European Marxism. evaporated in a complex system of uncontested «spectacle society» (Guy Debord). In other words, post-industrial

society, having become a reality, finally showed that Marx's literally understood prophecies were not realized in practice. This, by the way, is the cause of the deepest crisis of modern European Marxism. evaporated in a complex system of uncontested «spectacle society» (Guy Debord). In other words, post-industrial society, having become a reality, finally showed that Marx's literally understood prophecies were not realized in practice. This, by the way, is the cause of the deepest crisis of modern European Marxism.

But today we also know about the sad end of the socialist state, which self-liquidated as a result of purely internal processes that led the national-boleth system to the fatal line of bourgeois perestroika. And 40 years before this, other non-capitalist regimes in Europe – fascist Italy and Nazi Germany fell. Thus, by the end of the twentieth century, Capital defeated labor in all its ideological manifestations –as orthodox Marxism (represented by the European social democracy), in the national Bolshevik version of the Soviets and in the form of very approximate and compromise versions of the so-called European regimes. «Third Way».

The victory of Capital over Labor, among other things, shows a great degree of consciousness of this particular pole of history, which is capable of long-term and consistent preservation of its original goal, is ready to draw conclusions from the study of the conceptual models of its historical enemies and master in practice for preventive purposes some methodologies and paradigms revealed by revolutionary genius. After Marx, on a global political-economic scale, the Labor camp was divided into three disharmonious, conflicting ideological camps. – Soviet socialism (National Bolshevism), Western social democracy and (with reservations) fascism. The capitalist camp remained essentially united and deftly exploited the contradictions in the ideologies of Labor. Yes, instead of a single proletarian revolutionary communist party, at a critical moment in history, the bourgeois West formed – pro-Soviet, radical Bolshevik organizations under the control of the Comintern, and therefore geopolitically connected with Moscow as the capital of the Third International and carrying out its will; autochthonous social democratic parties fighting for influence in proletarian circles with pro-Moscow forces; and finally, the National Socialist movements projecting the national-Bolshevik experience of Moscow (but in a much more softened version) onto their national context. autochthonous social democratic parties, fighting for influence in proletarian circles with pro-Moscow forces; and finally, the National Socialist movements, projecting the National Bolshevik experience of Moscow (but in a much more relaxed version) onto their national context. autochthonous social democratic parties, fighting for influence in proletarian circles with pro-Moscow forces; and finally, the National Socialist movements, projecting the National Bolshevik experience of Moscow (but in a much more relaxed version) onto their national context.

Capital's strategy was to oppose in every possible way the three varieties of ideological expression of the forces of Labor to each other, and at any cost to avoid their consolidation into a single historical socio-

political organism. For this purpose, social democracy and Bolshevism were opposed to fascism, and fascism itself – social democracy and Bolshevism. The peak of this strategy was the «Popular Front» of France during the Leon Blum era and the allied relations of the USSR with England and the USA in the war against the Axis countries.

On the other hand, Western Social Democrats (as bearers of a non-national Bolshevik Marxist orthodoxy) were actively drawn into political collaboration with the bourgeois establishment through parliamentary representation, corrupted through cooperation with the system, and at the same time opposed «to agents of Moscow» from Bolshevik Leninist parties (the line of Karl Kautsky – highly indicative in this sense). And finally, within the framework of the Soviet state itself, there was no consistent and perfect doctrinal formalization of National Bolshevism into a conscious and consistent ideology in which all the i's would be dotted and strict proportions would be established in the approach to Marx's legacy (what should be accepted in it and what to reject). Instead of such a correction, Soviet ideologists continued to insist that Leninism is adequate and orthodox Marxism, thereby denying the obvious and irrevocably losing the possibility of consistent and consistent, cognitively adequate reflection.

Instead of a clear and unambiguous picture of the confrontation between Labor and Capital in the form of the Soviet socialist regime, on the one hand, and the countries of the capitalist West, on the other, a fragmented mosaic arose, in which the very fact of the existence of compromise (from a political economic point of view) fascist regimes and Western conciliatory collaborationist social democracy. These intermediate fascist and social democratic components introduced irreparable obstacles to the process of forming a single international proletarian communist party, which would have to take into account the entire ideological and spiritual experience of the Russian revolution. This is an external factor. An internal factor was the refusal of the Soviet system itself to draw the most important ideological conclusions – with the necessary correction of Marx's cultural and philosophical views – from its own success, which could, in turn, facilitate a productive dialogue with fascism – especially in its far-left versions. And finally, Western social democracy itself, instead of a «people's front» anti-fascist pact with radical bourgeois forces and regimes, could find mutual understanding with nationally oriented socialists within the framework of a single anti-bourgeois bloc. Western social democracy itself, instead of a «popular-front» anti-fascist pact with radical bourgeois forces and regimes, could find mutual understanding with nationally oriented socialists within the framework of a single anti-bourgeois bloc. Western social democracy itself, instead of a «popular-front» anti-fascist pact with radical bourgeois forces and regimes, could find mutual understanding with nationally oriented socialists within the framework of a single anti-bourgeois bloc.

Soviet Bolshevism, European social democracy, and even fascism as essentially anti-capitalist movements were obliged to converge on a single ideological platform, somewhere halfway from the

obvious revaluation of Marx by the Orthodox to his obvious underestimation by the Nazis. Such a hypothetical ideology, a kind of absolutized, universal national Marxism, taking into account, along with the absolutely correct brilliant historical paradigm of Marx, other cultural, philosophical, spiritual and national moments, meaningful ideal national Bolshevism, would be that effective socio-economic platform in which the principle of Labor could be embodied in the most perfect form. But this was obviously revealed, alas, only a posteriori, when it is possible to generalize and analyze the experience of a great historical catastrophe. Capital as a subject turned out to be not just more powerful, but smarter than Labor as a subject. He did not allow «the ghost of communism» to be fully realized in history, dooming it to remain only a ghost. This is – a tragic statement. But from the point of view of knowledge, from the point of view of developing a capacious historical paradigm that will allow us to clearly understand where we are in history at the moment, the significance of this conclusion cannot be overestimated. the significance of this conclusion cannot be overestimated. the significance of this conclusion cannot be overestimated.

Geopolitical paradigm of history

Geopolitical reduction is much less known than the economic model, but its persuasiveness and visibility are nevertheless quite comparable to the Labor-Capital paradigm. In geopolitics there is also a teleological pair of concepts that represent the subject of history, but this time seen not in the context of economics, but in the context of political geography. We are talking about two geopolitical entities – More (thalassocracy) and Souchet (tellurocracy). They are synonymous with another pair West – East, where West and East are considered not just as geographical concepts, but as civilizational blocs. The West, according to the doctrine of geopoliticians, is equal to the Sea. East – Suchet.

We are currently only interested in a summary of history, translated into geopolitical terms, an eschatological moment that can be so clearly seen at the economic level. There the problem is formulated as follows: Labor gave battle to Capital and lost. We live in a period of this loss, which the liberal economic school considers as final (where does the theme of «the end of history» Fukuyama or the last «money system» Jacques Attali come from). Is it possible to see some kind of analogy to this state of affairs in geopolitics?

Amazingly, such an analogy not only exists, it is so obvious and visual that it brings us close to very interesting conclusions.

The dialectic of geopolitics lies in the dynamic struggle between Sea and Land. The Sea, the Sea civilization embodies permanent mobility, «agitation», the absence of fixed centers. The only real boundaries of the Sea are the continental masses along its edges, i.e. something opposite to itself. Land, the Sushi civilization, on the contrary, embodies the principle of constancy fixedness, «conservatism». The boundaries of Sushi can be strict and clear, natural, on different spaces of Sushi itself. And only land civilization provides the basis for sacred, legal, ethical fixed value systems. Land (East) – hierarchy. Sea (West) – chaos. Land (East) – order. Sea (West) – dissolution, dissolution. Susha (East) – masculine. Sea (West) – female. Land (East) – tradition. Sea (West) – modernity. And so on.

These two subjects of geopolitical history gravitate towards the most complete and distinct expression, moving from a multipolar complex system of contradictions (often removed or partial) to a global scheme of blocks. The sea and land acquired planetary features only in the twentieth century, and especially in its second half, when the contours of the bipolar model were finally formed. The sea found its final expression in the USA and NATO, the Land was embodied in a conglomerate of socialist countries – Warsaw Pact. There was a teleological division of the planet into two camps, each of which was a pure form of a geopolitical civilizational pair. The Sea Civilization went through history to the United States and Atlanticism. Although this path was by no means straight. The Sushi civilization was embodied in its most voluminous form in the USSR. The Atlantic and Eurasia were strategically integrated and the underlying geopolitical trends, brilliantly recognized by Mackinder at the basis of the historical logic of earthly spaces, acquired an impressive volume, the highest visibility «of the Cold War».

But in the culminating twentieth century for geopolitical history, a geopolitical turn occurred, which for some time darkened the transparent logic of the geopolitical model. The emergence in Europe in the 20-30s of a separate strategic bloc – of the Axis countries – became the greatest obstacle that prevented the organic establishment of the Sushi civilization as a full-fledged geopolitical entity, laying the foundation for the impending loss.

The Axis countries tried to declare their geopolitical independence and self-sufficiency by rejecting all facts and recommendations of scientific schools. European fascism was, from a geopolitical point of view, an obstacle to the natural Eurasian expansion of the Soviets to the West, but also abandoned the obedient implementation of a purely Atlanticist strategy. Such ambiguity has seriously interfered with the crystallization of the bipolar picture of the world, giving rise to intracontinental wars and conflicts that have severely prevented the Eurasian land continental entity from fully realizing itself and establishing its own coherent geopolitical strategy. European fascism gave rise to a geopolitically irresponsible and untenable illusion of common interests in the Sea (West) and Land (East) in the face of a certain third subject who, from the point of view of geopolitical doctrine, it could not but be a fiction, since it did not have a sufficient geopolitical, geographical, historical and civilizational scale. Europe (fascist or not) has only two geopolitical prospects – either to be the western outpost of the East (as was

the case, for example, in the Orthodox Empire of Rome before the schism), or to act as a strategic coastal zone under the control of the Sea, directed against the continental mass of Eurasia. The Axis strategy was neither one nor the other. Germany's defeat was already obvious when the war on two fronts began. Such an unnatural adventure was not only deliberately suicidal for Germany (wider, Europe), but also laid a half-hearted, unfinished geopolitical base for the entire Eurasian continent, which, in the end, led to the death and collapse of the entire Soviet civilization. This last remark is based on Jean Tiriard's brilliant analysis of the collapse of the USSR and the Warsaw Pact, which he made 20 years before it became a fact. Thiriard showed that, from a geopolitical point of view, the strategic space controlled by the countries of the socialist camp is not over and will not be able to withstand a long confrontation with the West. Thiriard considered the main reason to be the problem of a divided Europe, which gave all the strategic advantages to the overseas power to the detriment of the USSR. Thiriard argued that in order to solve this radical problem, inherited by Eurasia from Hitler's suicidal policies, it was necessary either to conquer Western Europe and include its countries in the socialist camp, or, on the contrary, insist on the withdrawal of strategic objects and troops of the USSR from Eastern Europe with the parallel dissolution of NATO and the removal of all American strategic bases. This would lead to the creation of a neutral space in Europe, which would provide Moscow with the opportunity to fully focus on the southern direction and give a decisive positional battle to the United States in Afghanistan, the Far and Middle East.

But the Sea civilization carefully studied the geopolitical theories of Mackinder and Mahan, not just checking their strategy with them, but understanding the seriousness of the threat posed by the progressive Eurasian continental integration under the auspices of the Soviets, and made every possible effort to prevent it under no circumstances. And again, as in the case of the struggle between Labor and Capital, not only did objective historical forces act, but there was also active direct intervention of the subjective factor – agents of Western influence did everything possible to prevent the implementation «of the continental bloc» of the Berlin-Moscow-Tokyo Pact, the project of which was put forward by the largest German geopolitician Karl Haushofer. Along with the development of geopolitical research, the Sea acquired a logical and effective intellectual, conceptual apparatus for this purpose to act in history not just inertially, but consciously.

The end of the Soviet bloc, the collapse and collapse of the USSR means, in geopolitical terms, the victory of the Sea over the Land, the thalassocracy over the tellurocracy, the West over the East. And again, as in the case of the Labor-Capital pair, we see in the history of the twentieth century the teleological isolation of two most important, previously not fully manifested geopolitical subjects – only this time this is the Sea and the Land –, their planetary duel and the final victory of the Sea, West.

If we compare the plot of economic reduction with the model of geopolitical explanation of history, what immediately catches your eye is the distinct parallelism that can be traced at all stages. It seems

that the same trajectory is repeated at different, parallel levels, not directly connected to each other. Therefore, the following identification suggests itself:

The fate of Labor = the fate of Sushi, the East The fate of Capital = the fate of the Sea, the West Labor is fixed, Capital is liquid. Labor – creation of values, ascent (etymologically «sunrise»), Capital – exploitation, alienation, fall of things (etymologically «overfall»). Maritime civilization – civilization of liberalism. Land civilization – civilization of socialism. Eurasia, Land, East, Labor, socialism – synonymous series. Atlanticism, Sea, West, Capital, liberalism, market – is also a synonymous series.

The comparison of political economy and geopolitics gives an extremely coherent conceptual picture.

«The end of history», in geopolitical terms, means «the end of Sushi», «the end of the East». Doesn't this resemble biblical symbolism «of the global flood»?

End >>

The paradigm of the end (part 2) (1998)

A.G. Dugin /Russian Thing / Elements / Web Archive

Table of contents "Russian Thing" – "Elements"№9 Table of contents "Philosophy of War"

A.G. Dugin

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THE PARADIGM OF THE END

<< The beginning

War of Nations

Another model for interpreting history is various ethnic theories, which consider peoples, sometimes races, sometimes one people, opposed to all others, as the main subjects of history. There is an innumerable variety of versions in this area. One of the most prominent theorists of the ethnic approach was the German educator Herder, whose ideas were developed by German romantics, partly borrowed by Hegel, and finally adopted by representatives of the German «Conservative Revolution», especially the outstanding thinker, lawyer and philosopher Karl Schmitt. The racial approach was outlined in the writings of Count Gobineau and then taken up by the German National Socialists. The ideas of considering history through the prism of one ethnic group are most clearly presented in Judaistic and Zionist circles based on the specifics of the Jewish religion. In addition, during the period of the rise of national feelings in any nation, one can always find tendencies close to the idea of national exclusivity, but the difference is that almost nowhere do these theories receive such pronounced religious content, are they not so stable and developed, and do not have such a long historical tradition as the Jews.

There are several unusual but extremely convincing ethnic theories that do not fall into any of the above categories. This is, for example, «the theory of passionarity and ethnogenesis» of the brilliant Russian scientist Lev Gumilyov. She also views world history as the result of the interaction of ethnic groups, understood as organic living beings passing through various periods of life – from infancy to old age and dying. Although this theory is highly interesting and reveals many of the mysterious patterns of civilization, it does not have the degree of teleological reductionism that interests us. Gumilyov's views do not pretend to be the last generalization. Moreover, Gumilyov was inclined to consider

eschatological views (explicit or disguised) as an expression of the «decadent» stage of development of the ethnic group, like chimeras arising in an environment of decaying, lost passionarity, approaching the threshold of death of cultures and peoples. Accordingly, for him, the very formulation of the question regarding the interpretation «of the end of history», – would be nothing more than an expression of deep decadence. For this reason, Gumilyov will have to be left aside. Using Gumilyov's example, we can distinguish the first criterion on the basis of which all theories of an ethnic group as a subject of history should be divided into two parts. – Some theories have a teleological, eschatological dimension, while others do not. What do we mean? For this reason, Gumilyov will have to be left aside. Using Gumilyov's example, we can distinguish the first criterion on the basis of which all theories of an ethnic group as a subject of history should be divided into two parts. – Some theories have a teleological, eschatological dimension, while others do not. What do we mean? For this reason, Gumilyov will have to be left aside. Using Gumilyov's example, we can distinguish the first criterion on the basis of which all theories of an ethnic group as a subject of history should be divided into two parts. – Some theories have a teleological, eschatological dimension, while others do not. What do we mean?

There are concepts of ethnic history that see in the fate of a particular people (options: several peoples or races) a reflection of the meaning of the entire historical process, and therefore the final triumph, revival or, conversely, defeat, humiliation, disappearance of a nation is considered as the result of world history, the final expression of its secret meaning. These are – ethnic theories of eschatological orientation, they interest us most of all. Others, even the most extravagant or interesting, but without a teleological dimension, add nothing to the understanding of the problem we are studying. So, for example, Russian, American, Jewish, Kurdish, English nationalism, German racism clearly gravitate towards an eschatological formulation of the question. Nationalism is Polish, Hungarian, Arab, Serbian, Italian or Armenian – although they may be no less bright, rich and dynamic – are clearly teleologically passive. The first group believes that the priority subject of history is this people, its vicissitudes constitute the content of the world historical process, and the final triumph and trampling of hostile peoples will put an end to history. The second group does not have such a global scale, and insists only on a pragmatic and not so pretentious assertion of national identity, culture and statehood in the face of surrounding peoples and cultures. There is an important dividing line here. The study of the second group of ethnic doctrines does not bring us any closer to identifying the historical paradigm, since initially too small a scale is taken here. The first group, on the contrary, satisfies our requirements. Although here too it is necessary to separate «globalism of desire» from «real globalism», because in order to even consider the ethnic interpretation of eschatology purely theoretically, a particular ethnic group needs to have a significant historical scale (in time and space), since otherwise the picture will be ridiculous.

But even having limited the range of consideration «to teleological nationalism», we still do not have a coherent picture here. And since the analogy between political economy and geopolitics turned out to

be perfect and visual, we will try – somewhat artificially – to extend the same model to ethnic history. And only then will we find out whether such identification turned out to be justified or not.

Geopolitics allows us to take the first step in this regard. Since the Sea = East, then «the ethnicity of the West» is the bearer of thalassocratic tendencies at the ethnic level. And since our equation already has the formula More=Capital, the hypothetical «so far)»ethnicity of the West– becomes the third member of the identity «More=»ethnicity of the West=Capital. It is also easy to construct the equation of the opposite pole of Land=«ethnicity of the East»=Labor. Now all that remains is to correlate the concepts «ethnos of the West» and «ethnos of the East» with some fixed historical realities and find out the presence of corresponding eschatological doctrines.

Here Russian Eurasians (Trubetskoy, Savitsky, etc.) come to our aid. «The ethnicity of the West», following Danilevsky, they identified with the «Romano-Germanic» peoples, «the ethnicity of the East» – with the «Eurasians», at the pole of which the Russians stand as a unique synthesis of Slavic, Turkic, Ugric, Germanic and Iranian ethnic groups. Of course, it is not entirely accurate to talk about «Romano-Germans» as an ethnic group, but still some common historical and civilizational features are clearly present here. The Romano-Germans are united by geography, culture, religion, and the commonality of technological development. The cradle of what can be called «Romano-Germanic civilization» is generally considered to be the Western Roman Empire, and later «the Holy Roman Empire of the German Nations». Ethnocultural unity exists, but is it legitimate to talk about a single eschatological concept which would consider the fate of this ethnic group as a paradigm of history? If we take a closer look at the logic of the development of the Romano-Germanic world, we see that almost initially this world usurped and applied exclusively to itself the concept «eikumen», i.e. «universe», which previously characterized the totality of all its parts in the Orthodox Empire. But after the breakaway from Byzantium, the West limited the concept «eicumene» only to itself, reducing universal history to the history of the West, while leaving out not only the non-Christian world, but also all Eastern Orthodox peoples, and moreover, the axis of true Christianity – Byzantium. Thus, the very center of authentic Christianity «the Orthodox East fell outside the »Christian world– of the Romano-Germans. Further, this concept «European eicumene» was inherited by the peoples of the West both after the violation of its Catholic religious unity and after final secularization. The Romano-Germanic world identified its ethnic history with the history of mankind, which, in particular, gave rise to N.S. Trubetskoy to title his book «Europe and Humanity», where he convincingly shows that the self-identification of the West with all humanity makes it an enemy of real Humanity in the full and normal meaning of this concept. In such a perspective, the actual self-identification of Europe and Europeans with the ethnic subject of history begins to be clearly visible, and in such a perspective, a positive (in the mind of the Romano-Germanic) outcome of history will be tantamount to the final triumph of the West this cultural and political «eicumene» over all other peoples of the planet. This, in particular, suggests that the Romano-Germanic political, ethical, cultural and economic standards developed in the process of history must become

universal and universally accepted, and all resistance on the part of autochthonous peoples and cultures must be broken.

The conceptual eschatologism of European nations has gone through several phases of development. At first it had a Catholic-scholastic expression, in parallel with which purely mystical doctrines developed, like the concept «of the Third Kingdom» of Joachim de Flor. The point was that the Romano-Germanic world would complete «the evangelization of» barbarians and heretics (which included the Orthodox!) and there will come «paradise on earth», whose paintings seemed more or less similar to the widespread domination of the Vatican, only elevated to the absolute. In the 16th century, European eschatologism was expressed in the Reformation, and later found the final formula in the Anglo-Saxon Protestant doctrine «of the lost tribes». This doctrine regards the Anglo-Saxon peoples as the ethnic descendants of the ten lost tribes of Israel who, according to biblical history, did not return from the Babylonian captivity. Consequently, the true Jews, the Israelites, «the chosen people» are the Anglo-Saxons, «the golden seed» of the Romano-Germanic world, who are destined at the end of time to establish primacy over all the other peoples of the earth. This extreme doctrine, formulated in the 17th century by supporters of Oliver Cromwell, concentrates in a condensed form the entire logic of the ethnic history of Europe, and clearly and unambiguously affirms the ethnocultural universalism of Western claims to world domination. Thus, there is a clarification of the ethnic subject of the Romano-Germanic world. They are gradually and increasingly becoming Anglo-Saxons, Protestant fundamentalists of an eschatological orientation. But the root of this doctrine should be sought in the Catholic Middle Ages, in the Vatican. On this point, a brilliant analysis was given by Werner Sombart in «Bourgeois». Anglo-Saxons, in parallel with the crystallization of the concept of ethnic chosenness, they are the first to be included in two fateful processes that underlie modern political economy and geopolitics. England is making an industrial breakthrough, being the first European power to enter the industrial revolution, which at an accelerated pace led to the flourishing of capitalism, and at the same time conquering the maritime expanses of the planet, winning the geopolitical duel of the more archaic, «soil» and traditionalist Spaniards. Karl Schmitt perfectly showed the relationship between these two turning points in modern history. which at an accelerated pace led to the flourishing of capitalism, and at the same time conquers the maritime expanses of the planet, winning the geopolitical duel of the more archaic, «soil» and traditionalist Spaniards. Karl Schmitt perfectly showed the relationship between these two turning points in modern history. which at an accelerated pace led to the flourishing of capitalism, and at the same time conquers the maritime expanses of the planet, winning the geopolitical duel of the more archaic, «soil» and traditionalist Spaniards. Karl Schmitt perfectly showed the relationship between these two turning points in modern history.

Little by little, the initiative of England is being taken over by another «daughter» state – of the USA, which was initially based on the principles of «Protestant fundamentalism» and is conceived by its founders as «a space of utopia», as «the promised land», where history should end with a planetary triumph «10 lost tribes». This idea is embodied in the American concept of Manifest Destiny, which sees

«the American nation» as an ideal human community, which is the apotheosis of the world history of peoples.

Comparing abstract theory «the ethnic chosenness of the Anglo-Saxons» with historical practice, we will see that the real influence of England as the vanguard of the Romano-Germanic world on Europe itself and, more broadly, on the whole world and world history is indeed enormous. And in the second half of the twentieth century, when the United States became de facto synonymous «with Western peoples» and a symbol of the validity of eschatological Anglo-Saxon nationalism, the presence of Manifest Destiny can hardly be doubted at all. If, for example, the Masonic-Catholic nationalism of the French, despite the sublime myths about «the last king», turned out to be only regional and relative, then the Anglo-Saxon concept of Protestant fundamentalism is confirmed not only by the amazing successes of «the mistress of the seas», but also by the gigantic modern hyperpower that remains the only one in the modern world.

Now let's turn to «the ethnic group of the East», to the Eurasians. Here, too, attention should be paid, first of all, to peoples who have proven their historical scale. And, naturally, there is no doubt that the only ethnic community that in the modern world has risen to the height of history, which was able to establish its national eschatology on a gigantic scale, are the Russians. This was not always the case, and at some periods in the history of the East, Russians were only one of the peoples, along with others, expanding or narrowing with varying success the boundaries of their cultural, political and geographical presence.

China and India, being the oldest and highest traditional civilizations, despite their scale and spiritual significance, have never put forward concepts of eschatological nationalism, have not identified their ethnic history with the history of mankind, and have not endowed interethnic relations or conflicts with a dramatic element. In addition, neither the Chinese nor the Hindu traditions were distinguished by «messianism», a claim to the universality of their religious and ethical paradigm. This is – the East static, «permanent», deeply «conservative», unable and unwilling to accept the challenge of the West. There have never been national theories in either China or India that the Chinese or Hindus will once, in finite times, rule the world. Only Iranians and Arabs had national-racial theories of eschatological orientation. But the history of recent centuries has shown that the real scale of such ethnic teleology – with a clearly expressed Islamic religious component – is not enough to consider it as a serious rival «to the peoples of the West». The functions of the avant-garde «ethnic group of the East» were clearly assigned to the Russians, who were able to develop a universalist-messianic ideal – comparable in scale to the Anglo-Saxon ideal, later American – and translate it into a gigantic historical reality. The eschatological idea of the Orthodox Kingdom – «Moscow as the Third Rome» – was later transferred to secularized St. Petersburg Russia, and finally to the USSR. From Byzantine Orthodoxy through Holy Rus' to the capital of the Third International. And similarly to that, how the Anglo-Saxons moved from the

ethnic concept «tribes of Israel» to the American melting-pot as «an artificial eschatological liberal paradise», Russian messianism – initially based on the concept «of an open ethnic group» – acquired in the twentieth century the formula «of Soviet patriotism », gathering under a gigantic cultural and ethical universal project of the peoples, ethnic groups and cultures of Eurasia.

Another confirmation of precisely this ethnic dual teleology is the fact that American Protestants unanimously identify Russia with «Gog's country», i.e. with the space from which the Antichrist will come. Doctrine «dispensationalism» clearly states that the final battle of history will unfold between the Christians of the Empire of Good (USA) and the heretical inhabitants of the Eurasian Empire of Evil (i.e. the Russians and the peoples of the East united around them). This equation of Russia with «Gog's country» began to spread especially actively in Protestant circles in America starting from the middle of the last century. Similar views are also characteristic of many Protestant movements in England and among Jesuit Catholics. For the first time, the foundations of the concept «dispensationalism» were formulated by the Jewish Spanish Catholic priest (Jesuit) Emmanuel La Concha, who wrote under the pseudonym «Rabbi Ben Ezra». From him, the dispensationalist theory was borrowed by a Scottish preacher from the Pentecostal sect, Martha Mac Donalds, and then it became the cornerstone of the teachings of the English fundamentalist preacher Derby, who founded the sect «Plymouth Brothers» or simply «Brothers». All this Protestant (and sometimes Catholic) eschatology, extremely popular in the modern West, claims that Western Christians and Jews have the same fate at «the end of time», and the Orthodox and other non-Christian peoples of Eurasia embody «the retinue of the Antichrist», which will oppose the forces «of Good», will bring a lot of harm «to the righteous», but, in the end «will be defeated and defeated on the territory of Israel, where he will find his death». The degree of confidence in this theory and its prevalence among ordinary people in the United States is constantly growing. And the Bolshevik revolution, and the creation of the state of Israel, and the Cold War fit perfectly into the «prophetic» concepts of the «dispensationalists» and strengthened their faith in their rightness.

Let's take a quick look at two more varieties of ethnic teleology and formulate a conclusion that an attentive reader has probably already made on his own. The ethnic dualism that we have easily verified in history, – «ethnos of the West» (core: Anglo-Saxons) and «ethnos of the East» (core: Russians), – ignores two famous ethnic doctrines that, as a rule, come to mind first whenever it comes to «eschatological nationalism». We mean «racism» of the German Nazis and Zionist concepts of the Jews. On what basis did we leave these realities aside, and deal primarily with American and Russian-Soviet «nationalisms», which are not as visible and radical as Nazism bordering on barbarism or the emphasized anthropological dualism of the Jews?

Let us answer this question a little later, and now let us recall in a nutshell what these two varieties of national eschatology are. German racism reduced the whole story to a racial confrontation between Aryans, Indo-Europeans and all other peoples and races considered «inferior». At the origin of this

approach lies the mythological concept of «ancient arias», the first cultural inhabitants of the earth, the magical race of kings and heroes of the high nord. This «Nordic race» was distinguished by all sorts of virtues, and it is the author of all cultural inventions. Gradually, the white race descended to the south and mixed with rude, semi-animal, sensual and wild ethnic groups. This is how mixed cultural forms and modern ethnic groups arose. Everything good in modern civilization – white heritage. Everything bad – product of mixing, influence of colored races. Vanguard of the white race – Germans, they preserved purity of blood, cultural and ethnic values. Vanguard of colored peoples – Jews, the main enemies of the white race, who are building endless intrigues against it.

Racial eschatology consists of the Germans leading the white race, beginning to purify the blood, separating colored peoples from non-colored ones and achieving world domination, reproducing at a new stage the original dominance of the Aryan kings. German racism – doctrine, of course, is extravagant, quite artificial and purely modern, although it is based on some of the ancient myths and religious teachings that actually existed. In Germany itself, racism spread under the influence of occult circles, to one degree or another associated with Theosophism. Jewish messianism is the archetype of all other varieties of national eschatology. It is exhaustively detailed in the «Old Testament», deciphered in the Talmud and Kabbalah. Jews are considered the chosen people par excellence and the Jewish ethnic group is the main subject of world history. At the opposite end of the model are «non-Jews», «goim», «nations», «Gentiles», «idolaters», «powers of the left side» (according to «Zohar»). In the esoteric interpretation, Kabbalah «goi» are not «people», they are – «evil spirits in human form», so they even theoretically lack the prospect of salvation or spiritualization. But Jews, despite their chosenness, often retreat from the right paths, stray onto the path of evil, and follow the roads «of goyim» and their «false deities». For this, the Four-Letter (=Yahweh) punishes his people, sending them into dispersion to «the goyim», who in every possible way bully the Jews, cause them pain and resentment. After the destruction of the Second Temple in 70 from R.H. Titus Flavius sent the Jews for their sins to the «fourth dispersion», which would be the last. After centuries of suffering, this dispersion must end with «catastrophe», «Holocaust», «Shoa», followed by a return to the promised land, the restoration of the state of Israel, and from then on the Jews will rule the whole world.

Note the curious correspondence – between German racism and Jewish messianism there is a clear correlation, although the marks are polar opposite to false. German racists saw Jews as the center of «racial evil», and the Jews themselves – especially after World War II – recognized Nazism, on the contrary, as the maximum embodiment of «Goyish evil». And it is no coincidence that the religious, historiosophical concept «shoa» was applied specifically to the persecution of Jews in Nazi Germany. And the very creation of the state of Israel is directly related to the fate of Hitler's regime. – Jews received the moral right to their state in the eyes of the world community as a kind of compensation for the sacrifices made during the Nazi era.

German Nazism and Jewish messianism – very intense forms of ethnic eschatologism, large-scale and significant, which have proven their significance through real involvement in the course of world history. And yet, neither Hitler's Nazism nor Zionism embodied the basic trends of the historical process with such clarity and clarity, with such historical clarity, as in the case of Americanism and Sovietism. The purely geographical layout is also interesting. – Racism was widespread in Europe, the state of Israel is located in the Middle East. They seem to oppose each other vertically. And the Anglo-Saxon and Eurasian worlds oppose each other horizontally. If Hitler's racism appealed to «Nordism», then Jewry emphasizes the «southern», «Mediterranean» orientation. Eurasianism clearly belongs to the East. Atlanticism – to the West. At the same time, the historical scale of the horizontal pair Anglo-Saxons – Russians is much more significant and weighty than in the case of a vertical pair. And although the Nazis managed to achieve significant territorial successes at one time, they were geopolitically doomed from the very beginning, since their ethno-eschatological paradigm was clearly not universal and capacious enough, and their history was not an independent spiritual pole (unlike Russia). In the same way, despite the gigantic influence of the Jewish factor in world politics, Jews are still very far from their messianic ideal, and the role of the State of Israel is still insignificant or purely instrumental in the context of big geopolitics, where only blocs comparable to NATO or the former Warsaw Pact. And although the Nazis managed to achieve significant territorial successes at one time, they were geopolitically doomed from the very beginning, since their ethno-eschatological paradigm was clearly not universal and capacious enough, and their history was not an independent spiritual pole (unlike Russia). In the same way, despite the gigantic influence of the Jewish factor in world politics, Jews are still very far from their messianic ideal, and the role of the State of Israel is still insignificant or purely instrumental in the context of big geopolitics, where only blocs comparable to NATO or the former Warsaw Pact. And although the Nazis managed to achieve significant territorial successes at one time, they were geopolitically doomed from the very beginning, since their ethno-eschatological paradigm was clearly not universal and capacious enough, and their history was not an independent spiritual pole (unlike Russia). In the same way, despite the gigantic influence of the Jewish factor in world politics, Jews are still very far from their messianic ideal, and the role of the State of Israel is still insignificant or purely instrumental in the context of big geopolitics, where only blocs comparable to NATO or the former Warsaw Pact. since their ethno-eschatological paradigm was clearly not universal and capacious enough, and their history was not an independent spiritual pole (unlike Russia). In the same way, despite the gigantic influence of the Jewish factor in world politics, Jews are still very far from their messianic ideal, and the role of the State of Israel is still insignificant or purely instrumental in the context of big geopolitics, where only blocs comparable to NATO or the former Warsaw Pact. but the role of the State of Israel is still insignificant or purely instrumental in the context of big geopolitics, where only blocs comparable to NATO or the former Warsaw Pact have truly serious significance. but the role of the State of Israel is still insignificant or purely instrumental in the context of big geopolitics, where only blocs comparable to NATO or the former Warsaw Pact have truly serious significance.

German racism (historically obsolete) and especially Jewish messianism (on the contrary, strengthened in the second half of the twentieth century) cannot be discounted. But their importance cannot be overestimated, since in the person of the USA and Russia we have much more significant and voluminous realities.

In this regard, it is much more useful to undertake the following operation. – Decompose the Hitlerite «racism-Zionism» pair into two components. Both in the sense of political economy, fascism was only a compromise between capitalism and socialism, and in the sense of geopolitics, the Axis countries were something intermediate between the clear Atlanticism of the West and the clear Eurasianism of the East, and in the sense of ethnic eschatology, the confrontation «Nazism-Zionism» only veils itself more serious confrontation: «Anglo-Saxons (and their Manifest Destiny) - Russians». This means that both Nazism and Zionism can be understood as a combination of internally heterogeneous factors that gravitate towards one of two more fundamental ethnic poles. This idea was developed to a first approximation by the Eurasian Bromberg, and another version of it belongs to the wonderful writer Arthur Koestler.

Jewish messianism is decomposed into two components. One of them is in solidarity with Anglo-Saxon messianism. This is «the Westernizing component» in Jewry. These are the Dutch Jewish communities, initially associated with the propaganda of Protestant fundamentalism. You can call it «Jewish Atlanticism» or «right-wing Jewry». This sector identifies the eschatological aspirations of the Jews with the victory of the Anglo-Saxon nation, with the USA, liberalism, capitalism.

The second component – «Jewish Eurasianism», Bromberg called it «Jewish Orientalism»*. This is mainly a sector of Eastern European Jewry, predominantly of a Hasidic persuasion, in solidarity with Russian messianism, and especially with its communist version. This explains, in particular, such a large-scale participation of Jews in the October Revolution and their involvement in the communist movement, which constituted a cover for the implementation of the planetary Russian messianic idea. Generally speaking, «left Jewry», which is such a stable and large-scale reality that the Nazis simply identified «communism» with «Jewry» in their propaganda, is typologically associated precisely with the Eurasian complex, in solidarity with the Russian-Soviet eschatological ideal. Often «Jewish Eurasians» appealed to the amazing historical formation – «Khazar Khaganate», in which the Jewish religion was combined with a powerful hierarchical military empire based on the Turkic-Aryan ethnic element. In addition to the well-known extremely negative assessment «of the Khazars» (summarized by Lev Gumilyov), there are other «revisionist» versions regarding the history of this entity, which, in its continentalist style and sharp deviation from the ethnic particularism of traditional Judaism, strongly contrasts with other – especially Western – forms of Jewish social organization. Thus, A. Koestler put forward an interesting

version that Eastern European Jews, in fact, are generally descendants of the ancient Khazars, and their otherness in relation to Western Jewry betrays their racial difference. What matters here is not that how «scientifically» is this idea, but that this concept mythologically reflects deep intra-Jewish dualism.

Now, German racism. Here the picture is not so clear, and it is not so easy to decompose this phenomenon into two components. Firstly, because the Russophile and pro-Soviet line in Nazism and, more broadly, the German national movement was almost always anti-racist. This positive Ostorientierung, characteristic of many representatives of the German Conservative Revolution (Arthur Müller van den Broek, Friedrich Georg Junger, Oswald Spengler, and especially Ernst Nikisch), was associated with Prussia and the statist idea rather than with racial motives. But still, certain types of racism can be classified as Eurasianism. Such «Eurasian racism», of course, was minority and not indicative, marginal. Its typical representative was Professor Hermann Wirth, who believed that «Aryan», the «Nordic» element is found among most peoples of the earth, including Asians and Africans, and that the Germans do not represent any special exception in this regard, being a mixed people where both «Aryan» and «non-Aryan» elements are present. This approach denies any hint of «chauvinism» or «xenophobia», but it was for this reason that Wirth and his associates very soon came into opposition to the Hitler regime. In addition, some representatives of this movement believed that the «Aryans» of Asia – Hindus, Slavs, Persians, Tajiks, Afghans, Pakistanis, etc. – stand much closer to the Nordic tradition than Europeans or Anglo-Saxons, and therefore such racism acquired clearly distinguishable «Eastern» features. But the most common version of racism was still a different, «Western» line insisting on the superiority of the white race (in the most literal sense) and especially the Germans over all other peoples. The technological successes of whites and the advantages of their civilization were glorified in every possible way. Other peoples were demonized and exposed as caricatures «untermensch». In the most radical version, only the Germans themselves were recognized as Aryans, and the Slavs or French were equated with second-class citizens, which was no longer racism, but the ultimate form of narrow German ethnic chauvinism. Such common racism – by the way, it was characteristic of Hitler personally – was in spirit quite in solidarity with the ethnic eschatology of the Anglo-Saxons, although it offered a competing version based on the specifics of German psychology and German history. Indicative, that both varieties of such ethnic eschatology were based on two branches of a single once Germanic tribe (Anglo-Saxons – originally Germanic tribes) and on two varieties of Protestantism (Lutheranism in Germany and Anglicanism in England and the USA). However, German racism was significantly flavored with pagan elements, appeals to pre-Christian mythology, barbarism, and hierarchy. Unlike «racism» Anglo-Saxon, the racism of the Germans was more archaic, extravagant and wild, but often this aesthetic contrast and difference in styles hid the commonality of historical and geopolitical orientation. Hitler's Anglophilia – a well-known fact. However, German racism was significantly flavored with pagan elements, appeals to pre-Christian mythology, barbarism, and hierarchy. Unlike «racism» Anglo-Saxon, the racism of the

Germans was more archaic, extravagant and wild, but often this aesthetic contrast and difference in styles hid the commonality of historical and geopolitical orientation. Hitler's Anglophilia – a well-known fact.

So, the pair «Zionism-Nazism» turns out to be not large enough for to be seen as the axis of eschatological drama in its ethnic measurement. If it is «an axis», it is only secondary, auxiliary, additional. It helps explain many things, but does not cover the essence problems. We can consider this perspective «jewish orientalism» as one of the specific varieties «of Eurasianism»(or «ethnic group of the East»), I agree in general terms with the universal formulation of Russian-Soviet messianic ideal. The same «Eurasian» complex should be included and some (minoritarian) forms of «Eastern» racism supporters «aryan» value system.

And on the contrary, «jewish Westernism» fits seamlessly into Anglo-Saxon ethno-eschatological project, which, in fact, is what deep is based on alliance of the Mondialis Lobby of Israel and the USA. «10 lost tribes» represented anglo-saxons (especially Americans) are combined with the other two tribes in solidarity eschatological anticipation. Adjacent to this complex is «Western» a version of racism that glorifies superiority «white civilizations» – market, technical progress, liberalism, human rights – over archaic «barbaric» «underdeveloped by the Mi» peoples of the East and the Third World.

Now we can clearly distinguish the same one, already known to us from the previous ones sections, historical trajectory, but at a new ethno-eschatological level.

The story is a rivalry, a battle between two «macro-ethnic groups» oriented towards the universalization of their spiritual and ethical ideal into a culminating one moment of history. These are – «ethnos of the West» (Romano-Germanic world) and «ethnos of the East» (Eurasian) peace). Gradually, these two formations are approaching a large-scale, purified one a refined expression of one's «manifested destiny». Manifest Destiny «ethnicity of the West» is embodied in the concept of «10 lost tribes» Protestant fundamentalists, forms the basis of planetary English domination and later forms the foundation of American civilization, and, in fact, close to the implementation of sole global control. «Russian truth» from a nation-state ascends to the level of an empire and is incarnated in the Soviet bloc, which rallied half the world around itself. This duel makes up the basis of the ethnic (more precisely, macro-ethnic) history of the twentieth century. At the same time, significant an obstacle to the clear designation of roles and functions again (once again!) european fascism is becoming, translating the issue from clear dualism into a confusing and secondary complex of contradictions that undermines the natural the logic of the great ethnic war leads to the conclusion of anti-natural alliances to a shift in the center of gravity, to an incorrect formulation of the question. Approving in the center

ethnic eschatology is not a real dualism between «Romano-Germanic», later the Anglo-Saxon, even later «American» camp, on the one hand, and the «Eurasian» camp the Russian-Soviet camp, on the other hand, but in many ways artificial and not self-sufficient a couple of antipodes – «German-Aryan-Jews», – the Nazis brought down the natural course events that distracted attention to the false target they approved the contradiction there where it was not historically and eschatologically essential and central. Once again, damage was eventually done to the «Eurasian» camp.

The Anglo-Saxon ideal «ethnic group of the West» inflicted a crushing defeat «to the ethnic group of the East». «Soviet» universalism gave way to Anglo-Saxon universalism.

We complement our formula connecting political economy and geopolitical models of history on another level.

Labor=Susha (East)=Russian (Soviet, Eurasian) ethnic group

Capital=Sea (West)=Romano-Germanic (Anglo-Saxon, American) ethnic group

Between these two multifaceted poles there is a duel through centuries and eras approaching the denouement at the beginning of the third millennium from R.H.

Let us draw attention to the fact that European fascism is at almost all levels performs a similar function. On the economic level, it claims to removing the contradiction between Labor and Capital, but this turns out to be a fiction and it only contributes indirectly to the victory of Capital. At the geopolitical level he rejects the fundamentality of the confrontation between Land and Sea, claiming to independent geopolitical significance, but fails to cope with the task and ingloriously disappears again contributing to the subsequent victory of the Sea over the Land. And finally, at the level ethnic eschatology, Nazi racism diverts attention from the great confrontation anglo-saxons and Russians to the false alternative between «Aryans» and «Jews», moreover, the Great Russians fall (without any reason) into the same category as «colored ones subhumans». And this, in the end, is extremely beneficial anglo-saxons. By the way, in the latter case – at the ethnic level – it follows admit that the second pole of this ethnic dualism (Jews) also turns out mainly on the side of «the ethnic group of the West», and «Jewish Orientalism» it weakens noticeably and almost disappears. Moreover, this decline coincides with the moment the creation of the state of Israel, for which Eastern Europe initially fought Jewish Jews of predominantly socialist orientation («Jewish Eurasians»), —that's why Stalin hastened to recognize the legitimacy of this state, — but which almost immediately after its creation reoriented towards the West having

become a faithful conductor of the policy of the Anglo-Saxons, primarily the United States, on Middle East. that the second pole of this ethnic dualism (Jews) also turns out mainly on the side of «the ethnic group of the West», and «Jewish Orientalism» it weakens noticeably and almost disappears. Moreover, this decline coincides with the moment the creation of the state of Israel, for which Eastern Europe initially fought Jewish Jews of predominantly socialist orientation («Jewish Eurasians»), —that's why Stalin hastened to recognize the legitimacy of this state, — but which almost immediately after its creation reoriented towards the West having become a faithful conductor of the policy of the Anglo-Saxons, primarily the United States, on Middle East. that the second pole of this ethnic dualism (Jews) also turns out mainly on the side of «the ethnic group of the West», and «Jewish Orientalism» it weakens noticeably and almost disappears. Moreover, this decline coincides with the moment the creation of the state of Israel, for which Eastern Europe initially fought Jewish Jews of predominantly socialist orientation («Jewish Eurasians»), —that's why Stalin hastened to recognize the legitimacy of this state, — but which almost immediately after its creation reoriented towards the West having become a faithful conductor of the policy of the Anglo-Saxons, primarily the United States, on Middle East. for which the Eastern Europeans initially fought Jewish Jews of predominantly socialist orientation («Jewish Eurasians»), —that's why Stalin hastened to recognize the legitimacy of this state, — but which almost immediately after its creation reoriented towards the West having become a faithful conductor of the policy of the Anglo-Saxons, primarily the United States, on Middle East. for which the Eastern Europeans initially fought Jewish Jews of predominantly socialist orientation («Jewish Eurasians»), — that's why Stalin hastened to recognize the legitimacy of this state, — but which almost immediately after its creation reoriented towards the West having become a faithful conductor of the policy of the Anglo-Saxons, primarily the United States, on Middle East.

Clash of religions

One of the poles — «Capital-West-Sea-Anglo-Saxons» — is being built as we saw, to the Western Roman Empire, the source and starting point of all those trends that gradually crystallized at this pole. The Western Roman Empire in a religious sense is associated with the Vatican, a Catholic one a version of Christianity. Consequently, it is only logical to turn to Catholicism like the religious matrix of this pole.

The opposite «Eurasian» pole is directly related to «Byzantine» and Orthodoxy, since Russians are both an Orthodox people and authors the first socialist revolution, and those who occupy continental lands Heartland, which, according to Mackinder, serves as the axis for all Sush's forces. IN THE to the same extent that the modern liberal West is secularized the generalized, modernized and universalized result of Catholicism the Soviet model is marginal — also secularized, the generalized and modernized — development of the Orthodox Empire. Relatively the secondary importance of other world religions in the issue of eschatological drama we can cite the same considerations that we took advantage of when talking about ethnic eschatology. Eastern traditions are not pointed eschatologically they do not focus on the themes «of the end of time» and «of the latter at the center of their systems battles». It's not

that they don't know about this reality, but they don't give it a central place, comparable to distinct and priority eschatology christianity (or Judaism). This consideration also explains the absence of East of eschatological forms of nationalism (as we discussed above), so how ethnic and religious worldviews are closely related and they mutually define each other.

This scheme is quite clear and perfectly overlaps with previous models. The only point requiring further clarification is the question about Protestantism.

The Reformation was a major moment in Western history. She wasn't easy a multi-level phenomenon, but it contained two strictly opposite ones orientations that ultimately gave rise to polar forms. We cannot go into this into theological discussions, and we refer the reader to our detailed monograph on this topic. Let's just outline the diagram.

Catholicism – is a fragment of Orthodoxy; after all, there is no time, before the split, for the West he was Orthodox to the same extent as the East, and the fragment was distorted and claiming priority and completeness. Catholicism – is anti-Byzantine, and Byzantineism is full and authentic Christianity, which includes not just dogmatic purity, but also loyalty to the socio-political state doctrine of Christianity. To the roughest approximation, it is possible say, the Orthodox concept of a symphony of authorities (vulgarily called «Caesar-Papism») associated with an understanding of eschatological significance not only Christian church, but also a Christian state, a Christian empire. It follows from here teleological and soteriological function of the Emperor, based on the second message of St. Apostle Paul to the Thessalonians, where we are talking about «holding», «catechone». «The Holder» is equated with Orthodox exegetes (in particular) st. John Chrysostom) to the Orthodox Emperor and the Orthodox Empire.

The fall of the Western church is based on the denial of the symphony of authorities, on rejection of socio-political, but at the same time eschatological doctrine Orthodoxy. It is eschatological because Orthodoxy binds the presence of «a holder» who prevents «the arrival of the son of destruction»(=the Antichrist), with the existence of a politically independent Orthodox state in which secular power (vasileus) and spiritual power (patriarch) are located in a strictly defined relationship arising from the principle of the symphony. Therefore, a departure from this symphonic Byzantine paradigm means «apostasy», falling away. Catholicism initially –, i.e. immediately after falling away from the united Church – instead of the symphonic one The (Caesar-Papist) model adopted a different model, in which the power of the Pope it also applied to those areas which in the symphonic scheme were attributed to strictly to the jurisdiction of the vasileus. Catholicism broke providential harmony between secular and spiritual dominion, and, in accordance with Christian by teaching, he fell into heresy.

The spiritual crisis of Catholicism made itself felt with particular force by the 16th century and the Reformation was the peak of this process. However, it should be noted that there is more in the Middle Ages in Europe there were trends that in one way or another the degrees tended towards the restoration of an adequate model in the West. Ghibelline the Hohenstaufen Party was a prime example of «unconscious Orthodoxy» quasi-byzantine resistance to the Latin heresy. And even then in the center representatives of noble German families stood in the anti-papal movement. Through for several centuries, similar forces – and again the German princes – supported Luther in his anti-Roman speech. Curiously, Luther's claims to Rome was very similar to those traditionally nominated by the Orthodox. And worship in the national language (a purely Orthodox trait, related with an understanding of the mystical meaning of glossolalia, embodied in the linguistic diversity of local churches), and the rejection of the administrative dictates of Rome Curia, and the meaning of «catechon», and the renunciation of celibacy for «priests» — all these typically Lutheran axial theses could well be called «Orthodox». Another thing – refusal of icon veneration, liturgical rituals, freedom individual interpretations of Scripture. These features cannot be called Orthodox and they represented the side negative aspects of antipapism, which he relied more on spiritual intuition, on protest, than on the sanctified The tradition of truth. and the renunciation of celibacy for «priests» — all these typically Lutheran axial theses could well be called «Orthodox». Another thing – refusal of icon veneration, liturgical rituals, freedom individual interpretations of Scripture. These features cannot be called Orthodox and they represented the side negative aspects of antipapism, which he relied more on spiritual intuition, on protest, than on the sanctified The tradition of truth. and the renunciation of celibacy for «priests» — all these typically Lutheran axial theses could well be called «Orthodox». Another thing – refusal of icon veneration, liturgical rituals, freedom individual interpretations of Scripture. These features cannot be called Orthodox and they represented the side negative aspects of antipapism, which he relied more on spiritual intuition, on protest, than on the sanctified The tradition of truth.

As a rejection of Rome for the sake of pure Christianity, the Reformation was completely justified. But what was offered in return? And this is where the very thing was important. Instead of turning to full-fledged Orthodox doctrine, Protestants we took the dubious path of intuitions and individual interpretations. At the highest this gave manifestations to a galaxy of brilliant visionary mystics (Böhme, Gichtel) etc.). But even in this case, approaching the heights of Orthodox metaphysics didn't happen. In the worst cases, this gave rise to Calvinism and many extreme ones protestant sects, in which there is practically nothing from Christianity except there is no name left.

There is a dualism between Luther and Calvin, between Prussian (and French, the huguenot) Protestantism and Protestantism of the Swiss, later Dutch and English. Lutheranism denied Pharisaism, «nomocracy» of Catholicism, those. Judeo-Christian component of papism. Calvinism, on the contrary, came to typically Old Testament historicism, to the actual denial of divinity Christ who has been

transformed into «a cultural or moral hero». Calvinism he developed the most non-Orthodox tendencies that were previously present in Catholicism whereas Luther's criticism was directed precisely against them.

So, in the Reformation there were two opposing tendencies. One, conditionally, anti-Catholic on the Orthodox side (Lutheranism). Another — anti-Catholic on the anti-Orthodox side. Catholicism — is especially widespread and assimilated, by the way, in the Romanesque countries — found itself between two versions of protestantism, the main bearers of which were Germanic peoples. The most east Germans — Prussians, which were originally Germanized Slavic Baltic tribes — accepted Lutheranism, and the extreme West Germans (Anglo-Saxons) Calvinism and Judeo-Christian tendencies were brought to their limits.

Thus, one version of Protestantism (Calvinism, Protestant) (fundamentalism) is becoming at the forefront of the Western Sea-Capitalist poles, and the other, on the contrary, appears as somewhat close to Orthodoxy (but still far from Orthodox) branch of Western Christianity. Communication of protestantism and capitalism were beautifully and comprehensively shown by Max Weber in the book «Protestant Ethics»*, and the difference between Calvinism and Lutheranism. The example is revealing. — Protestantism in England leads to capitalist reforms. Protestantism in Prussia only strengthens feudal order. Consequently, Weber concludes, we are talking about deep various trends. Weber's student goes even further in a similar analysis Werner Sombart, who draws the source of capitalism not only from Protestantism but also from the most basic Catholic scholastic doctrine. Interesting Oswald Spengler gives considerations on the same topic in his work «Socialism and the Prussians».

The paradigm of religious confrontation is defined as Orthodoxy against Catholicism and (later) against extreme Protestant fundamentalism. In this antithesis, the greatest importance is given to the proportion between the otherworldly and worldly in religious ethics. The Orthodox ethical ideal is in establishing the inverse proportions between the human world and the divine world. The basis for this approach is also laid in «the Gospel» itself («I came to call not the righteous, but sinners to repentance», «it is more convenient for a camel to pass through needle ears than the rich enter the Kingdom of God » etc.), and in the Orthodox tradition, including in the social ethics of the Eastern Church. Earthly welfare is considered ephemeral, insignificant, and the improvement of everyday life and the other world is considered as a secondary matter and essentially unimportant in the face of the main task facing a Christian — the task of acquiring the Saint Spirit, salvation, transformation. Poverty and modesty are presented in such a picture not so much as a disadvantage, but, on the contrary, a useful background for the search for the spiritual and asceticism, monasticism, distraction from the affairs of this world are considered as the highest calling. Earthly suffering turns out to be not just punishment, but a glorious and bright repetition of the path of Christ. The otherworldly appears in the otherworldly, relativizing it, making it insignificant, transparent, transitory. Hence the traditional (albeit relative, of

course) neglect of everyday life characteristic of Eastern Christianity. It cannot be said that he is so Orthodox the approach always produces positive results. In the highest manifestation – this holiness, non-covetousness, the heights of spiritual intelligent work, contemplation. In the lowest – caricatured – laziness and negligence. and asceticism, monasticism, distraction from the affairs of this world are considered as the highest calling. Earthly suffering turns out to be not just punishment, but a glorious and bright repetition of the path of Christ. The otherworldly appears in the otherworldly, relativizing it, making it insignificant, transparent, transitory. Hence the traditional (albeit relative, of course) neglect of everyday life characteristic of Eastern Christianity. It cannot be said that he is so Orthodox the approach always produces positive results. In the highest manifestation – this holiness, non-covetousness, the heights of spiritual intelligent work, contemplation. In the lowest – caricatured – laziness and negligence. and asceticism, monasticism, distraction from the affairs of this world are considered as the highest calling. Earthly suffering turns out to be not just punishment, but a glorious and bright repetition of the path of Christ. The otherworldly appears in the otherworldly, relativizing it, making it insignificant, transparent, transitory. Hence the traditional (albeit relative, of course) neglect of everyday life characteristic of Eastern Christianity. It cannot be said that he is so Orthodox the approach always produces positive results. In the highest manifestation – this holiness, non-covetousness, the heights of spiritual intelligent work, contemplation. In the lowest – caricatured – laziness and negligence. The otherworldly appears in the otherworldly, relativizing it, making it insignificant, transparent, transitory. Hence the traditional (albeit relative, of course) neglect of everyday life characteristic of Eastern Christianity. It cannot be said that he is so Orthodox the approach always produces positive results. In the highest manifestation – this holiness, non-covetousness, the heights of spiritual intelligent work, contemplation. In the lowest – caricatured – laziness and negligence. The otherworldly appears in the otherworldly, relativizing it, making it insignificant, transparent, transitory. Hence the traditional (albeit relative, of course) neglect of everyday life characteristic of Eastern Christianity. It cannot be said that he is so Orthodox the approach always produces positive results. In the highest manifestation – this holiness, non-covetousness, the heights of spiritual intelligent work, contemplation. In the lowest – caricatured – laziness and negligence. In the lowest – caricatured – laziness and negligence. In the lowest – caricatured – laziness and negligence.

The Western Church was initially characterized by increased concern for the worldly questions, political intrigues, accumulation and distribution of worldly things good. Protestant fundamentalism absolutized this aspect by transferring all attention exclusively on this world. Protestant ethics states, that poverty in itself is a vice, and wealth – is a virtue. Otherworldly it comes down entirely to the other world, reward and punishment from another world they move to this world. This gives an unprecedented breakthrough in the field of everyday life but it minimizes or completely denies the contemplative, purely spiritual aspect religions. The limit from Christian doctrine is not only the spirit but also letters. Hence the modern attempts to censor «the New Testament» in those places that come into flagrant conflict with extreme provisions protestant spirit.

This so opposite religious ethic, secularizing, gives, on the one hand, socialism, on the other, liberal capitalism.

In such a picture, two main subjects of history are identified – Church Eastern (Orthodoxy) and the Western Church or, more precisely, the mosaic of Western ones confessions at the forefront of which is «Protestant fundamentalism», p which we have already encountered. The dialectics of their confrontation reveal a secret the trajectory of the religious content of history.

Now it remains to consider other religious denominations in which it exists the eschatological factor manifested and which are sufficiently large-scale to claim a leading role in the final drama of the story. This role is being claimed only Islam and Judaism.

Judaism is an eschatologically oriented paradigm religions, and Christianity itself is closely connected with Jewish eschatology. Judaistic religion provides the most conceptually complete picture of end times and participation there are peoples and churches in it. The meaning of Jewish eschatology is in the most general terms it boils down to the following.

Jews are not just an ethnic group, but at the same time a religious community. This identification of the ethnic element with the religious element is unique a feature of Judaism. In this sense, everything said in the previous section regarding Jews as an ethnic group, it is fully applicable to Judaism as a religion. Judaism – subject of religious history, its axis. For a long time the Jewish faith it is in a period of persecution by other «Goyish» faiths, but at the end times, with the arrival of Mashiach, with the assembly of the Jews in the promised land and with the restoration of the Temple, Judaism will flourish and stand at the head of the earth. Secular the expression of this religious eschatology was modern Zionism.

The fact that Jews did not dissolve as an ethnic group and as a religion in the sea of other peoples over the long centuries of dispersion that they have retained faith in their coming triumph that, having gone through so many trials, they were able to fulfill their long-awaited dream and recreate it one's own state cannot help but make a strong impression on anyone an impartial observer. Such a literal performance of eschatological the aspirations and expectations of Jews clearly indicate that this tradition indeed, deeply connected with the mystery of world history, and brush it off neither skeptics, nor positivists, nor anti-Semites can depend on this fact. More moreover, in recent centuries the position of Judaism as a religion from a peripheral powerless one heresies in the eyes of Christian peoples have become so strong that this denomination gained a say in discussing and resolving the world's most important

issues. However, it is worth paying attention to the fact that confessional unity the Jews are not as monolithic as it might seem at first glance. Exists — to the roughest approximation — two versions of Judaism: spiritualist (mystical) and materialistic (household planning). The first one the versions correspond to various currents of traditional Jewish mysticism — kabbalah, Hasidism and some heretical movements of the «Sabbatism» type. The second version correlates with Talmudism, which is literally rationalistic and a nomocratic, everyday descriptive, ritualistic interpretation of the foundations of the Torah. In this dualism we see a direct analogue of the corresponding duality and the most Christian tradition — everyday Western Christianity (from catholicism before Protestant fundamentalism) and contemplative-mystical eastern (Orthodoxy). This topic is covered in great detail in the works of the largest go by the modern Jewish thinker Gershom Scholem.

The spiritualist sector of Judaism — and this will probably not surprise anyone — priority is characteristic of Eastern European Jews, and Hasidism itself Baal Shem Tova arose and developed on the territory of the Russian Empire. And exactly from this extremely spiritualist environment came the majority of Jewish revolutionaries — Marxists, Bolsheviks, socialist-revolutionary, etc. Eurasian, «Orthodox», ascetic ethics and messianic the ideal of brotherhood exactly corresponded to this spiritual, mystical discord of the Jewish tradition. In secular form, this gave rise to «social Zionism».

Opposite branch, — Talmudic orthodoxy, which continues the line the rationalism of Maimonides, — like the ancient Sadducees, tended towards minimalization otherworldly, to implicit denial «of the resurrection of the dead», to immanent ethics of everyday life. In an eschatological vein, Talmudism considered the coming triumph of the Jews as a purely immanent, socio-political victory achieving gigantic material power. Instead of transformations peace at the end of time, his «recovery» («tikkun»), to which Jewish mystics were oriented, rationalists identified the messianic an era with such a reorganization of existing elements that would convey levers of power and control for representatives of Judaism and the restored Israeli to the state. Such a general immanentist orientation and ethics, centered on solving otherworldly, everyday, organizational issues, it unites both secular rabbis and some Zionists.

In other words, as in the case of ethnic eschatologists, it is religious the field of Judaism is stretched between two poles — eastern (incarnated in Orthodoxy) and Western (embodied in Catholicism and extreme Judophile protestantism).

Islamic tradition associated with Semitic religious heritage nevertheless, it is incomparably less eschatological than Christianity and Judaism. Although there is a developed eschatological doctrine in Islam it is clearly secondary to the massive logic of affirming monotheism independently from cyclical

considerations. The most eschatological versions of Islam are not common among pure Arabs North Africa, and in Iran, Syria, Lebanon and especially among the Shiites. Shia the line of Islam is closest to Christian ethics and eschatological ethics orientations. Many parallels here also exist with the spiritualist one direction in Judaism. Extreme Shia sects – Ismailis, Alawites and etc. – in general, they base their tradition on eschatological problems, waiting for the arrival of «the hidden imam» or »kayim» («the resurrectionist»), which will restore a genuine tradition, marred by centuries of compromise and retreat and it will return humanity to the kingdom of justice and brotherhood. It's eschatological the direction in Islam – and in the Shiite context and outside it – is quite possible be considered as a variety «of Eurasianism» in the most general sense. He resonates with an Orthodox eschatological perspective, although he operates naturally, a different dogmatic and confessional terminology. another dogmatic and confessional terminology. another dogmatic and confessional terminology.

A different, non-eschatological version of Islam, clearly embodied in Saudi wahhabism or extreme Hanifism (type of Pakistani movement «Tabligh» —where did the «Taliban» movement come from), despite the powerful mechanisms of fanaticism mobilization is quite neutral in terms of conceptualizing the role islam at the end of time or considers this problem technically material perspective. Since the Islamic population is steadily growing, the importance the Islamic factor naturally increases. And in Wahhabi pragmatism and other non-eschatological forms of Islamic fundamentalism it is quite possible to distinguish features that are typologically similar to those in everyday life fundamentalism of Protestants or rationalist Jews.

At the same time, it is hardly possible to seriously talk about «Islamic at present factor» as something unified, solidary and large enough for that to offer your own self-contained religious version «of the end times». It can only be noted that a factor common to the Islamic world is «anti-Judaism» or, more precisely, «anti-Zionism». And in this sense, the adoption of this ethno-religious issues come to the fore, to the detriment of emphasizing the main confrontation Orthodoxy and Western Christianity, reminiscent of the situation with which we we encountered each other while analyzing the meanings of German racism. The gravity of many islamic ideologists to make «Israel» and «Jews» central a question of modern history, absolutizing the Islamic-Jewish contradiction chie, again leads us to a dead end and insoluble situation which she brought there is so much harm in clarifying the functions and identity of the main human subjects a story steadily approaching its denouement. It should be noted that and Islam itself begins to be seen as a kind of «scarecrow», in the face of which «progressive forces» or even «Christian countries» must unite. In other words, Islam or the notorious «Islamic fundamentalism» begin perform the function of fascism that does not exist in modern times. We saw it that way the role of fascism at all levels of real eschatology was ambiguous duels. It would be extremely dangerous to reproduce a similar situation, but on this time with «Islam». in the face of which «progressive forces» or even «Christian countries» must unite. In other words, Islam or the notorious «Islamic fundamentalism» begin perform the function of fascism that does not exist in modern times. We saw it that way the role of fascism at all levels of real eschatology was ambiguous duels. It would be extremely dangerous to

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The last formula

So, in history they act two subjects, two poles, two limit realities . Their confrontation, their struggle, their dialectic constitutes the dynamic content of civilization. These subjects become more and more distinct and explicit, moving from vague, veiled, «ghostly» existence to a clear and final, strictly fixed form. They are universalized and absolutized.

First subject:

Capital=Sea (West)=Anglo-Saxons (wider, «romano-

germans») =Western Christian denominations

Second subject:

Labor=Land (East)=Russians (wider, «Eurasians»)=

=Orthodoxy

Twentieth century – the culmination of the maximum tension of confrontation these two forces, the last battle, Endkampf.

At the moment it can be stated that the first subject for almost all parametram managed to defeat the second subject. And the main tool, constantly and at all levels, the repeating tactical move of this

Western victory was the use of some intermediate (third) reality, a third pseudo-subject a story that each time turned out to be a disembodied mirage designed to camouflage the true essence of eschatological confrontation.

The victory of the West (in its entire scope) can be realized in two ways. Optimists liberals argue that she is the end of the story, and that «the story is successfully completed». More cautious say that this is only a temporary stage, and a defeated giant will be able to rise under certain circumstances. Moreover, the winner faces a new and completely unusual situation for him – situation the absence of an enemy, a duel with whom constituted the content of his historical existence. Therefore, the actual subject of history, which remains the only one must solve the problem of post-history, which poses a new challenge to him — will he remain a subject in this post-history, or transform into something other?

But this is a completely different topic.

What about the defeated? It is difficult to expect clear and balanced reflections from him. In most cases, he does not understand what happened to him and is amputated the organ – in this case, the heart – continues to hurt and set, as it happens in patients after surgery. Few people are clearly aware of this what happened at the turn of the 90s, from which side opened up to humanity «paradigm Of the end»...

The power of crowned babies (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

POWER OF CROWNED BABIES

1

The child was a symbol of the Divine long before the coming of the Savior Jesus Christ. Tradition treated children as special beings directly connected with the secret of the universal soul. The Chinese guessed about the future based on the naive couplets sung by children in one or another province of the Middle Kingdom. Esoteric Heraclitus considered the child playing to be the highest symbol of the free fiery spirit. Ceremonial operational magic necessarily involved participation in her rituals of babies –, moreover, black magicians, turning over the sacred symbolism was used to abuse children, while white magicians, on the contrary, used it them as oracles, as guides between the world of people and the world of gods. (Exactly also, the black mass can only be performed by the person who was by all rules, he was ordained to the Christian priesthood.) Be that as it may, a child in a sacred civilization was considered an almost supernatural being along with priests and seers. But child veneration reached its peak of course, in the Christian world, where in the form of a baby they worshiped themselves to God the Word incarnate. Why is a child – this imperfect, helpless, a stupid and chaotic creature that represents both externally and internally rather, a parody of a normal adult, – has such an important meaning for Tradition, identified with the Supreme Principle? In response to this the question clarifies the full depth of the difference between the world of Tradition and the world of profanism between the sacred civilization of antiquity and the utilitarian, degraded civilization modernity. The fact is that in these two realities – traditional and modern – is dominated by two mutually exclusive, opposite superideologies which initially predetermine at the very source all the various practical ones manifestations. Tradition believes that what is possible is higher than what is real, truth - above utility, design – above implementation, preimage – above reflection. The modern world is based on the exact opposite approach. It's real it is placed over the possible, benefit – over truth, and concrete, actual dominates the ideal. Modernity is based on the spirit of skepticism, she trusts only a material fact, but since the fact stems from interpretation ultimately, modern man can easily ignore himself fact, if he worries him narrow, wretched, complex, uncertain consciousness. design – is higher than implementation, prototype – is higher than reflection. The modern world is based on the exact opposite approach. It's real it is placed over the possible, benefit – over truth, and concrete, actual dominates the ideal. Modernity is based on the spirit of skepticism, she trusts only a material fact, but since the fact stems from interpretation ultimately, modern man can easily ignore himself fact, if he worries him narrow, wretched, complex, uncertain consciousness. design – is higher than implementation, prototype – is higher than reflection. The modern world is based on the exact opposite approach. It's real it is

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2.

The child embodies the Possible. The little man keeps his connections with the world of the soul, from which he recently emerged to manifest himself in the material shell. It is woven from a whole range of possibilities that they still coexist in it integrally and simultaneously, without conflicts or mutual exceptions. He is like a seed of the lost Golden Age, a spark of paradise. At the same time a child carries not just the potency of becoming an adult, but a diverse spectrum choosing the upcoming form. There are clearly traces of something else in it traces of the invisible world, the light reality from which as we grow older he leaves. This unearthly light of children's eyes – is almost a physical phenomenon; in it, the otherworldly pours out into our world, conveying some subtle knowledge pointing to special paths leading not from the possible to the real, but on the contrary, from the real deep into the possible. There is something in a child that much superior to an adult, the breath of eternity rests on him, a reflection of immortality...

The child is above the sex. More precisely, above gender as separation, strict distributions of erotic roles. He's androgynous. He experiences love with all its being, like a universal pole in which the rays converge spiritual happiness, and this love evenly permeates the world close to it regardless of the animation or inanimate nature of objects, regardless from the genders and ages of others. It is no coincidence that in alchemy, – the science that affirms, that all objects (including minerals) have a soul and that all beings are hidden androgynes, – the symbolism of the child is highly developed. Philosophical stone – crown in red, rubedo – is depicted as a player a baby. The magical possibility of transformation, enlightenment, salvation through supergender androgynous Love, the magic of the Golden Embryo, the secret point universal circle. Philosopher's Stone, playing Child – Puer Ludens - this is a Possibility that never becomes reality, but on the contrary, the dissolving reality in the sun's rays is absolute, ignorant boundaries and distances of Love. At the center of the Tradition stands a child, a baby. And not by chance, the highest of traditions, the last of traditions – Christianity – c the basis of his teaching is the divine Nativity, the embodiment of the Son a small gentle creature in the manger of Bethlehem, who brought salvation to the feral one in the poisonous nightmares of the Universe. the last of the traditions – Christianity – c the basis of his teaching is the divine Nativity, the embodiment of the

Son a small gentle creature in the manger of Bethlehem, who brought salvation to the feral one in the poisonous nightmares of the Universe. the last of the traditions – Christianity – c the basis of his teaching is the divine Nativity, the embodiment of the Son a small gentle creature in the manger of Bethlehem, who brought salvation to the feral one in the poisonous nightmares of the Universe.

3.

The modern world is based on a complete denial of Tradition. He admits the possible only when it becomes valid, a posteriori. Our axis societies – adult able to work regularly, pay taxes, earn money, vote. The very idea of a person is calculated it was from him. Childhood is considered preparation for adulthood, therefore so much attention is paid to education and upbringing. Main focus focused on how to make some out of babies faster and more efficiently likeness of adults. This is called "acceleration", acceleration development. It goes without saying that the profane world considers such a process positive because it views the transformation of a child into an adult as raising, improving its quality, its social status. But becoming adults, children not only lose their subtle connection with invisible worlds, with the light regions of creation, they also gradually lose the opportunity choice – to become this or that, to follow this or that path. Gradually from they come to the abundant heavenly fullness of gracious love, strictly limited fragmented individuality, defined by gender, professional, social, economic grounds. They turn into a kind of alienated one a predetermined and rigidly limited cell, almost completely devoid of all freedom and doomed to further physical and social degradation and in the end – to a stupid mechanical disappearance. The kid had the opportunity become anything. Moreover, he could choose the narrowest and most difficult path - the path of gaining immortality, the path of the vertical, into the worlds of the spirit, where laws rule eternal youth, eternal Spring. This possibility is not simply inherent in individual ones children, but in all children without exception, in the very state of childhood, which higher than individuality than the specifics of the human personality. With age possibilities narrow, choices become more and more limited, the soul is squeezed in into the cell of social and sexual specialization, flows into limited and susceptible destruction of the image. The breath of the otherworldly subsides, starting from some moment, we are no longer dealing with a truly living being, but with a programmed one an easily predictable social-erotic machine, completely uninteresting and extremely unfree. Through money, work, police, TV and bed this adult creature is described and controlled more easily than a computer. Any reality and concreteness are easy to calculate. Only a pure possibility escapes the cold, the deadening world of rationality and social manipulation. From kindergarten and school, children begin to be subjected to mental genocide assimilating false laws and unjustified taboos, trimming the mass of your soul into the wretched repulsive form of a modern adult. From the desk and false ones knowledge kids run to wash cars, undergoing deadly exposure to money poison. By the age of 12, these are, as a rule, complete adults, incorrigible cynical idiots, without dreams and visions, without subtle premonitions and wise faith into a miracle, without pure love and an attentive taste for the magic of sleep. undergoing a deadly exposure to money poison. By the age of 12, these are, as a rule, complete adults, incorrigible cynical idiots, without dreams and visions, without subtle premonitions and wise faith into a miracle, without pure love and an attentive taste for the magic of sleep. undergoing a deadly exposure to money poison. By the age of 12, these are, as a rule, complete

adults, incorrigible cynical idiots, without dreams and visions, without subtle premonitions and wise faith into a miracle, without pure love and an attentive taste for the magic of sleep.

The modern world is based on the suppression of childhood, on moral repression against babies who are denied their fundamental species rights and especially in the main right – in the right to attention, respect, in one's own right free existence, protected from the arbitrariness of adults. Children are more complete parents, they are smarter, cleaner, nobler and more worthy than them. From a spiritual point of view eyes, they are theirs older.

4.

A normal state and a normal society should be ruled by children crowned babies or, at worst, those who are closest to the baby state of mind – seers, sages, saints, prophets, just like children, purely believers in a universe of miracles and just like children who keep in touch with the world of the soul preceding birth. If we want to live normally civilizations, all proportions must be immediately reversed. Adults they are required to study myths and fairy tales in higher educational institutions and take exams to miracles and visions, to obey unpredictable associations and multidimensional commands boundless love. Work should be a consequence of the abundance of joyful creative people the strength of the soul, an exciting game, easy, exciting, selfless, free. But for this it is necessary to carry out a coup, to bring people from child consciousness, with childish naivety, childish wisdom...

Hesiod's words about the fourth iron are almost literally fulfilled today a century in which babies will be born with gray temples. Modern world – apocalyptic performance, in it even children look like officials and toys accurately reproduce smaller adult objects – computers, vending machines, household utensils... Heroes of modern fairy tales – children or animals - how two peas in a pod imitate adults: aggressive thugs, monster turtles devouring in endless quantities mondialist pizza, greedy and stupid loan shark Uncle Scrooge, a typical adult Anglo-Saxon bastard, and everything is in the same spirit. Today's children – anti-children, their whiskey is gray, their views empty, their interests are material, their calculations are cynical. What to do: iron century, fourth cycle. Extreme of degeneration.

But at the same time, here and there you catch a strange, sunny thing in children's eyes joy. The secret order of little ones knows something that revolutionaries have a hard time believing in years. It's like the rays of the Golden Crown are breaking through the current twilight... Like the messengers of the Crowned Child, scattered among ordinary children they are preparing some kind of incredible conspiracy that will change the course of history and shake it a dilapidated world will unleash an eschatological uprising of Love... Despite everything something tells the obvious – Puer Ludens returns, and along with neem and the Golden Age, the power of children, the Great Restoration.

Article written in 1994, first published in 1994. in the newspaper «Limonka»

The subtle Cold of the Revolution (1999)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Zavtra", 1999

"Russian Thing", Arctogea, 2001

THE SUBTLE COLD OF REVOLUTION

Twice killed

The revolution was killed twice. Those who thoughtlessly and excessively repeated this word for decades (try repeating the word «love» countless times – soon it will become meaningless – love love love... I am sick... I am sick... I am sick...), and those who began to mock and mock this worn-out concept, myth, event, moving from yesterday's insincere doxologies to stupid refutations. Revolution – is not meaningless «everything», but also does not cause contemptuous indignation »nothing», «coup», «rebellion», «conspiracy». Revolution – is a unique moment in existence, when the impossible happens, when the unprecedented becomes ubiquitous, when things reveal their unknown, hitherto unimaginable faces, when the fountain of existence gushes from under the shells of the ordinary, carrying to hell the dull labyrinths of norms. There may be a revolution, but there may not be it is not prescribed, not ordered, not provided. Suddenly, from unaccounted corners a horizon distorting space opens... Not good, not harm, on the other side of ethics, more in passionate evil than in calm, orderly good, the flame of the Revolution rises out of nowhere.

Then it cools down, turns into stone, then the wind and mice eat the stone, then the Revolution leaves a pathetic spit of an impossible fulcrum, vague, incorrect memory.

When there is no one

I do not believe that in Russia there are liberals, communists, fascists, social democrats, nationalists, monarchists, democrats or conservatives. There are no such people in Russia. Only a mass of confused people, from whom they took away one thing and forgot to give another in return. More recently, we

lived in a reality in which the Revolution was the axis of meaning, the myth of the Origin, the starting point. The revolution was a calibration «of the world sheet» (as modern physicists say), that is, a stencil with which the reality of history was measured – «before» and «after». But we have lost this historical and ontological mode. We lost it long before the agony of perestroika, long before our inglorious degeneration and outright decline. It is completely wrong to blame only «the reformers» for «the betrayal of the revolution». «Reformers» do not get involved in a healthy body. Disease syndromes – is what appears on the body then when all its resources are exhausted, wasted, exhausted. These are death bruises, not the source of infection, the consequence, not the cause. We all killed the Revolution, we all betrayed it, we all – its sons and grandchildren (its peers left) – no longer know its energy, its salty taste, its passionate howl. We are pale infirmities, we are all, both those who actively harm and those who passively protect. Therefore, it would be dishonest to seriously talk about those ideological models in which the Revolution can be comprehended today, codified, and placed in a historical context. This means accepting as something justified and serious a brazen deception of nonentities trying to pretend to be something. Today in Russia there is not and cannot be an ideology, a worldview, or a serious political science scale. It will not exist and cannot exist until we are either conquered or we won't deal with it again. With the conquest, everything is clear, a colonial administration «of the new world order» will be established, which will copy for us an ersatz ideology of its type. This is extremely vile, but realistic. And those who insist on this – that is, outright Atlanticists and traitors – at least do not lie. The US colonial administration, having established itself in Russia, will tell us and our children what to think about the Revolution. Let's not get ahead of ourselves and predict this, although the assessment based on the geopolitical and historical criteria of the West itself is extremely clear. Those who insist on this – that is, outright Atlanticists and traitors – at least do not lie. The US colonial administration, having established itself in Russia, will tell us and our children what to think about the Revolution. Let's not get ahead of ourselves and predict this, although the assessment based on the geopolitical and historical criteria of the West itself is extremely clear. Those who insist on this – that is, outright Atlanticists and traitors – at least do not lie. The US colonial administration, having established itself in Russia, will tell us and our children what to think about the Revolution. Let's not get ahead of ourselves and predict this, although the assessment based on the geopolitical and historical criteria of the West itself is extremely clear.

But if we do not agree with this turn of affairs, if – confused, disoriented, experiencing a severe crisis of our identity, the collapse of value systems and historical impulses – we nevertheless consolidate seriously, desperately, decisively and cruelly, at least on the denial of what is being imposed on us as «inevitability» civilizational self-destruction and Atlanticist colonization, we are obliged to look the Revolution in the face, in a stopped heart. Yes – this is a dead Lady. Yes, her eyelids are closed. Yes, she doesn't breathe or move. Yes, we do not know the means of resurrection of corpses. But we won't be able to step over a lying body just like that either. Let's stumble forever.

Empire-Mother

Russians live in space. They are his children. The sketch of our soul is a map of our territory. Blood, ethnicity and race – are like rivers. They enliven the landscape of Eurasia, but do not predetermine it. We are – particles of the body of a giant sleeping hero. Our history – is a geographical history, discovering Eurasia, we know ourselves. We – are the Empire. But not of the fatherly, strictly administrative type, but rather the Mother Empire, the Kingdom of Mothers, the Mother Empire. We do not capture or conquer, we impregnate, we do not install from the outside, we penetrate within, we do not introduce form, we revive and nurture chaos. We do not restrict the environment by law, we teach freedom. This Russian freedom is paradoxical (as, indeed, freedom in general). To some it may seem extreme «unfreedom». But with us everything is paradoxical.

Pay attention to how the territory of Rus' has changed over the centuries. It pulsates, and each compression is followed by a new, even more significant expansion. Don't you guess why this is so? Because the country is alive. It is her secret Russian heart beating, pushing air, people, water and masses through sacred spaces.

Understanding the place of the Revolution in Russian history is tantamount to finding out its spatial and geographical significance. It doesn't matter what the heart makes red life-giving moisture from. Our Revolution should be comprehended through the Empire.

The Great October Socialist Revolution – as a historical fact that began and ended, having exhausted all its conclusions and consequences – was the last sigh of the Empire. In order to further roll out our presence, to build a great wall against the rampant Atlanticist «spiritual Antichrist», to universalize our eternal dream, to give it a universally, universally understandable form, to give the world a center and meaning – The Great October Socialist Revolution was absolutely necessary, and nothing could replace it.

In October, the heart of Rus' shrank, the lands shrank, but having collected the juices of the nation, all its will, spirit, power, hidden reserve, we straightened up again, extended ourselves to the USSR, straightened the bear muscles... and the great Stalin illuminated the New Path for us with an undormant gaze from the ancient capital. Russian-Moscow Eurasian Soviet way. Soviet Rus', terrible, red and dizzying. Above all nations, above the world, reproach, sign of freedom and death.

World Mind in the National Revolution

The October Revolution – was a national, imperial, Eurasian Revolution. Those who made it, who defended it, won it, who died for it, could have their own reasons, each – special. It doesn't matter. The opinion of an individual, group, party – is almost nothing. History is made by structures, elastic paradigms, irresistible (and sometimes ironic) dialectics of the world mind. In history, space expresses itself by dictating and subordinating to its own logic complex arrays of people who naively believe that they are following their personal choices. An incarnate, shimmering, inhuman thought, similar to madness, rules the path of the Empire, and the truly Russian is the one who gave up on any attempts to rationally decipher it.

The revolution was given to us as the message of the Other. Just as the teachings of the Hesychasts claim that in the recesses of the heart there is a secret storehouse of unearthly light, reviving created flesh with uncreated sweetness, so in history there are moments of direct contact between the understandable and the incomprehensible, the logical with the illogical, and the present with the impossible.

The revolution took place to extend our time. The Romanov cycle was rapidly dying out. The power lines of tsarism were rotting before our eyes, and the bourgeois worms of the then liberals were already swarming with might and main under the cranial bones of the Russian Empire, leading, as today, to occupation, sabotage, and civilizational self-liquidation. Nobody – sent the February Democrats – to Russia on purpose, they got wound up on their own in a dying organism, which – just like the USSR of the last period – has exhausted the internal reserves of historical existence. Kerensky was ready to transfer «the Empire» to «a normal bourgeois state», and no narrow-minded Black Hundreds, always squabbling within themselves, could change anything.

The king surrendered his powers. In Yekaterinburg, ordinary citizen Romanov, who was an autocrat several years ago «an autocrat», was later shot with his family. His relatives tied solemn Masonic bows.

To avoid the final collapse of the Russian space, the fishery had to resort to emergency measures. From oblivion, a marginal fanatical existence in emigration and exile, the invisible hand of Eurasia took out a sealed carriage. Perhaps the German intelligence colonel Walter Nicolai believed that it was he who was sending a group of bombers behind the lines of a hostile power, realizing the interests of his ministry. Perhaps the Hasidic bankers sincerely believed that by planting silversmiths on heretical fellow tribesmen, they would improve the social status of the inhabitants of the shtetls. Perhaps the orthodox of the Workers' Cause were seriously convinced that the Marxist concept «an inevitable change in historical formations» was right (not historically confirmed anywhere except Eurasia). In fact, the

cunning of the World Mind was all to its advantage. «Dust is man, as if the color were rural, as if the grass was dried, the taco would fade». The Bolsheviks, carrying the Revolution, were elected Mother Empire. That's all. Outside of explanations and logic, outside of analytics and subjective, whether class, party, or national interests. The RSDLP was the only party in the Eurasian space. Therefore, the Revolution was realized through it, therefore it effectively expressed and embodied in history our Russian civilizational will in the most difficult decades of the twentieth century. therefore, in the most difficult decades of the twentieth century, it effectively expressed and embodied in history our Russian civilizational will. therefore, in the most difficult decades of the twentieth century, it effectively expressed and embodied in history our Russian civilizational will.

The revolution was supposed to create a new system, one that would allow the Russian space to adequately respond to the historical challenge posed to it. To do this, it was necessary to carry out an extraordinary industrial mobilization, turn the wheel of rotation of the elites several times (frozen in the Romanov period), force the contemplative, calm, good-natured people to acquire the skills of evil, activist passionarity necessary to repel the constantly likely aggression from the geopolitical, liberal-capitalist Antichrist of the West. Revolution and Bolshevism – that's who could cope with the task, instilling in the masses new skills of aggressive, offensive psychology, which is not very traditional for us, forming a bloc of the Soviet people, ready to repel a throw and assert themselves in history.

«Soviet» this meant Eurasian, Russian, spatially and ideologically expanded to the maximum but large territorial volume.

Bolshevism had no other historical meaning other than Eurasian.

This was the will of our land. It was fulfilled, and we have nothing to turn our faces away from the bloody follies of our ancestors. They did everything right. Yes, bloody, yes, excessive, yes, too much. But otherwise it was impossible. We justify all excesses and do not regret anything. They (=we) had to do what they did. They (=we) could not do otherwise. And we'll have to do everything again. And in the same way, regardless of the price, as then. If we want to be Russian, remain Russian, become Russian...

Cold heart

The last look at the body of a deceased lover. Revolution... You conceived those who conceived us. You – the wild red fruit of the saving intercourse of the hidden Mind with Russian space. The fruit of crazy, unrestrained (perhaps illegible) love...

While listening to the dead Revolution, we should not insult its sleep with buffoonish mummings, straightforward old woman nostalgia, and the fake cheerful optimistic stupidity of rallies. You can't bring this back, you can't restore it, you can't fix it. To the incorrigible beetles of Russophobia – whose ranks, however, are pretty small – it is better to keep your jaws closed for a while: the shadow of retribution is close (but revenge is never the goal – a side effect).

We need to gently place the Revolution in our hearts. We need to peer questioningly into our land again and again, trying to find new motives, new sounds, a new still unclear muttering of the historical will from which the future imperial flesh should be born in the strange and tear-catching sweet geometry of the Eurasian soils.

The heart of the Russian land sank again. «The body chilled, the legs trembled, it would be winter». In such dramatic moments of our historical existence, when the enemy is at the gates, when the treacherous McDonald's hangs his triumphal flags on the central streets of Eurasian cities, from the most unexpected folds of the landscape, from unforeseen dimensions and unaccounted for gaps, the secret gene of the Empire appears, a quiet wind, «coolness is thin», «aura leptе». After all «the Lord is not in a storm»...

This is «the thin cold of» the New Revolution. Spatial again, national again, Eurasian again, socialist again.

Where to look for a generation of new Eurasian madmen today? Who will be the initiator of the coming Revolution, both impossible and inevitable? (It's easier to say who won't...)

You should not provoke the complex mystery of space or tempt the invisible hard work of the Providence. The revolution is as miraculous as the Motherland, as Rus', as our great, mysterious people.

We are simply the guards of the Empire's doorstep. We keep a guard of honor on its ruins, we defend – contrary to logic and common sense – its last borders, on both sides of which the enemy has taken over. We bowed over the body, a solemn current of despair nourishes our eyes.

Everything great disappears sooner or later. It is better to disappear with him, with his «last legion», than to endure the holiday of world Atlanticist em-ti-cherry surrogate rubbish.

But with exactly the same steadfastness, inevitability, cruel irrevocability, the great one day returns.

We know this too. We know it firmly, we know it firmly. And therefore our honor is still called fidelity.

Loyalty to the Revolution.

Theater "People" (1999)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Internet site "Lenin", 1999

"Russian Thing", Arctogea, 2001

THEATER «PEOPLE»

I was at the New Year's holiday of the major Russian bourgeoisie. Together with the politicians of the Centre and the beau monde. There was a lot of caviar (black and red), there were quails and sturgeon.

I was pleased with the huge ominous snake made of balloons. He opened his mouth with fangs and hung friendly over the audience eating the dish (there were too many of them).

Dear Ouroboros of the black millennium...

A tasteful variety program: the emphasis is on underage. Bandstand, fashions, dances and songs – all performed by half-teenagers, half-children. I don't really understand fashion, but apparently the beginning of the next millennium has something to do with the cult of crowned and conquering child. Playing child in a new Russian way.

Eurasian New Russians end of history. No one (surprisingly) attacked, everyone danced and ate. It wasn't disgusting to watch. Just like on animals, paintings by the Pushkin Museum, homeless people, ballet or crows. There was no class or social solidarity. It was ethnic. By the way, it didn't look like «Titanic» at all. Some unspoken drama was swallowed by all of us and burned them from the inside. If the world had ended, if the ceiling had collapsed, no one would have been particularly surprised. «To suit us», a thousand well-fed lips would breathe. Some wandered in the dark waters of memories of the zone, the artists experienced food hysterically and in a Chekhovian way, as befits Russian artists, centrist politicians and officials –also, as expected, did not understand anything and registeredly herded their plump (but not to the point of fat), long-faded friends of life, brought to a numbered banquet. For

Russians, bitterness comes before taste and tears dissolve fat from the inside. Ultimately, we are all somehow very, very poor.

I loved my people even like this – with sharp, piercingly sturgeon-seeking sharpened and calibrated forks. Meladze sang something of his own, about butterflies, and some other obscure but disgusting things. Nobody understood the words, even singing along. Some fashion models were so tall that a fabulous feeling was intensified. When a woman's height reaches the point of pathology, the point of ugliness, subtle magic is born, as if we are in the forest, as if new smells and new movements are born from the unpredictable, aristocratic grace of the woody misty dawn. Ugly tall women... The promise of a new, purely intellectual cult.

But I wanted to write about something else. Suddenly, in the middle of the evening, when they had eaten the first portion of everything and, leaning back, began to wait for the second, on stage the moron in sparkles solemnly announced: «Theater People».

I was electrocuted. For a moment it seemed that the breath had gone somewhere, and there would be no new sigh, that now a snake of balls would come off the floor and fly over the hall, aiming its red good-natured mouth at me so that I would choke on the juices of fish (even though fasting, but Saturday – You can fish on Saturday), choked on caviar, fell, curled up, under the table and began to convulse from the lack of air. This happens when, among the usual sluggish stream of consciousness, a terrible electrical thought bursts into the star and a terrible suspicion falls with a fiery gesture on the softened porridge of the brain.

«Theater People».

Then a completely Mayrinkov performance began.

A troupe appeared on stage and began a rather banal corps de ballet to nasal Anglo-Saxon music. But something was wrong. The whole hall felt it, tensed up, and somehow suddenly froze. Someone's smile froze and slowly slipped. The participants in the show were of some strange size.

At first it seemed that these were children again, again fashionable underage. But the faces... The faces were not childish, too strange, frozen, old, predatory, gloomy. A special race.

And then it came to me: Lilliputians.

The Lilliputians all danced and danced. A thick, tall lilliputian came out to them and began to pretend to be Cellentano, and the tiny women behind him jumped to the beat. Then they changed into Catholic-monastic (sic!) clothes and began to make indecent gestures, show sharp tongues, move small hips, curl dresses... There was something incredibly tart in this combination. The magic of sad Eurasian fellow tribesmen who wished for a flooded station «Mir» instantly dissipated. From the depths of the cold surgical horror, a very sober voice spoke.

The Lilliputians dressed up as giraffes (do you feel the brutal train of thought of the director: how does a giraffe differ primarily from other animals? – That's right, by its excessive neck, which, in turn, is associated with the overdevelopment of the animal thyroid gland). One had a cigar, the other – had thick red lips. They rubbed their plush necks, moving in a very strange grace, reminiscent of voodoo dancers or television shows from the other world.

Then the action was nauseatingly intensified, the next part of the lilliputians was already dancing the cancan. Their black stockings with garters on tiny crooked legs were strangely, with a hazy logic of pure madness, thrown into the air and gravitationally fell back like lead, sticking to the floor. The frozen hall tried to shoulder up, and the presenter, who also finally felt (idiot, how late!) something is wrong, he shouted: «Little theater of little people».

So that's what he is – a little man. Everything became clear. Who were the liberals talking about, the preachers of minimal humanism. Lilliputians, freaks, geeks, people with diseased genes, with an inaccurately selected set of chromosomes, with a distorted thyroid gland. «Subhuman, subhuman, I tell you, brother, I tell you, brother...»

«The People Theater» wants to convince us that these are – people. When animals imitate humans in a circus, everyone laughs without thinking. True, I'm not laughing, but that doesn't count. I just don't go to the circus. And here the Lilliputians imitated people, played people, posed as people. And either Dr. Mengele, or Muhammad Darashikhuk, or the underground academician Sakharov called this theater «People».

This is – a statement, but how cynical! It seems that behind the superficial humanitarian aid, behind the generous recognition of species, there is the wildest, inaccessible lie – the lie of all this disgusting millennium of yours. Liberal anthropology cynically gives a document on usefulness –inferior, asserts the status of the actual behind what can become (or maybe not become, like everything in existence: after all, being is a zone of highest risk) a fact, but is not yet one. This means that the desire to overcome, to realize, to realize, to achieve feat and growth is meaningless. This means that everything unfinished, abortive, not completed and completed is the standard. Hence the cult of successful imbecility. This is – the discrete ideal «of the new man» of mondialism. Having no idea of integrity, remaining a teenage idiot to his gray hairfailing all holistic endeavors, he nevertheless achieves partial success – after all, the mondialist chance is blind and in the gain-loose lottery it is not the most worthy and not the most beautiful, not the whitest and not the strongest, not the highest and not the fairest. Not the most complete.

Lilliputians playing with people. Little people. But all politically correct people – small people. They all play people. The last people, the minimal humanists, play at people. They were told that everything had already been achieved, so be proud and take care. And what has not yet been achieved is impossible to achieve. Not necessary. And just a little: «This doesn't remind you of anything». Indeed, it reminds. Yes, yes, il futuro appartiene a noi! Speaking in your slogans.

We are shown a painful, lost, fallen, collapsed, marked by degeneration, flawed and languid erotic voice whispering at the same time: «This is also normal... In the end, we are all freaks, we all have small vices that, as soon as we loosen our tie, will grow into real monsters... We – freaks, we – freaks, we – people, we play at people, at little people, but people. We –the people». People?!

Meanwhile, the Lilliputian show went wild. They jumped and rushed around the stage like mice in shells, until finally two tall short men picked up one of the lilliputians with an umbrella in a strange miniskirt, turned it upside down and began to shake it rhythmically and cheerfully. The untidy-colored swimsuit appeared, the Anglo-Saxon voice screamed in the dynamics: Darling, darling, darling...»

The show is over.

The crystal magic of horror has been resolved. The audience grabbed the air with their mouths and very rarely slammed.

Then, in order to quickly get rid of the unpleasant feeling that was still crawling on my backs, I began to pour it and again turned sharply to food.

«And now the group «Girls» is performing. Everything was shaking again, but the girls were of ordinary average height and about 15–16 years old. It was relieved. Over the course of the evening, the shaking of the bodies of thin teenagers turned into something taken for granted.

After «Girls» some second class climbed onto the stage. I don't remember the names, we got ready and went.

But «The People Theater» really exists. It is obvious that a whole wave of anthropological pessimists (to put it mildly, so as not to tease) will now rush to buy tickets to the performances of this group. He gives performances in Moscow. Go check everything thoroughly. I'm not exaggerating at all. This is – the key to Popper, the scenographic incorporation of certain theses of the mondialist Fukuyama. «We are – freaks, we are – freaks, we are – the last people... But people, people, people...»

So let's all go watch the Lilliputians.

Theoretical sources of the new socialism (2000)

A.G. Dugin /Invasion / Russian Thing / Web Archive

Table of contents "Fundamentals of Eurasianism" Table of contents "Russian Thing"

A.G. Dugin

"Nezavisimaya Gazeta", 2000

"Fundamentals of Eurasianism."

"Russian Thing", Arctogea, 2001

THEORETICAL SOURCES NEW SOCIALISM

Orthodoxy and heterodoxy in economic thought

In addition to the two main and opposite economic theories (the so-called «orthodoxy» – Marxism and liberalism), there is another huge family, collectively called «heretical». «The heretical nature of this movement consists in the rejection of those general postulates that underlie both liberalism and its consistent and radical denial, embodied in Marxism.

Both liberalism and Marxism operate with the same conceptual and methodological apparatus. The basic premises of economic analysis are identical in both cases (although the conclusions drawn are exactly the opposite). In particular, any economic orthodoxy recognizes the universality and homogeneity of the main stages of economic history, the priority of economic logic over all other factors (national, cultural, religious, historical, geographical and other components) that determine the essence of society, the stage of its development, its identity.

Both types of economic orthodoxy – liberal and Marxist – are both philosophy and ideology, and both are variants of «economism», since the economic factor is fundamental in them. Probably, universalism and reductionism, which make it possible to reduce all the originality and diversity of the economic life of various human societies to a single simplified scheme, became the reason for the popularity of these teachings, led to the fact that they are perceived as the main directions in economic thought («mainstream»), pushing them to the periphery (in the area of marginal) other models.

I think that this is precisely the difference between orthodoxy and heterodoxy in economics: «economism» is considered orthodox, the absolutization of the economic factor itself in comparison with all others. And further, this absolutization is not only proclaimed, but forms the basis for the construction of certain mathematical formulas that consolidate the basic laws of economics.

Let us recall that economic thought (in the modern sense of the concept) arose in the Enlightenment, when the model of «scientificity», «precision» and «rigor» was precisely the natural science disciplines, in which physical and mathematical methods of research and description of reality predominated. Being, by definition, a humanitarian science, economics, nevertheless, tended towards rapprochement with the exact sciences. And this, in turn, gave rise to a desire to move away from considering the phenomenological diversity of forms of management to simplified schemes with a limited set of criteria.

Economic orthodoxy consists of «emancipation» from non-economic factors. When this orthodoxy turns from science into philosophy and ideology (and this is exactly what happened with liberalism and Marxism), «economism» becomes a worldview imperative, and the absolutization of a set of certain criteria within the framework of a scientific discipline moves into the category of social truth, capturing within itself the final verdict regarding the very nature of reality. In this matter «economics» repeats the trajectory of the natural sciences, which from instrumental epistemological methodologies (subordinate to a mythological or theological system –as was the case in traditional societies) at the dawn of the New Age turned into a set of judgments regarding the very nature of reality, subjugating philosophy, religion, social myth.

This moment of the conceptual origin of economic orthodoxy is fundamental for us precisely because today it is clearly experiencing a significant (possibly fatal) crisis, and for this reason we strive to go beyond it, find a different path, and turn to economic heterodoxy. It is very important that in the initial period of its formation, economics was especially concerned with discarding numerous factors that prevented the development of a consistent schematic picture. What has been discarded or not accounted for for historical reasons is of particular interest to economic heterodoxia.

As a simple example, I will cite the remark of Chayanov, a follower of Russian populists, whose views were re-systematized by S.G. Kara-Murza. We are talking about the law of inexhaustibility and supposed «infinity» of natural resources, which underlies classical theories of economic orthodoxy. Equating an infinitesimal factor with a strict zero – is generally the basis of all the misconceptions of modern scientific methodology, which science XX dramatically and with difficulty overcomes. At the economic level, this is obvious: if we include natural resources and the natural environment itself among the main introductory parameters for the formation of value, then the entire orthodox economic model (both

liberal and Marxist) collapses at its foundation, and we get a completely new – and, in a certain sense, «heterodox» – economic theory, with a system of new conclusions and methods. You can call it «ecological economics». It may be objected to me that, in the times of A. Smith, D. Ricardo and K. Marx, resources really were worthless and were «infinite» in comparison with the need for them of humanity, which was at a previous stage of technical development, and that later economists took this parameter into account perfectly and accurately. This is true, but let's look at it more carefully: adjustments for the exhaustibility and cost of natural resources are made to ready-made and proven economic models based on tacit agreement regarding «infinity» and «free» resources, and are not made to the foundations of orthodox economic theories, – which would require their total processing, revision, – but simply added to the general scheme, calculated based on its dogmas. Such amendments do not change anything in the basis of economic orthodoxy; they only add to it as additional factors that do not affect the correctness of the entire scheme. For this reason, resource economics, and especially ecology, find themselves on the periphery of the main highway in the development of orthodox economic thought and are taken into account sporadically as necessary. A more attentive attitude to these factors would inevitably lead to a revision of the very foundations of this orthodoxy. A more attentive attitude to these factors would inevitably lead to a revision of the very foundations of this orthodoxy. A more attentive attitude to these factors would inevitably lead to a revision of the very foundations of this orthodoxy.

So, economic orthodoxy is a schematic reductionism, which is based on the absolutization of the economic factor «economism».

It is absolutely logical to assume that heterodoxia in this case will be a fundamentally different approach. That is, heterodox economic thought proceeds from the basic premise that economic reality is not basic, universal, fundamental for identifying society, and «economism» is not the last criterion in determining the social significance of certain phenomena. Economic heterodoxy abandons reductionism and «economism».

And here an interesting point arises: in the 19th century, a special term appeared to designate such a view of society, its structure, the logic of its development, its history and its goals, which abandons «economism», affirms as a priority a different system (or system) of criteria, much broader than «orthodoxy». This term is – «socialism».

New Socialism – heuristics and traditions

Today, the problem of a new definition of socialism, a socialist-type economy, faces as the most important theoretical and practical task not only for Russia, which is seriously suffering from the brutal change of one model of economic orthodoxy to another, but also for the whole world, where the globalization of the liberal model, its absolute dominance gives rise to the latest forms of unbearable exploitation, economic colonization, and acute social injustice. Economic orthodoxy has brought humanity to the brink of environmental and social catastrophe, and the reason for this can be recognized in the disregard for multiple natural and cultural factors that we find in the very origins of economic thought.

Socialism – understood historically, in isolation from narrowly Marxist dogmatics, as the antithesis «of economism» – is a direction of scientific thought designed to formulate a way out of the ideological and economic impasse, to show new guidelines for a responsible, fair and moral social structure. This is a question not only of an adequate project, but of the very survival of humanity.

It is important to deliberately direct theoretical thought moving in a socialist direction in a direction free from dogmatism, from unshakable economic axioms. The very foundations of economic thinking must be revised, re-identified, disassembled and illuminated. The trust of economic orthodoxy is too expensive to keep intact any longer. We simply must question the foundation of this orthodoxy. And in this, the tradition of heterodox economic theory will do us an invaluable service.

This invitation to free thought along the socialist vector should not be perceived as some kind of unfounded and devoid of content reality, based on a simple rejection of the existing situation in economic science. On the contrary, we must only continue and expand the tradition that objectively exists, and during the development of which colossal discoveries, observations, and conclusions were made. But the time has come to do this more decisively than before, when the main attention of economic thought was focused on the dramatic competition of two orthodox schools – Marxism and liberalism. Today, when Marxism has lost, it is time to seriously turn to the non-Marxist models of socialism, and it is from this – matrix that previously remained on the periphery – that a new flexible and adequate economic theory will most likely be born designed to offer humanity in the 21st century a saving alternative from the cruel, unjust and hidden totalitarian system that is modern capitalism.

Therefore, for us, the theoretical works of thinkers who have moved in this direction before or are moving now are filled with new and significant content. From these sources and from these components the socialist thought of the next century will take shape and develop.

This is – the starting point of a new phase of conceptual creativity.

Fourteen authors

I will deliberately focus my brief on foreign authors and their theories. The school of heterodox socialism on Russian soil (especially in its left-wing and national-Bolshevik versions) deserves a separate study.

The genealogy of heterodox economic theories can be traced back in the ethical-philosophical aspect mainly to German idealistic philosophy, especially Fichte. From a purely economic point of view, they were greatly influenced by the theorists of German cameralism (von Justi, Sonnerfees, etc.) This line leads to an outstanding economist, a key figure in this entire area – Friedrich Liszt.

Friedrich Liszt (1789_1846)

Having analyzed the practical application of liberal theory in practice, Liszt discovered the following law: «the widespread and total establishment of the principle of free trade, the maximum reduction of duties and the promotion of extreme market liberalization in practice strengthens a society that has long and successfully followed the market path, but at the same time weakens, economically and politically undermines a society that had a different economic history and enters into market relations with other more developed countries then when the internal market is still in its infancy ». Historically, Liszt was referring to observations of the disastrous consequences for underdeveloped, semi-feudal Germany of the 19th century of uncritical acceptance of liberal market trade norms imposed by England and its German lobbyists. Liszt placed liberal theory in a specific historical and national context and came to the most important conclusion: contrary to the claims of this theory to universality, it is, in fact, by no means as scientific and impartial as it wants to seem; the market – is an instrument that functions on the principle of enriching the rich and ruining the poor, strengthening the strong and weakening the weak. Thus, Liszt for the first time pointed out the need to compare the market model with specific historical circumstances, and therefore transferred all the problems from the scientific sphere to the field of specific politics. Liszt proposed to pose the question as follows: we should not decide «market or not market», «freedom of trade or lack of freedom of trade». We must find out in what ways to develop market relations in a particular country and a particular state in this way so that when in contact with a more developed world in the market sense, one does not lose political power, economic and industrial sovereignty, and national independence.

And Liszt gave an answer to this question. This answer was his famous theory «of the autarky of large spaces». Liszt quite rightly considered that for the successful development of the economy, the state and nation must have the maximum possible territories united by a common economic structure. Only in this case can even an initial degree of economic sovereignty be achieved. For this purpose, Liszt proposed uniting Austria, Germany and Prussia into a single «customs union», within which integration processes and market relations would be intensively developed. At the same time, he insisted that internal restrictions on freedom of trade within the union be minimal or completely abolished. But in relation to the more developed and powerful Anglo-Saxon world, on the contrary, there must be a flexible and extremely well-thought-out system of duties that does not allow dependence «of the union» on external suppliers and is focused on the maximum possible development of industrial and economic sectors necessary to ensure complete autarky. The issue of exports was extremely liberalized and fully consistent with the principles of «freedom of trade»; imports, on the contrary, were subject to the strategic interests of the countries «customs union» (Zollverein): secondary and non-strategic goods and resources were allowed into the domestic market without hindrance, and duties on everything that could lead to dependence on an external supplier and would create difficult conditions of competition for domestic industries, on the contrary, were artificially and centrally inflated. not allowing dependence «of the union» on external suppliers and focused on the maximum possible development of industrial and economic sectors necessary to ensure complete autarky. The issue of exports was extremely liberalized and fully consistent with the principles of «freedom of trade»; imports, on the contrary, were subject to the strategic interests of the countries «customs union» (Zollverein): secondary and non-strategic goods and resources were allowed into the domestic market without hindrance, and duties on everything that could lead to dependence on an external supplier and would create difficult conditions of competition for domestic industries, on the contrary, were artificially and centrally inflated. The issue of exports was extremely liberalized and fully consistent with the principles of «freedom of trade»; imports, on the contrary, were subject to the strategic interests of the countries «customs union» (Zollverein): secondary and non-strategic goods and resources were allowed into the domestic market without hindrance, and duties on everything that could lead to dependence on an external supplier and would create difficult conditions of competition for domestic industries, on the contrary, were artificially and centrally inflated. The issue of exports was extremely liberalized and fully consistent with the principles of «freedom of trade»; imports, on the contrary, were subject to the strategic interests of the countries «customs union» (Zollverein): secondary and non-strategic goods and resources were allowed into the domestic market without hindrance, and duties on everything that could lead to dependence on an external supplier and would create difficult conditions of competition for domestic industries, on the contrary, were artificially and centrally inflated. The issue of exports was extremely liberalized and fully consistent with the principles of «freedom of trade»; imports, on the contrary, were subject to the strategic interests of the countries «customs union» (Zollverein): secondary and non-strategic goods and resources were allowed into the domestic market without hindrance, and duties on everything that could lead to dependence on an external supplier and would create difficult conditions of competition for domestic industries, on the contrary, were artificially and centrally inflated. which could lead to dependence on an external supplier and would create difficult conditions of competition for domestic

industries, on the contrary, were artificially and centrally inflated. which could lead to dependence on an external supplier and would create difficult conditions of competition for domestic industries, on the contrary, were artificially and centrally inflated.

Liszt's teaching was called «economic nationalism». It is F. Liszt who is the founder of the theory «of state protectionism». Although in certain aspects F. Liszt's teaching has a liberal connotation, in practice it is applicable to economic systems of various types. The most important thing in it is the historical-geographical and political correction «of liberal universalism», linking the economic situation to a specific political and customs space, which represents a step towards broadly understood socialism. Historically, Liszt's ideas were (with great success) applied in Germany in 1834 (the creation of «a customs union»), later his theories were inspired by Count Sergei Yulievich Witte, Walter Rathenau and Vladimir Lenin of the NEP period.

Count Witte wrote a special work «National Economy and Friedrich Liszt»: «We Russians, – he wrote, – in the field of political economy, of course, were under the tow of the West, and therefore, with the groundless cosmopolitanism that has reigned in Russia in recent decades, it is not surprising that we have the significance of the laws of political economy and their everyday understanding have taken an absurd direction. Our economists had the idea of tailoring the economic life of the Russian Empire according to the recipes of cosmopolitan economics. The results of this cutting are obvious». Witte's main conclusion was that general economic principles must «receive a modification corresponding to different national conditions».

To the extent that modern Russia talks about «supporting the national entrepreneur» («training protectionism»), it follows the thought of Sergei Witte and Friedrich Liszt in this.

Jean Charles Simond de Sismondi (1773_1842)

The Swiss economist Sismondi developed a theory on the basis of which many more modern socialist teachings later developed. Sismondi harshly criticized Adam Smith's theory, arguing that the autonomous logic of the development of the liberal economic model will not automatically lead to an increase in the well-being of citizens, since the dynamics of demand growth will be seriously late for supply growth, giving rise to a crisis of overproduction. Marx quoted Sismondi profusely as his predecessor in «The Poverty of Philosophy».

Sismondi's most important theoretical statement consists in a formula that has become the basic law of any economic model, even remotely reminiscent of socialism. Income tax and inheritance tax (more broadly other types of taxes) should be the main instrument of redistribution. Such redistribution can be carried out both on a national-state and on a public scale, helping to resolve state-strategic and social issues simultaneously. Developing the Sismondi line, one can come to both classical socialism and statist theories, to models of national-type economics.

Generally speaking, at the origins of socialist thought, concern for the prosperity of the state, nation and society is not yet divided, as in subsequent, more dogmatic teachings. This is a very important feature: the initial socialist impulse does not strictly differentiate specific citizens and organic collectives from political and administrative entities. In orthodox economic theory, such «non-distinction» is seen as an archaic trait, as a deficiency «of progress». From the point of view we are interested in «heterodoxia», the opposite is true. Bringing together the problem of tax collection and the function of redistribution of funds in society seems very productive.

The full development of the concepts of Liszt and Sismondi was carried out at the German Historical School (Wilhelm Roscher, Bruno Hildebrandt, Karl Knies, Ingram). An outstanding theorist of this direction was Gustav Schmoller, leader of the «cathedral socialists» (Verein für Sozialpolitik), also Luigi Brentano, Karl Bücher, Adolf Held, G.F. Knapp and their followers).

Gustav Schmoller (1838_1917)

Simultaneously with the Marxist concept, the theory of the emergence of classes based on the division of labor and the formation of professions became widespread.

A prominent representative of this direction was G. Schmoller. He saw the reason for the class heterogeneity of society in racial, professional and property differences between people. At the same time, professional differences were given decisive importance. Schmoller believed that the uneven distribution of property and wealth was the result of professional differences.

Contradictions between entrepreneurs and wage workers arise only because they belong to different professional groups. According to Schmoller, professional affiliation plays a decisive role in the formation of national character. The emergence of professions within peoples creates, under certain conditions, special varieties in the folk character, which, through hereditary transmission, pass from

generation to generation. Thanks to this, discrepancies are formed in working conditions and way of life. With the progressive division of labor, spiritual and physical fitness for a certain type of activity develops so much that children often continue the profession of fathers and choose wives from the same circle of related professions. As a result, a certain type of education, morality and habits are developed which in its entirety contributes to the consolidation of typical class traits.

This approach contextualizes economic theory and forces us to introduce national, cultural and professional characteristics into the logistics apparatus of economic theories as independent parameters.

Schmoller laid the foundations for a sociological approach to economics.

Max Weber (1864_1920)

In the same direction, parallel to the economist Schmoller, the famous Max Weber formulated the sociological theory of economics.

Max Weber proposed to consider the economic structure of society in a purely sociological perspective, showing that the economic structure is nothing more than a projection of certain philosophical, religious, metaphysical and cultural attitudes, i.e. not an independent reality with an autonomous and internal logic (as representatives of «economic orthodoxy» believe, but a derivative of extra-economic social factors.

This approach forces us to treat the analysis of the economic structure as a structure that is the embodiment of a complex of ethical and philosophical attitudes. Weber identifies the liberal model of economics and its reflection and consolidation in the theories of Smith and Ricardo as materialization «of Protestant ethics», thereby localizing capitalism and its most progressive forms historically, nationally, and religiously. Such a statement itself deprives orthodox economic theories of their claims to universalism and forces them to strictly connect a specific economic system and its philosophy with the cultural and historical context.

Weber himself does not draw a radical conclusion from his theory, which, nevertheless, suggests itself: the development of capitalist relations carries within itself – in a secularized form – an ideological complex associated with the universalization of an autonomized «Protestant ethic».

This conclusion is extremely important in the development of theoretical models designed to relativize or completely discard «economic orthodoxy» as an unreasonable absolutization and dogmatization of an essentially local (historically, theologically and geographically) phenomenon.

Werner Sombart (1863_1941)

Developing the approach of M. Weber, V. Sombart applied it even more widely, recognizing the prerequisites of the bourgeois system already in Catholicism, in the logic of the relationship between individual and social, in the understanding of private property in Thomas Aquinas (broader, among all scholastics).

Sombart identified two sociological types that are embodied in economic activity – the type of trader (intermediary) and the type of entrepreneur (creator, producer, organizer). In «economism» and classical economic orthodoxy, Sombart sees the absolutization of the approach to economics of the intermediary. The economic theory inherent in the type «of producer», according to Sombart, should be completely different, more multifactorial and represent a variant «of national socialism».

According to Sombart, socially oriented economics should reflect the typological features of «the hero», «the doer», «the creator», while economic orthodoxy is based on the typology of «the merchant». Weber criticizes Marxism and orthodox socialism for agreeing with the basic theoretical premises of classical political economy (which F. Liszt, by the way, called «classical cosmopolitan economy»), and not showing their arbitrariness and cultural-religious relationship with a specific type of civilization.

Joseph Proudhon (1809_1865)

Left outside the framework of Marxist orthodoxy was the outstanding French thinker Joseph Proudhon, who had a huge influence on the entire line of the heterodox socialist tradition. The tradition of French socialism considers Proudhon a classicist and a founding father. Most often his views are qualified as anarchism.

Proudhon's approach is based on two postulates: a total rejection of the liberal model, the Smith-Ricardo tradition (based on the exposure of the fundamental injustice that, according to Proudhon, underlies the capitalist approach and private property – his famous «Propriete? C'est le vol ») and a cruel critique of state socialism, of any involvement of the State in the redistribution of divisions. From Proudhon's point of view, socialism and equitable redistribution of the additive product can only have real meaning when they are carried out within a small specific labor community, where the distribution process involves the real complicity of all members in choosing and determining the proportions of such distribution. Proudhon tried in every possible way to avoid the threat of alienation, which, in his opinion, inevitably arises every timewhen a calculated bureaucratic mechanism that goes beyond the boundaries of a particular community comes into play.

Proudhon saw the future social order as consisting of a significant number of labor communities (cells), federated on a democratic basis. Each of the cells must be self-governing and exchange produced products with other cells on a joint, non-monetary basis. At the beginning of the process of building a solidarity society, a «People's Bank» should be created, sponsoring the activities of workers' cooperatives. According to Proudhon, it will be a bank «of social economy» as the main instrument for federating labor communities into the national whole.

Proudhon's theory was called «communal socialism» («le socialisme communautaire»).

This theory is all the more attractive and relevant because the criticism it contains «of state socialism» and alienation during redistribution using the administrative apparatus was brilliantly confirmed in the tragic fact of the degradation and disappearance of the Soviet system, which was an example of the implementation of the project «dogmatic socialism».

Proudhon's theories are very consistent with the communal organization of the economy of traditional societies.

Silvio Gesell (1862_1930)

Another major theorist of atypical socialism is the German thinker and economist Silvio Gesell.

Gesell's theory is based on the conceptualization of the following observation of a specific feature of the structure of modern capitalist society. – Any specific material objects that are privately owned are a constant source of additional spending and an object of labor effort. Property needs care, is subject to depreciation, ages, wears out, and requires labor and financial investment to maintain its existence. In contrast, money and its existence follow the opposite logic. This is the only economic reality that does not require costs to maintain itself, and vice versa, being put into circulation, by the very fact of its existence it brings profit (bank interest). The initial cost of capital embodied in a commodity requires an additional production process for that to be preserved. With money it's the other way around: monetary capital – in the normal case – does not depreciate on its own, but increases.

From this, Gesell concludes that there is an ever-increasing disproportion between financial capital and real capital embodied in things («commodity coverage»), and predicts the emergence of a purely speculative «financial economy», «finance», which will completely subordinate the sector to the abstract stock exchange game real production, which will contribute to increased social inequality, the emergence of sectoral imbalances and the degradation of the economic system. In other words, Gesell concludes about «the pyramidal nature of money». By the way, this prediction has completely come true in the system of modern economics.

To stop this negative process, Gesell proposes to put financial capital on an equal footing with «physical capital». This involves the introduction of «free money» (Freigeld). Such «free money» after a certain period must lose part of its value, so the holder of money will be forced to try to get rid of it as soon as possible, investing it in real production, thereby stimulating and intensifying it.

In 1932 in Austria, in the town of Wörgl, this system was tested at the local level with amazing success. The repeated experiment lasted two years in Switzerland in Lignières-en-Berry (1956_1958) and also gave a positive result, a rise in industrial production, etc. Both attempts were artificially thwarted by the intervention of the federal authorities, who saw this approach as a threat to the entire financial system based on «orthodox» logic.

The value of Silvio Gesell's theory is especially clear to those who have personally encountered pyramidal financial structures, the devastating consequences of the financial economy and portfolio investment. Gesell's general principle: money that is not invested in real goods and objects – in the real sector of the economy, not only does not contribute to the development of this economy, but destroys it, is a completely correct law, the fairness of which everyone can be convinced of.

J. Keynes (1883_1946)

The greatest economist of the century J. M. Keynes was extremely interested in the concept of S. Gesell. The famous Keynesian statement about the positive function of the inflation process for the development of the real sector of production is a softened version of Gesell's «free money».

Gradual and insignificant currency inflation stimulates the investment of money in goods and contributes to the development of the real sector of the economy.

Another important line of Keynes's theory is the theory of «economic insulation». For Keynes, the cultural and historical factor is not so important. He operates with rather pragmatic categories, but his conclusion leads to the need for limited regulation of the economy by the state and a focus on industrial-economic autarky. Keynes does not reason in terms of «culture» or «nation», he is interested solely in considerations of economic efficiency, but it is on the basis of these considerations that he largely converges with the positions of Liszt and Sismondi.

Keynes's concept can be qualified as liberal-capitalist. But at the same time, she focuses on describing those phenomena that go beyond the classical liberal school, recognizing the importance of «customs union», protectionism, relative «dirigisme». We can say that Keynes's theory – is the most serious and justified attempt to get away from the logic of economic orthodoxy without completely breaking with it. In a sense, Keynes (as, indeed, Galbraith, but on the other hand) represents an intermediate option between economic orthodoxy and economic heterodoxy.

It is significant that in the context of modern victorious liberalism (and in its extreme Chicago version), Keynes's theories are perceived as «communism».

Joseph Schumpeter (1883_1950)

J. Schumpeter's views on the doom of the liberal capitalist model are extremely interesting. J. Schumpeter was convinced that the development of capitalism was gradually leading to the abandonment of the «spirit of entrepreneurship» that underlay the bourgeois system. There is a «mechanization» of entrepreneurship, from the principle of personal competition there is a transition to elite competition and increased public sector intervention in the economy.

Schumpeter predicts the degeneration of the capitalist system into state socialism. Discovers many «illiberal» features in his contemporary picture of the economic development of Western countries.

It can be said that Schumpeter's theoretical legacy makes it possible to outline and comprehend those evolutionary paths, following which a liberal society can mutate towards a socialist or social democratic one.

Schumpeter's criticism of classical political economic theory, his polemics with Keynes, and his emphasis on the sociological dimension of economic processes are very meaningful.

Schumpeter introduced into economic science a distinction between the concepts of «economic growth» and «economic development». The difference is:

«Put as many mail carriages in a row as you wish – you won't be able to build a railway ». (Y. Schumpeter)

Economic growth – is an increase in the production and consumption of the same goods and services (in particular, postal carriages) over time.

Economic development – is, first of all, the emergence of something new, previously unknown (for example, railways), or, in other words, innovation.

The innovation includes five cases:

— Creation of a new good with which consumers are not yet familiar or a new quality of the good.

— Creation of a new production method, not yet tested in a given branch of industry, which is not necessarily based on a new scientific discovery and may consist of a new form of commercial circulation of goods.

— Opening up a new market, that is to say a market on which a given branch of industry in a given country has not yet traded, whether or not that market previously existed.

— Discovery of a new source of factors of production, again whether this source existed previously or had to be created anew.

— The creation of a new organization of the industry, such as the achievement of a monopoly or the elimination of a monopoly position.

In a society experiencing economic growth, goods and money move towards each other along long-established paths. Schumpeter called such a movement «the circular flow of economic life». Economic development disrupts the flow of the circular flow, gives rise to new industries and ceases to exist outdated ones. For example, the invention of the automobile led not only to the creation of the automobile industry, but also to very significant changes in the production of steel, rubber and glass. At the same time, the automobile «buried» stud farms and saddlery – breeding horses and making harnesses for them turned from an industry into a semi-handicraft.

However, economic development cannot take place continuously simply because new ideas do not appear every day. Innovation, and with it economic development, is intermittent. It was the intermittent nature of the innovation that Schumpeter explained the economic cycle.

For the new socialism, the concept of «economic development» (opposed to «economic growth») is of great importance because it introduces a qualitative dimension into the economic model and shows the importance of innovative potential, capable in certain cases of compensating for the lack of significant «economic growth» or even «economic degradation».

Francois Perroux

Schumpeter's follower, the Frenchman François Perroux, continued his line of contextualizing the economy, putting forward a theory «of hotbeds of growth».

From his point of view, the development of each specific economic and industrial system is closely associated with some local points «poles», which, due to their special position, specific infrastructure, social and cultural profile, become centers of development of the entire economic system.

«Growth poles» by definition – are agglomerations of enterprises concentrated in certain places where economic growth, entrepreneurial activity, and the innovation process are most intense, influencing other territories that are not included in «poles». This is «polarized» development.

The concept of «polarized» development was taken up by many rapidly developing countries (in particular, the Pacific region), as it made it possible to differentiate economic space, focusing on individual compact zones, while the rest – underdevelopment – territories, received support and economic resources development from «poles».

Serge Christophe Colm

This author criticizes economic orthodoxy, showing the theoretical insufficiency of the analysis of basic economic processes in both liberalism and Marxism. From his point of view, in both cases the actual situation the economic development of certain societies in a certain era is inadequately taken as the basis for global generalizations. Colm argues that man should be treated as a changing socio-economic authority, capable of qualitative, not just quantitative, development.

Colm insists on the prevalence of social services as «the ethical paradigm of the economy».

Colm attaches great importance to «the economy of gift», developed in traditional societies (the topic is discussed among the French structuralist philosophers M. Moss, J. Bataille, M. Foucault, J. Deleuze, G. Deborah), emphasizes the need to take into account environmental factors.

Nicholas Georgescu-Regen (1906_1994)

Romanian-born scientist Georgescu-Regen – student of Joseph Schumpeter. He developed a theory «of bioeconomy» based on the principle of taking into account resource constraints and the environmental consequences of industrial development. Georgescu-Regen argues that in the field of mineral resources (which, unlike plant and animal resources, are not restored), the physical law of entropy applies.

Separating «economic development» and «economic growth» after Schumpeter, he goes even further and contrasts these concepts, considering «economic growth» as an ultimately negative characteristic that leads the ecosystem to irreversible degradation.

Georgescu-Regen insists on the need «for economic decline» for the earth's ecosystem to survive and develop harmoniously.

Georgescu-Regen warns: «the dream of endless economic growth will sooner or later turn into a nightmare».

Michelle Aglietta

A modern sociologist and specialist in systems theory, Michel Aglietta, with a group of followers, developed «regulation theory» or «regulationism». From the point of view of this theory, society and especially its economic sector should be studied on the basis of the regulatory model that is inherent in it.

«Regulationists» show that capitalist society at different stages of its development applies different models of economic regulation – competitive regulation, monopolistic, regulation through extensive, intensive or progressive accumulation.

Since the 30s, Western society, according to M. Agliette, has prioritized the «Fordist» regulatory model, which has exhausted its applicability to the present time. Aglietta harshly criticizes liberals for the untenable idea of returning to competitive regulation, which does not correspond to the new parameters of social development.

In the theory of «regulationism», particularly interesting are the criticism of modern liberalism (the conclusion about the regressive role of classical liberal recipes for economics) and developed concepts of alternative economic systems that emphasize new models of income redistribution, a flexible form of controlled adaptation of the production process to new discoveries in biotechnology, computer science, communication media.

Clifford Douglas

Clifford Douglas – author of economic theory «social credit». From Douglas's point of view, most economic problems boil down to the transition from the concept of credit as a matter for private banks to credit as a social asset evenly distributed throughout all members of society.

Douglas (in «Monopoly of Credit») suggests the following concrete steps:

It is necessary to create additional purchasing power in the form of an interest-free loan, which will balance the means of payment with the volume of supply. For this purpose, the Central Bank should be given the right to issue money.

This additional purchasing power must not stem from additional costs, but from new credits linked to new production; this credit is cancelled after consumption and depreciation of the products.

Social credit should be distributed, on the one hand, in the form of dividends in each family, calculated according to the number of people, regardless of labor income, level of expenses and size of property, and on the other— in the form of compensation provided to enterprises that agree to reduce selling prices. In such a situation, purchasing power will gradually depend less and less on wages, and the development of production will gradually lead to the fact that dividends will seriously displace these wages.

It is easy to understand that the concept «of social credit» is a bold theory of an openly socialist type. It is significant that this theory has found many supporters in Canada, and from among conservative politicians and economists. Here we see the convergence of «left» and «right» mentioned above.

All these authors and schools together represent a whole range of teachings located between extreme liberalism and orthodox Marxism. But at the same time, it is important to emphasize that they are by no means a simple compromise between liberalism and Marxism, a kind of intermediate, middle option. This entire theoretical complex is based on completely different and self-sufficient ideological and scientific premises, and therefore can be considered potentially as something independent and complete.

And yet, the application of such principles in practice is tantamount to the creation of a type of economic management that will contain elements of both orthodox models (capitalism and socialism), only taken in isolation from their ideological premises, from their «economism».

Basic theoretical principles unorthodox socialism

It is easy to formulate now generalizing provisions that will indicate the direction for developing the theory of new socialism.

Contextualization

The economic structure of a society must naturally follow from its historical, cultural, ethnic, geographical, religious and state specifics - rooted in the specifics of its traditional institutions. An overall assessment of the level of economic development of society should include qualitative (not related to the logic of exchange and trade) parameters – a synthetic index that takes into account cultural, psychological, hygienic and educational factors.

Culturocentric pluralism economic forms

A balance must be found between the principle of economic freedom of individual subjects (ensuring economic dynamics) and the levers of social regulation, the nature and scope of which are not established arbitrarily, but based on historical and geographical specifics.

Synthesis of conflict and balance approaches

An intermediate solution must be found between the principle «of struggle» (Marxism) and the principle «of balance» (liberalism): for example, balance at the general social (state, national) level and dynamic conflict at the level of classes, trade unions or individual social sectors.

Sociologism, humanism and qualitative economic system

The economic model should be considered as a function of the sociological model, which presupposes an emphasis on the factor «economic development» (according to J. Schumpeter), «qualitative measurement», «ethical orientation of the economy». In practice, it is necessary to provide individuals and groups who do not want to integrate into an economic system based on the competitive principle with the opportunity to turn to alternative structures of non-monetary exchange, to social organisms based on mutual assistance, cooperation, association, community, etc.

Mesoeconomism, collective concretization

A constant emphasis, falling not on the microeconomic level (as in liberalism), and not on the macroeconomic level (as in state socialism), but on the mesoeconomic cross-section, which implies the encouragement of plural economic and social institutions that go beyond the level of the private sector, but are also not subject to direct government regulation.

Autocentricity, widely understood regionalism

Widely understood regionalization of the economy, encouragement and priority development of structures bound by the principle of territorial proximity (from local to continental scales), the desire for agricultural autarky, protectionism of the manufacturing sector in order to increase the level of its development in the context of global conditions, the establishment of public funds to create attractive poles of fundamental research and high technology.

Environmentalism, ambientalism

Economic models should include as the main input parameters not only quantitative factors (as in classical theories), but also qualitative – such as the cost of limited planetary resources, the cost of the environmental consequences of industrial production, and harm caused by economic activities to the environment.

Integrationism, customs union continental scale

Imperative «autarkicity of large spaces » (F. Liszt's term), the tendency to unite plural mesoeconomic systems into a common spatial block with a single customs structure and a common currency.

Differentialism

«Socialism of different speeds », a flexible scale of relationships between the private and public level within the same public education, depending on the characteristics of its sectors.

These are the most general features of the economic model, which can be attributed to the new socialism. If the basic law of liberalism and capitalism is the law of the market, and the main principle of dogmatic socialism is the plan, then the main law of the alternative theory of new socialism will be the principle of – the dependence of the economy on society – or «the law of sociology of the economy».

Table of contents "Fundamentals of Eurasianism"

Third capital (2001)

A.G. Dugin /Invasion/Web Archive

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Alexander Dugin

Third capital

1. Dynamics of capitals

Capital – is a qualitative symbol of the entire State. Hence "the hand of Moscow" instead of "the hand of Russia", "Washington demands" instead of "The US Government demands", etc.

The geopolitical, cultural, and civilizational orientation of the country largely depends on which city is the capital. The question of the capital — is not a technical question, but a fundamental, metaphysical one.

Kyiv in Russian history was the capital of the national State of the Eastern Slavs. Kievan Rus as a whole fit into the category of ordinary Eastern European States located on the periphery of the Byzantine Empire. Therefore, Kiev-centrism in Russian history – right up to the present time – plays a symbolic role of the national-Slavic, Eastern European principle. This is – the capital of Little Russia not only in ethnic, but also in geopolitical significance. Kyiv symbolizes the Russian idea in its small, rather modest expression.

Moscow – the capital of a radically different State. This State is no longer only Eastern European, but Eurasian, not just Slavic, but Turkic-Slavic, not just forest or river, but forest-steppe. In Muscovite Rus', it is the Great Russians who become the central ethnic group, a special unique community in which the Slavic element is mixed with the Turkic one. Here the national idea achieves its true greatness and universalism on a literally planetary scale. Moscow – the capital of Great Russia, a continental geopolitical entity endowed with a geographical, strategic, political and religious mission of a universal scope. This is already the embryo of a world power.

St. Petersburg – the capital of Western-like secular Russia. This is a noble-cosmopolitan, Western-worshipping, Europeanist layer ("Romano-Germanic yoke" –as defined by Eurasians).

2. Capitals: first... second... third?

Nowadays, the question of the so-called is increasingly being raised. "second capital" – St. Petersburg. The symbolism of this city today has several synchronous deciphers. On the one hand, ideologically this is – anti-communism, an indication of a return to pre-Bolshevik, non-Soviet Russia. On the other hand, the Western orientation of liberal reformers has an effect. With the third – this is the antithesis of ancient pre-schism Eurasian fundamentalist Muscovy.

St. Petersburg is preparing to strengthen its symbolic metropolitan role in today's Russia. The fact that they intend to move the Russian parliament there is indicative: Western –. Moscow, as it were, remains the pole of unitary federal power. The liberal democratic institutions of parliamentarism are sent to the second capital. It is now difficult to predict what the resuscitation of the capital's quality of St. Petersburg will result in. Will the orientation towards the West of our society (its Westernization) increase, or, on the contrary, will the geographical division of the branches of government free up the hands of the authoritarian Kremlin.

Be that as it may, when a second capital appears, the need arises for a logical and symbolic balancing of the internal geopolitical structure of Russia. Any action causes opposition. The shift in attention to the West must be compensated by a certain activity directed towards the East.

The eastern spaces of Russia have long attracted the attention of all minds sensitive to geopolitics. Moreover, "Great Siberia" is considered by some geopoliticians separately from the geopolitical concept of "Russia". It is significant that such a division is characteristic not only of the biased Russophobe and Atlanticist Zbigniew Brzezinski, but also of the Russophile Eurasians O. Spengler and J. Parvulesko. Although everyone agrees that the civilizational mission of Great Siberia – is a matter of the indefinitely distant future. To talk about a realistic, relevant counterweight to the second capital, we must find something closer to traditional capitals, and there is such a candidate for the status of a "third capital".

This is – Kazan. Capital of Great Tatarstan.

. An unfulfilled dream of Ivan the Terrible

Eurasian and Eastern tendencies in Russian history existed even before the rise of Moscow. Vladimir Rus' paved the way for the future Moscow in this regard as the Third Rome. The Vladimir princes, moving to the Volga, to the Nizovsky lands, to the great shrine of the Kerzhensky Svetloyar, to the holy Kitezh for Russian sacred geography, were guided by the Eurasian line long before the Mongol

conquests. But the real triumph of Russian Eurasianism was Moscow, which took over the Horde land-imperial heritage of Genghis Khan (Prince Trubetskoy) after the split of the Horde and the religious mission of Byzantine universalism after the fall of Constantinople. This Moscow Eurasianism reached its peak in the 16th century under the greatest Russian Tsar Ivan Vasilyevich, the "crown thunderstorm", the author of the unique canon "The Terrible Angel of Death".

Ivan the Terrible was more clearly aware of the Eurasian factor of Great Russian statehood than other Russian autocrats. The Tatars served as a symbol of the Eurasian line for him. On the one hand, storming Kazan, on the other – placing the Tatar Khan Simeon Bekbulatovich on the Moscow throne, Ivan the Great acted as the legitimate heir to the Horde geopolitical will. Like the truly Great Russian king, in whom Slavic roots were crowned with Tatar blood under the banner of Byzantine Orthodoxy.

Grozny did not move towards the East as a "civilizer" (that is, an "Atlanticist"). It was rather a geopolitically expressed "great return", a march to the roots, to the "east of things". It is no coincidence that for a long time he was literally obsessed with the idea of moving the capital from Moscow to the East.

His goal was Kazan. He sought not to conquer Kazan, but to include this ancient pole of Eurasian power in active imperial building. Grozny intended to make Kazan the capital of all Muscovite Rus'. For this purpose, they even began to build a Kazan Kremlin similar to the Moscow one.

Eurasian, Russian-Tatar, Slavic-Turkic, Orthodox-Muslim, forest-steppe capital, the threshold of Great Siberia.

By chance (but fateful) coincidence, this plan was not destined to come true.

The third capital of Rus' remained in the sphere of the possible, the potential. It has turned into a latent, unmanifested trend. The championship remained with Moscow.

And this – is a lot... But how deep and fraught with incredible historical possibilities was the initiative of Ivan the Great to move even further east, to establish even more radically Eurasian, Asian, traditional, non-Western, original milestones in the historical and geopolitical existence of Rus'... Kazan Rus'...

Unfulfilled, unrealized, so Klyuevic and so familiar, broad-cheeked, archaic, Slavic-contemplative and Turkic-passionate, activist and soulful Rus' of the deep East...

Third Capital.

. St. Petersburg versus Moscow

What are the current Russian trends in the issue of capitals? On the one hand, there is a tendency towards strengthening Russian administrative centralism (the Kremlin's weight in solving regional problems is growing). But this internal Russian centralism has not yet decided on a model. The most important question that remains open: will centralization take place according to the logic of territorial-administrative division or while maintaining the foundations of the national-cultural principle for territories with pronounced ethnic specifics?

The Muscovite kingdom historically gravitated towards the model of traditional sacred Empires: in them, strategic centralism was combined with broad legal, religious, economic and even political independence of its constituent parts. Imperial unity presupposed the existence within its framework of full-fledged kingdoms, which were part of a common strategic bloc, largely maintaining independence. This approach was based on the principle of peoples as subjects of legal relations between the center and the provinces. By the way, Lenin proposed something similar. It is no coincidence that the Bolsheviks moved the capital to Moscow...

St. Petersburg Russia, on the contrary, was based on the European principle of formal citizenship, and the ethno-national factor here played a limited (and in most cases prohibitive) role.

In the Moscow (East) - St. Petersburg (West) dualism, a broader philosophical and ideological point is manifested: the difference between Eastern communal logic and the individualistic logic of European Western law. The territorial-administrative ("Western") principle presupposes the complete legal equivalence of individual citizens (regardless of ethnic, cultural, religious and other affiliation) before universal legislation. All relations are built according to the man-State model, and the territorial division of such a homogeneous space, inhabited by abstract atomic citizens, occurs arbitrarily. The ethnonational ("Eastern") principle recognizes organic groups and ethno-religious communities as the main subjects of law; here the center's relations with the regions are built according to quality-differentiated logic.

The West recognizes the individual as a subject of state law, the East sees the subject in the community.

Centralist tendencies can develop both in the Moscow (Eastern) and St. Petersburg (Western) ways. Both possibilities are being discussed today.

It is significant that, purely theoretically, the project of the Third Capital, "Kazan Rus'" (due to geopolitical correspondences) – is an even more differentiated in the national sense, an even more communal and non-Western principle even in comparison with Moscow.

It is not for nothing that one of the prominent theorists of Eurasianism was our contemporary Tatar Sultan Galeev.

Geopolitical prerequisites for secessionism

What is modern Tatarstan? In what context are we now forced to turn to the missed great chance, to the Eurasian principle of the Third Capital?

It must be taken into account that the current impulse towards centralism follows the extremely decadent phase of Russia's geopolitical self-liquidation (when the young reformers, intoxicated by the chimeras of the "one world," were ready to sacrifice the entire country for the sake of an illusory and vague "entry into the community of civilized peoples and countries") – unconditional capitulation to the West, its civilization, its strategic, political, economic and cultural interests.

It was the Moscow capitulation of the era of perestroika and liberal transformations that contributed to the weakening of centralist tendencies and destroyed all vertical ties (both Eurasian in nature and administrative-territorial). Yakutia, Tatarstan, Bashkiria, Chuvashia, Komi, Kalmykia, Ingushetia and Chechnya received legal status that encouraged the separatist tendencies existing there. This was actively facilitated by Westernizing forces in the Kremlin leadership, obedient to the orders of the Atlanticist geopolitical centers of the United States. In particular, in Chechnya (where this process took the most serious, fatal and catastrophic turn), the initiative of separatism, or at least criminal connivance, came from Moscow (projects for the dismemberment of the Russian Federation by Burbulis, Starovoitova, etc.).

Much more dangerous than national separatism itself is its driving force, its engine – the activities of the geopolitically savvy West and the "iconographic" figures of the Western course in Russian politics: Andrei Kozyrev, Yegor Gaidar, etc.

In modern Tatarstan, the geopolitical landscape consists of moderate-separatist tendencies that developed at the early stage of perestroika, moderate-centralist tendencies characteristic of the pragmatic leadership of the Republic and radical separatists (extreme nationalists from the TOC, the "Melli Majlis of the Tatar People", etc.). The key to a fragile balance – special terms of the agreement between Kazan and Moscow (providing almost complete economic independence to Tatar resource-extracting enterprises and guaranteeing the republic exemption from paying federal taxes).

6. Eurasian federalism as an alternative to the territorial-administrative model of centralism

If, with the inevitable strengthening of the role of the federal center now, the "liberal-patriotic" project of St. Petersburg origin (the center of G. Gref) is taken as a basis, then stability in the Republic will be disrupted, the position of the moderate pragmatist Mintimer Shaimiev will weaken, national-radical tendencies, on the contrary, will flare up with renewed vigor. At the same time, the attraction to the separatism of radicals will inevitably be supported by moderate nationally oriented strata, which are the majority in Tatarstan and which are quite ready to remain loyal to the Center, despite the fact that it guarantees compliance with ethno-cultural, national-religious and some economic, political and legal identification for Tatars foundations.

The agent networks of the Atlanticists will not be slow to join this process, who, through the intelligence communities of Turkey, Pakistan, and Saudi Arabia, will try to create the infrastructure of separatist movements – to repeat the Chechen scenario. It is at least irresponsible to hope that this process (in which moderate Tatars will inevitably be involved) can be tamed by military force alone.

The implementation of the "liberal-patriotic project" will inevitably lead to the results of identical early liberal provocations aimed at directly supporting separatism. This is evidenced by any, even the most approximate geopolitical analysis.

It is not for nothing that the current "liberal statist" and yesterday's "liberal anti-statist" – are the same people from the team of Gaidar-Chubais-Aven-Gusinsky-Smolensky, etc.

In order to achieve a real strengthening of the territorial integrity of the Russian Federation, we need to act differently. We are talking about the project of "Eurasian federalism". It involves a combination of strategic centralism and ethno-cultural, national-religious pluralism. The unity of the State in this case is considered as a product of the conscious unity of the historical destiny of different peoples. These peoples, uniting, overcome, surpass themselves, delegating their highest qualities to the highest authority that generalizes their separate existence. The state becomes a generalized synthesis of peoples who, in the root aspect, continue to retain their differentiated qualities. Universalism and unitarity at the strategic (highest) level are combined here with nationalism and ethno-cultural isolation at the local level. In this case, the subjects of federation into a common single State are peoples as organic and indivisible unities. Such a project preserves the national-territorial principle, legislatively strengthens ethno-cultural, religious, economic and even legal autonomy, but at the same time presupposes the categorical deprivation of the subjects of the federation (nation, republic, etc.) of even the theoretical right to demand any political sovereignty and the possibility of secession from the State. In this case, the subject of the federation is free to do everything except secede from the State and cause political or strategic damage to it. economic and even legal autonomy, but at the same time it presupposes the categorical deprivation of the subjects of the federation (nation, republic, etc.) of even the theoretical right to demand any kind of political sovereignty and the possibility of secession from the State. In this case, the subject of the federation is free to do everything except secede from the State and cause political or strategic damage to it. economic and even legal autonomy, but at the same time it presupposes the categorical deprivation of the subjects of the federation (nation, republic, etc.) of even the theoretical right to demand any kind of political sovereignty and the possibility of secession from the State. In this case, the subject of the federation is free to do everything except secede from the State and cause political or strategic damage to it.

Such "Eurasian federalism" logically leads to the strengthening of centripetal tendencies, but at the same time fully satisfies the moderate nationalist aspirations, which become a broad social basis for supporting the entire project. Moreover, it may well be the passionate, counter-elitist forces of a nationalist orientation that implement it.

Tatarstan is an example of a subject of the Eurasian federation. Thanks to the Tatar and Turkic impulse, the Russians realized themselves as Great Russians, saying goodbye once and for all to the Little Russian model of statehood. Just as the Bulgars and Moscow Slavs overcame themselves in the Empire of Genghis Khan, the same impulse continued when Moscow took on the mission of Eurasian integration. The Tatar element is the most important factor in both the ethnogenesis of the Great Russians and the state-genesis of Russia-Eurasia itself.

Consequently, the model of "Eurasian federalism" must be justified precisely from the position of the internal Russian Moscow-Kazan axis. The concept of the Third Capital today has exactly this geopolitical, state-building and cultural content.

7. Eurasian Islam – an organic ally of Eurasian Christianity

The religious factor has a huge symbolic operational meaning in the concept of the Third Capital. Tatar Islam, belonging to the Hanifi mashab, is a typical variety of Eurasian continental Islam. The specificity of this Sunni mashab (school of interpretation of the Islamic tradition) is the broad adaptation to the general Islamic context of local sacred traditions, customs, and rituals. Hanifism takes into account the local characteristics of ethnic groups, does not insist on strict unification, and is extremely flexible to the characteristics of national psychology. In its flexibility and openness (as well as its mystical orientation), it is close to the mashab of shafi'i and to Shiism.

This Eurasian, but at the same time deeply orthodox Islam, occupies in a religious context a position directly opposite to Islamic Puritanism and "Protestantism" embodied in the heretical teachings of Wahhabism. A parallel arises between Orthodoxy-Tatar Hanifism (Eurasianism), on the one hand, and Protestantism-Wahhabism (Atlanticism) –, on the other.

It is no coincidence that Tatar (wider, Turkic) Islam became one of the components of the priority Orthodox Russian Kingdom. It was organic and logical. In the same way, it is organic and logical that Saudi Arabia – the birthplace of the Wahhabi heresy – has become the closest strategic partner of the Protestant Atlanticist power USA.

The Eurasian model is not based on a superficial opposition of confessional characteristics, which would lead to the affirmation of absurd theses from a geopolitical point of view about the "political and civilizational unity of Christian powers" or about a "united Islam," but on the conviction in the common civilizational tasks of different faiths belonging to the same geopolitical "family". The first Eurasians, moving by touch, not without residual Orthodox arrogance, said that Islam of the traditional Muslim peoples of Russia – "is not fully conscious Orthodoxy.". True intuition, expressed inadequately. Based on the works of René Guenon and the traditionalist school, we can clarify this thesis today and say that the Orthodox Church and the traditional (Shiite, Hanifite, Sufi, in a word, (Eurasian) Islam is a full-fledged and authentic Eastern tradition, while Protestantism and Wahhabi heresy are parodies, forgeries, the results of an apocalyptic perversion of pure spirituality.

From a geopolitical point of view, the Atlanticist nature of modern heresies (both Western and Eastern) is obvious: the centrality of heresies is clearly the United States, and its planetary networks perform a dual role, being also centers for agents of influence and transit bases for CIA agents.

Protestant preachers who undermine the foundations of Orthodoxy in Russia perform the same function as the anti-traditional fanatics of pro-American, Atlanticist Wahhabism.

The Eurasian project of the Third Capital is intended to become the focus of a new round of awareness of the deep civilizational unity of Eurasian traditions – not dogmatic, but geopolitical, stylistic, sacred. Hanifi Tatar traditional Islam is valuable for Eurasia not as "unfinished Orthodoxy," but as an "Orthodox version" of Islam. Conversely, for Orthodox Islam there is nothing closer than Orthodoxy.

This position is shared by the most full-fledged and authoritative representatives of modern Islam (in particular, the Supreme Mufti of the Central Muslim Spiritual Directorate Sheikh-ul-Islam Talgat Tadzhuddin, his official representative, the Chief Mufti of Tatarstan Farid Salman-Hazrat), as well as the overwhelming majority of Islamic traditionalists and fundamentalists of Tatarstan, Bashkiria, Tatar diaspora of the Volga region. A similar model is also effective for Caucasian Islam, which, however, has its own (however, one hundred percent Eurasian) specificity.

The concept of the Third Capital cements logically and historically this most important, fateful interfaith union.

8. The economic background of the geopolitical restructuring of the Russian space

Let's try to identify those forces in modern Russian society that are interested in the concrete implementation of the concept of the Third Capital (given the symbolic significance of this project, we can predict their interest in the more general project of Eurasian federalism).

Today, the Russian regional economy clearly distinguishes the following factors, which have a distinct geopolitical significance:

(1) National (local) economic blocs, groups and clans seeking the most favourable conditions in the matter of the disposal of strategic territorial resources.

In the long term, we are talking, first of all, about resource-extracting, resource-processing areas, whose economic weight (and attractiveness) depends to a lesser extent on effective management than production itself.

Control over this area promises long-term benefits comparable to profits from leased land in traditional forms of farming. To secure control over this area by regional economic clans, today any arguments are used – national, confessional, geopolitical, ideological, etc. By the way, the most significant factor in the current sovereignty of Tatarstan is precisely the consensus of the national Tatar oligarchs united around the political leadership of the Republic. For them, Kazan-Moscow relations have a strictly digital expression associated with the formula of taxes, quotas, tariffs on oil and other strategic resources.

(2) oligarchic structures of the centre.

They set as their goal to consolidate the sphere of resources at the federal level in their hands as much as possible, and these groups strive to realize these interests by pragmatically adapting political and administrative instruments at the federal level – through corruption, lobbying, etc. The oligarchic economy today is the most important mechanism for the functioning of Russian society as a whole. The interests of most oligarchic groups are purely pragmatic, and oligarchs (most often) adjust geopolitical (and political) principles to their immediate needs, regardless of whether this strengthens or weakens the position of Statehood.

(3) Foreign TNCs, other economic structures subordinate to non-Russian geopolitical interests.

There are two unequal groups here: (1) TNCs, holdings, firms and companies that are of strategic importance in the implementation of the single world market project in the interests of the United States and its allies, and (2) other large financial and industrial entities that have as their center national economic organisms, relatively free from the geopolitical control of Atlanticism.

The first case includes Anglo-Saxon (American, English, Dutch, etc.) TNCs – “Shel”, “Coca-Cola”, “De Beers”, Soros structures, etc. To the second case – German and Japanese companies, large firms and holdings of the Third World, Asia, Arab countries.

Atlanticist (or mondialist) TNCs combine purely economic interest in Russian regions with strategic and geopolitical, and in the long term with ideological aspects. And in this case, the last module of explanation is not pragmatic-economic interests, but a geopolitical super-task.

The remaining economic entities available in the Russian regional economy are only concerned with benefiting.

This difference is of an extremely important practical nature.

(4) Federal-level centralist bureaucratic structures.

They strive to close economic activity to federal centers (ministries, departments, other authorities in charge of quotas and legislative support for the economic activities of the regions). This factor can be either statist (centralist) or grossly corrupt in nature.

These four types can be grouped by geopolitical orientation:

- only Atlanticist and mondialist TNCs, as well as some oligarchic intra-Russian clans (such as the group "Most", "Alpha", etc.), which are essentially branches of Atlanticist geopolitical, have an absolutely centrifugal (i.e. anti-Russian, separatist) character and geo-economic institutions.

National-regional groups and some pragmatic oligarchic clans interested in redistributing quotas from federal bureaucracies to large companies controlled by oligarchs may be relatively centrifugal.

- relatively centripetal are the same (non-Atlantic) oligarchs, pulling influence from the regionals to themselves (as supposedly representatives of the Center).

federal bureaucratic structures are absolutely centripetal.

In modern Tatarstan we have all these economic factors: regional economic groups that received the most tangible economic result from the "special status" of the national Republic; external non-Russian TNCs seeking to channel economic contacts in their favor; federal structures looking for any opportunity to close the economic systems of Tatarstan; finally, Moscow oligarchs, ready for any (including political) adventures in order to add to their plots the enormous resource potential of this area.

Now it is easy to understand what economic levers can be included in the implementation of various geopolitical scenarios in the fate of Tatarstan.

The external Atlanticist factor (acting both directly and through the US strategic satellites in the Islamic world – Turkey, Saudi Arabia, etc.), national-regional financial and industrial groups, as well as some pro-American Moscow oligarchs will prepare the Chechen scenario and focus on the exit of Tatarstan from Russia. They will provide material and other assistance to radical separatist tendencies, including Wahhabi Islam and radical extremist Russophobia.

The option of administrative-territorial provincialization – i.e. radical centralism – will be supported by federal structures and those of the oligarchs who interact most of all (to their own benefit) with government circles. (This primarily concerns the Berezovsky-Abramovich-Mamut circle, although the Chubais-Gref group has recently gravitated towards a similar scenario.)

What material background can the version of "Eurasian federalism", the "Third Capital" project, receive?

Obviously, the most unacceptable for this strategic concept is the Atlanticist and mondialist economic pole, expressing geopolitical interests opposite to Eurasia.

A strictly federalist, bureaucratic-centralist bloc is also unacceptable, since such a logic contradicts the differential approach inherent in the very basis of Eurasian federalism.

Consequently, the search for candidates for a positive partnership must be carried out among those national-regional economic structures that are aware of the degree of integration of the economy of Tatarstan into the Russian economy and properly understand the absolute catastrophic nature of separatism. This factor can be reinforced by pragmatic Moscow oligarchic groups, aware that a mutually beneficial partnership with Tatarstan is preferable to "another Chechnya".

Those foreign partners not associated with Atlanticist and mondialist geopolitical centers can also be involved in this scheme. First of all, you should look for them among European, Asian and Arab (with the exception of Saudi Arabia) countries.

9. Kazan as the integration pole of the CIS

Kazan, as the Third Capital, has enormous strategic and geopolitical potential not only for the Russian Federation, but also for the entire CIS. At one time, the President of Kazakhstan Nursultan Nazarbayev proposed the idea of the Eurasian Union as a new platform for the consolidation and integration of the CIS countries. This wonderful and commendable initiative in all respects was ignored by the reform authorities of Russia, oriented only towards the West.

If today Kazan raises the banner of Eurasianism and a new model of integration, Moscow simply will not be able to ignore such an undertaking again. Integration Eurasian federalism can act not only as an internal Russian structure, but also as a common denominator of a broader process that includes most CIS countries.

It is precisely such an international, supra-Russian (in a sense) role for Kazan that would be especially valuable and important for statist forces in Russia. It is impossible for the Kremlin to come up with a more convincing argument for a new round of integration with Asian (mainly Turkic and Islamic) CIS countries than the Eurasian initiative of the Third Capital – integrationist (in the Horde sense), Turkic, Islamic and traditionalist (anti-Atlantic) at the same time.

For integration (axis “Kazan-Astana”, “Kazan-Minsk”, “Kazan-Tashkent”, “Kazan-Bishkek”, “Kazan-Kyiv”, “Kazan-Ulaanbaatar”, “Kazan-Tokyo”, “Kazan-Berlin”) Kazan is preferable to Moscow geographically (middle position in Eurasia) and ideologically (Kazan is free from unpleasant Soviet “imperialist” associations, interfering with Moscow) From a fundamentally geopolitical point of view, it would be even more “Moscow-style,” but outwardly it looked bright, unexpected, and even... “politically correct.”

One can imagine what privileges – both politically, confessional, economically, and culturally – Kazan-Third Capital could count on! Under no circumstances would any federal center dare to take away even the most insignificant powers from the Third Capital, the center of Eurasian integration of supranational significance.

And most importantly: it would be a completely natural, completely organic geopolitical gesture of the Tatars, their indigenous ethnic, spiritual and geopolitical mission.

10. Shaimiev?

Now the most practical question: can the current President of Tatarstan, Mintimer Shaimiev, cope with such a task? Or does this project require a different political figure?

The opinions of the most authoritative intellectual, political, financial and power figures of modern Tatarstan differ on this issue.

Shaimiev managed to accurately find a balance of interests with Moscow, was able to "neutralize" or, at least, calm down openly separatist, nationalist and Wahhabi tendencies. The stability that distinguishes today's Tatarstan could hardly be ensured by anyone else. Shaimiev – realist, capable of balancing on a rather narrow gap between two equally destructive alternatives.

The inner circle of the current president of Tatarstan, to one degree or another, shares Eurasian theses; many are adherents of the teachings of the last of the old Eurasians – Lev Nikolaevich Gumilyov. Mintimer Shaimiev himself has repeatedly admitted his sympathy for this great historian. This in itself is – a lot.

In addition, one cannot fail to note the fact that Shaimiev has a sincere interest in the brilliant artist Konstantin Vasiliev, the creator of a new plastic Russian national, Eurasian-Nordic myth. The wonderful Vasiliev Museum in Kazan is personally patronized by the president.

Shaimiev's ideologists – and, first of all, his first adviser Rafael Khakimov – convinced statist, for them (in specific Tatar optics) the Russian Federation is perceived not as an ominous "colonial empire", but as a "big Motherland", as a new edition of the "golden horde".

Russia=Horde. An amazing formula capable of mobilizing in a state-patriotic manner not only the Slavic, Great Russian ethnic backbone of Russia, but also the gigantic Tatar, more broadly, Turkic, Russian and non-Russian contingent.

But there are also disadvantages. In the religious sphere, Shaimiev, alas, could not find the basis for active cooperation with the Eurasian Grand Mufti Talgat Tadzhuiddin, who – in the confessional field – is an ideal figure for the implementation of the Eurasian project (a more organic, authoritative and gifted character among Russian Muslims is generally difficult to find). Instead of the all-Russian structure of Tajuddin and his Tatar representative, consistent Eurasianist and intellectual Farid Salman-Hazrat, the President of Tatarstan supported a figure controlled by him, but little authoritative and actively flirting with Wahhabism.

In politics, and especially in relations with the center, Shaimiev – is a recognized master of compromise. This also predetermined his personnel policy. He is surrounded (with some exceptions) by loyal, obedient, but not bright, deep or passionate natures. The majority of passionaries –Eurasian, narrowly nationalistic, and openly pro-Russian – are now shifted to the periphery. It's great that Shaimiev managed to marginalize extremists. But how can this ruling elite not lose their vitality, freshness of mind and nobility of soul...

It would be ideal if the Third Capital project could be implemented by Mentimer Shaimiev. Moreover, small-scale political "election" initiatives with "All Russia", "Fatherland", etc. today are completely exhausted, and the reality of state building offers new horizons, new challenges that need to be answered. This option would be the most natural and organic. But the point here is not only the will of Shaimiev himself. The center itself, for its part, must show readiness and maturity to implement the project of Eurasian federalism. The thesis "The Third Capital" should mature not only in Kazan, but in Moscow.

On the other hand, if the situation radicalizes, it cannot be ruled out that Tatarstan will face significant shocks. Including political ones. And it cannot be ruled out in advance that we will see other people at the head of the movement for the "Third Capital".

Each time it should be remembered that the scale of geopolitics far exceeds the scale of the human personality.

Today we have a chance to realize the great insight that our King carried within him. It would be a crime not to use this opportunity – it doesn't happen often. But at the same time, Eurasian Providence is paradoxical and its paths are inscrutable: everything will come true when the time comes, and in ways that we can only vaguely guess about.

There will be a third Capital, the great Eurasian Kazan –! There is no doubt about it. We will do everything to make this happen, — everything that depends on us. But it is impossible to predict who exactly will become the bearer of the fateful geopolitical act...

What needs to happen will definitely, certainly, inevitably happen.

Kazan, May 2000

"Invasion" №41, M, 2001

Threshold of freedom (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

THRESHOLD OF FREEDOM

Revision of the usual ideological clichés and development of a new Revolutionary one Theory or the General Theory of Rebellion most often forces one to turn to far-right and far-left political teachings, towards nationalism (traditionalism) and socialism (communism). The political side is taken from the right, from the left - economic. This is – the meaning of National Bolshevism, the Conservative Revolution, Third Way. At the same time, liberalism turns out to be the main ideological enemy or liberal democracy, in which the proportions are the opposite: left politics and right-wing economics. In a sense, liberalism becomes synonymous an absolute ideological, political and spiritual enemy. This is right. But the use of the term "liberalism", derived from the words "libertas", "freedom", may lead to false the conclusion about the denial of Freedom itself. But this is no longer true.

Liberalism does not presuppose complete freedom of the individual, but only his economic freedom. Moreover, liberal philosophy is unanimous denies any extra-rational, super-individual elements in a person considering them an illusion, a relic, a fiction. Therefore, liberalism operates only with a rational-individualistic form, with that "homo economicus", an "economic man" who is driven only by a selfish one the desire for well-being, pleasure, comfort, possession. Everyone else the layers of the human personality are considered secondary and insignificant.

This idea of a person obviously limits his fundamental one freedom, which is his species property – human freedom to be, whoever he wants. This will lies at the foundation of man as a overcoming being endowed with the invaluable gift of going beyond his specific limitations and do it at will. Economic freedom is "open society" is something opposite to genuine spiritual freedom; liberalism views a person as something fixed, complete, preoccupied only by optimizing the conditions of existence, and not by volitional transformation of its own specific nature. In fact, liberalism denies man his existential dignity equates him to a "thinking monster." with the absolutized and placed at the center of the entire "ego".

A person can realize his spiritual dignity only through will self-overcoming. However, there are two ways of such implementation that depend from human inclination. The first case is called "deva-yana" in Hinduism "the Way of the Gods". In it, spiritual freedom is embodied in the acquisition of the highest "I", in personal, personal "deification", in becoming A superman. This is – the way in. Second way – "pitri-yana", "the Path of the Ancestors" – relates to voluntary fusion with an organic human collective, with a social group, nation, race, with family or family. In this case, the individual overcomes his limitations through identifying oneself with a new collective being, with a community, in which he dissolves and for which he lives and dies.

As it is implemented, so widened the individual horizon there is also a shift in the very concept of "freedom". From some at the moment, a person begins to apply this definition to that higher reality with which he is gradually identified. The easiest way to trace this is on an example of the "path of ancestors" intended for most people (whereas "the way of the gods" – the cause of the chosen minority, the elite). Thus, the man of the community, the man of Tradition, perceives his individual freedom through the freedom of your family, your family, your tribe, your class, your country.

Belonging to a group in which such a person sees his true self "i" is then realized and experienced so fully that for the sake of freedom of the organic collective man deliberately accepts strict discipline it refuses certain individual capabilities, even readiness die for the freedom of your community. This point lies at the heart of patriotism nationalism, service to social ideals, etc. In this case completely it is a legitimate statement: a person cannot be free if not free that people, that community to which it belongs and of which it is a part.

In the case of the "path of the gods", freedom has an even more absolute and a super-individual meaning, implying a way out on the other side of those restrictions which confronts the incarnate being with the cosmic environment. This is – ideal "exit from space", becoming the Absolute. Hindus call people those who accomplished this, the "jivanmukta", "released during their lifetime". There are no barriers to this category of the chosen ones, either in life or in life the side of the grave; they put on the radiance of eternal glory, and their freedom revealed as an attribute of the deity.

There are, of course, intermediate forms of realization of freedom that are associated with the phenomenon of "heroism". Hero– is a person who combines "the path gods "and" the way of ancestors. He performs incredible feats revealing his superhuman quality, but in the name of people, in the name of communities, nations, states, classes. This is not an ascetic or a volunteer, this is a lonely one a revolutionary who went beyond the conventions of ordinary humanity, but retained it an organic

connection with the community from which it arose and for the benefit of which he gives his life. This is also the path of freedom, genuine, inalienable luminous, sacrificial.

It is clear that liberalism has nothing to do with all this. He denies ascetics as losers, collectivists as weaklings in need in "mutual responsibility", and he takes the heroes for dangerous maniacs and terrorists. Having inscribed the word "freedom" on their banners, as in Orwellian dystopias, liberals interpret it in such a way that there is true freedom was excluded from the definition itself. Imposing necessity on all people being alone, individualism, rationalized selfishness, liberals at the same time, everything ideal, everything spiritual, everything is cruelly cut out in a person sacrificial, everything that leads an individual out of existential "abandonment." (Heidegger's "Geworffenheit").

The threshold of freedom is associated with the most secret of the human species. This freedom no one can guarantee us from the outside. Neither liberals nor their opponents. This is the dynamic trajectory of our destiny; only in action do we prove your dignity, only in overcoming, in sacrifice, in heroism, in aggression to idealism we become something valuable. Man – is not a goal, it is a path between one and the other. "Man – is an arrow thrown towards the Superman.". This definition of Nietzsche is the shortest summary of the anti-liberal one anti-capitalist, anti-democratic doctrine.

We should not follow the lead of our enemies who are artificially trying to do this of us, champions of "totalitarianism", "derjimord", apologists "police terror" and "general barracks". Our goal - freedom: freedom of the nation from the Atlantic yoke, freedom of labor from the shackles of capital, freedom of a genius from the dictatorship of an idiot official. Freedom to be more than that than a person, which means to be an absolute person, faithful to that mysterious one the covenant that the deity put into the very center of our soul as a mission as a task, as a goal, what we are all called to accomplish in life or in death. But this freedom is incompatible with the stuffy chambers of the "consumer society" with an "open society" of skin traders wanting to take out insurance from everything ideal, pure, sacrificial, materially unmotivated.

Article written in 1995, first published in 1995. in the newspaper «Limonka»

To the constellation White Boar (2000)

A.G. Dugin / Elements / Web Archive

"Elements" №6, M., 2000

Alexander Dugin

To the constellation White Boar

Commentary on the text by K. Mutti "Polar Elbrus"

It is interesting to note that Hyperborean subjects are often kept intact precisely among those peoples who inhabit mountainous regions, named by analogy by polar names. It is no coincidence that Hyperborean themes are so distinguishable in the folklore of the Basques in the Pyrenees, Serbs in the Balkans, Romanians in the Carpathians, Armenians in the Caucasus, Tajik Ismaili Pamiris, Altai shamans, and Tibetan Lamaists. It is even more curious that in our time these mountainous regions of Eurasia are the hottest spots, zones of military conflicts. Death, suffering, blood, danger contribute to the awakening of the oldest national spiritual energies in the mountain peoples. Archetypes are awakening.

Thus, the Basque separatist movement is becoming increasingly mystical and nationalists who, after exhausting Marxist dogmatics, converted towards ethno-mystical concepts.

Hyperboreans are beginning to become increasingly popular in Romania research by Vasil Lovipescu, a student of Guenon, dedicated to 'Hyperborean Dacia', a symbol of the Carpathians and Romanian folklore. In Serbia, and especially in Serbian Bosnia is increasingly aware of the spiritual meaning of national-religious Bosnia wars, which is accompanied by the revival of Orthodox-Hesychast skills associated with the sacred mountain of the Orthodox Tradition – Athos, as well as awakening Serbs are interested in the Hyperborean original line of Slavic folklore.

The Karabakh conflict awakened in the Armenians the most ancient memory of blood, Japhetic the polar, Aryan self-identification of this ancient people is clearer than others aware and affirmed, starting with Movses Khorenatsi, his Indo-European nature through biblical tradition.

The unrest and conflicts in Chinese-occupied Tibet are also indicative the initiatory traditions of which, according to Genon, are clearly polar character.

The current uprising of the Pamir Ismailis fits into the same logic Gorno-Badakhshan, which have been preserved intact to this day one of the most esoteric initiatory traditions of Islam.

We can say what the excitement is among the peoples of the Hyperborean mountains of Eurasia each of which traditionally symbolized the North Pole for a specific one sacred to the geographical region, it is an important sign of the times, testifying about the proximity of the final Restoration, about the new revival of the Pole. The oldest and seemingly long-forgotten sacred plots come to life again in a traumatic way the specifics of current politics, turning from innocent folklore into powerful geopolitical, national, revolutionary and sometimes military doctrine. Doesn't this indicate the approach of a total Renaissance of the Pole about the beginning of cosmic Yule, about the awakening of polar Nordic archetypes? Oblivion about the pole, loss of the northern vertical by modern humanity brought him to the brink of disaster, degeneration, degradation and spiritual degeneration, the culmination of which was the anti-sacred theory of the new world order. But already the apocalyptic Polar Revolt is brewing. Ethnic groups are the first to awaken hyperborean mountains. But this is only the first spark. The continents will take care of the flames aryan peoples, great traditions, heirs of sacred civilization. The eighth climate zone that does not exist in the physical world today will become a material fact, according to the Gospel prophecy that that "the secret will become clear.". Elijah will appear, identified in Islamic traditions with Khizr, King of the North. And the leader of the cosmic West, planetary The liar, "Dajjal", the Antichrist, will be cast into the abyss. Ethnic groups are the first to awaken hyperborean mountains. But this is only the first spark. The continents will take care of the flames aryan peoples, great traditions, heirs of sacred civilization. The eighth climate zone that does not exist in the physical world today will become a material fact, according to the Gospel prophecy that that "the secret will become clear.". Elijah will appear, identified in Islamic traditions with Khizr, King of the North. And the leader of the cosmic West, planetary The liar, "Dajjal", the Antichrist, will be cast into the abyss. Ethnic groups are the first to awaken hyperborean mountains. But this is only the first spark. The continents will take care of the flames aryan peoples, great traditions, heirs of sacred civilization. The eighth climate zone that does not exist in the physical world today will become a material fact, according to the Gospel prophecy that that "the secret will become clear.". Elijah will appear, identified in Islamic traditions with Khizr, King of the North. And the leader of the cosmic West, planetary The liar, the "Dajjal", the Antichrist, will be cast into the abyss. according to the Gospel prophecy that that "the secret will become clear.". Elijah will appear, identified in Islamic traditions with Khizr, King of the North. And the leader of the cosmic West, planetary The liar, the "Dajjal", the Antichrist, will be cast into the abyss.

The sacred hierarchy will be restored, and the constellation Ursa Major will be renamed again to the constellation White Boar.

"Elements" №6, M., 2000

Traditionalism of Guenon and the Christian Church (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №2

A.G. Dugin

"Dear Angel" №2, M., 2000

TRADITIONALISM OF GUENON AND THE CHRISTIAN CHURCH

Guenon traditionalism and traditionalism characteristic of the certain circles of the current Christian church, as in east and west are certainly two different movements, only partially similar. Guenon does the main emphasis is on the esoteric side of Tradition, although at this is not only not denied by the outer exoteric side but on the contrary, it is stated as necessary and important a component of Tradition without which esotericism simply cannot exist (since in a profane society by definition, I lack sacred supports for the spiritual implementations). The Christian Church, for its part, in that if she follows traditionalist, conservative orientations tend to emphasize at best preservation of the exoteric ritual and dogmatic side. Moreover, even such rather limited traditionalism it is becoming more and more rare, as most often the Church either limits its extra-liturgical activities simplified moralizing, or, worse, trying engage in apologetics on a purely profane basis modern and anti-traditional loctrins, or, which is completely narrower it's scary, it tends towards mixing, ecumenism and even the lowest neo-spiritualism, trying to combine incongruous – dogmas and norms orthodox sacred tradition and chaotic world "cosmist" charm. gravitates towards mixing, ecumenism and even the lowest neo-spiritualism, trying to combine incongruous – dogmas and norms orthodox sacred tradition and chaotic world "cosmist" charm. gravitates towards mixing, ecumenism and even the lowest neo-spiritualism, trying to combine incongruous – dogmas and norms orthodox sacred tradition and chaotic world "cosmist" charm.

In such a situation, at first glance it seems that guenon's traditionalism cannot have any place in the current one the state of Christian consciousness, since its position so "to the right" of the most extreme conservatives that in general falls out of the range of possible positions within the current one christian life. This is a feature of Guenon's traditionalism sometimes it leads to the fact that church conservatives are mistaken they take esotericism and synthesis, which he talks about, for occultism and syncretism, i.e. for anti-Christian and essentially heretical manifestations. At the same time, for the church moderists or moralists it remains "reactionary an extremist." Such misconceptions are explained by the fact that the modern space environment in which humanity lives so distant from the "normal" sacred state that herself "intellectual norm' appears sometimes not only a rare exception, but also a kind of

"pathology". Nevertheless, without a doubt, if you deprive the moderate, conservative opposition "to the modern world, which can still be found in ordinary Christian (most often Orthodox) conservatism invisible support and support of radical opposition, opposition from sides of integral traditionalism (namely on its behalf and says Guenon) then not only his position will immediately become extremely shaky, but he faces fast and complete disappearance. Of course, Guenon's message is not addressed to everyone. Not even to all believers. Not even to everyone is conservative and "traditionalist" believers. But, without a doubt, there is always a very small percentage of people to whom it is vital to know the explanation of a particular principle right down to the deepest level. There's always someone who isn't satisfy the banal and flat interpretation of bottomless secrets revealed by religion. And from the quality of understanding and living Tradition by such creatures sometimes depends on its stability orthodoxy and its authenticity.

Guenon did not devote much space in his works to Christianity, but to Fr He said almost nothing to Orthodoxy. All the more valuable for traditionalists following Guenon, but at the same time belonging to the Orthodox Church, any hint of it and any explanation regarding the topic of Christianity. Precisely this urgent one the need is caused by the publication of a translation of this particular article Rene Guenon.

But it should be noted that the main work is on the application of principles integral traditionalism to Christianity and especially to Orthodoxy must be made directly Orthodox to the followers of Guenon (regarding Catholic work in this the directions were carried out by Abbot Stephen in his book "Introduction to Christian Esotericism"). But it's not easy intellectual, research and theological work. This is an enterprise is akin to the implementation of spiritual "smart doing" or "heartwork", since the comprehension of the spiritual realities are possible only with direct and direct identification with them. Therefore, this is it far from being purely theoretical, the task directly related to the specifics of initiation and spiritual realization in within the framework of the Christian tradition.

Dear Angel

Table of Contents "Sweet Angel" №2

Traumatic Kabbalah of Isaac Luria (2002)

A.G. Dugin /Philosophy of Traditionalism / Acephalus/Web Archive

Philosophy of Traditionalism – New University

A.G. Dugin

Philosophy of Traditionalism, M., 2002

Appendix 1. Traumatic Kabbalah of Isaac Luria

Turning point

The doctrine of the 16th century Kabbalist Isaac Luria is of enormous importance for understanding the essence of the relationship between creationist and manifestationist moments in the history of religions. This is – a turning point in the most indicative internal conflict of Jewish consciousness. The early Zogarist Kabbalah ignored the creationist orientation of Judaistic orthodoxy, directly reinterpreting everything, including the Talmud and the rationalist Maimonides (!) in a demonstrationist mythological vein.

Disputes between orthodoxies and Kabbalists almost never touched on the main thing, straying into particulars. But it is in Isaac Luria that we first encounter an extremely painful, traumatic picture of metaphysics, where two parallel planes of Jewish consciousness that previously coexisted without direct intersections collide with each other. This warped geometry would later reach an explosive state in the Sabbata movement. But Sabbatism is not understood without Lurianic Kabbalah.

Hasidism would become an even later softened version of Sabbataism, a kind of relative throwback to Dolurian times, although the imprint of this metaphysical drama would never again leave the intellectual, mystical core of the Jewish soul.

Zimtsun

Luria sees the process of creation this way. The creation process is not based on ecstasy, the expansion of the Divine, its outflow from Itself outward, not emanation, but curdling deep into itself, entasis, "pneumatic compression".

Where does this paradoxical approach come from? From the need to correlate with each other the clearly realized prerequisites of metaphysical creationism and the general Kabbalistic emphasis on the emanation of the Divine, which permeates the entire logic of the "Zohar" or earlier proto-zogaric texts such as the "Sefer Yetzira" or the texts of Rabbi Atzriel. In other words, the name Isaac Luria and, after him, the entire Safed school of Kabbalah, shifts from Early Zogaritic manifestationism, repeating the methodologically "Hellenic", "manifestationist" interpretation of Judaism by Philo of Alexandria, to Kabbalistic dualism of the Gnostic type, finally developed a century later by the Sabbatais and primarily Nathan from Gaza.

Creationism presupposes creation from nothingness, as an eternal concealment of the Divine, a radical gap between creation and the Creator, revolutionary (for the entire ancient manifestationist world) news of the Absolutely Transcendent, Absolutely Other, Ganz Andere.

In mythological terms of Kabbalah, the result is Lurianic doctrine *tsimtsum*, the doctrine of the "compression of God". The paradox correctly noted by Gershom Scholem: the unique essence of Judaism in the demythologization of religious discourse (we would add – in the desacralization of the world), and the Jewish (!) kabbalah bases the uniqueness of Judaism on the mythological method, the denial of which is the characteristic brand of Judaistic theology. Here are the conceptual premises of the doctrine *tzim-tsum*. The reason for its occurrence.

The creationist specificity of the doctrine is described by manifestationist means. Early Dolurian Kabbalah ignores this contradiction. Sabbata'i Kabbalah takes him to the limit, to the point of antinomianism. In the teachings of Isaac Luria – we are dealing with a turning stage.

Tehiru and I'll decide

"The Compression of the Divine", *tsimtsum*, generates a specific zone – *tehiru*. This is the bottom of reality after the tide of the Absolute. A very complex concept. This is a world that is no longer God. The correlative concept also applies to it I'll decide – i.e. "remains", that which did not go into the low tide along with the mass of Divine Waters. This is YH, which broke away from YHVV. YH remained within *tehiru*, while VH withdrew.

This stage is metaphysically very important. It is here that Kabbalistic consciousness tries to grasp the elusive mystery of the creationist metaphysical approach. Drawing Jehovah to the center away from Himself actualizes the paradoxical reality of the "left periphery.". This reality, by definition, must be

empty, i.e. nihil, not God, but she cannot remain Absolutely Empty. Since the compression of the Divine cannot take place in time, it is a paradoxical event in Eternity, and therefore on the consequences tsimtsum-deletions are superimposed on the timeless "leaving something". This is what it is I'll decide, "remains", "sephiroth vases", kelim. Here the actualization of the three lower worlds – world takes place Bria (creation), peace Yetzirah (form formation), peace Assia (world of activation). They reside in the space of "creature", i.e. in space tehiru, "left periphery". Their general integrating quality is such "leaving behind". Those regions where the Divine has gathered are now called Acylut, the fourth world of Neighbors.

Who broke the vases and why?

Next, Luria moves on to a secondary emanation from the world of Atzilut to the three worlds of tehiru. This leads to the "breaking of vases" shaverit hakelim. Secondary emanation is a process of ordinary manifestationist ontogenesis. All descriptions of cosmogonic processes in the traditions of the "Hellenic" type begin with him. But in this case, it does not pass problem-free, not as an outpouring of Everything outward without postulating some other, alterant to this All, authority, but dramatically, since this secondary emanation is addressed to a special reality postulated by the primary compression of the Divine tsim-tsum. The conflict between a manifestationist creation (secondary) and a creationist creation (primary) leads to the fact that a great tragedy, a great dispersion, settles in the world. "Sephir vases", i.e. the remnants of the unmanifested Deity, "stuck" in the tehiru, burst, unable to withstand the light manifested from the Atzilut regions, fall into parts, and all together – fragments of a light expanding manifestationist creation and fragments of a shadow tapering creationist creation – collapse into the abyss, mix with each other.

"Light sparks" (drops of the "second creation") are mixed with "shells" (klippoth, products of the "first creation") and "everything is no longer where it should be."

What happens next is easy to imagine – this lasts until the mashiach comes and restores the Tikkun, everything as it should be.

Here it is important to understand the dialectic of the relationship between "tehiru" and "resilient". It is interesting that the "solve" will be interpreted in the future by Kabbalists, especially Sabbatais, as "evil in God," as patach, "gate of the North", the source of the "left side". Nathan from Gaza will even offer a version that "I will solve" the essence of that part of the original Deity that opposed the "first creation", "creation" and did not shrink. Those. "I will solve" there are remains of the transcendent in the created immanent. This is clearly a half-baked idea. This idea is so scary that they didn't even think of it.

A terrible thought

The process of classical creation for Judaism can only be actualized by purely nothing that cannot exist. The specific content of the three worlds of Brius, Yetzir and Assy lies precisely in the fact that they – to varying degrees – are built on nothing, and the world of Atzilut is not on nothing. Therefore, evil is not the remains ("will solve"), but the very plan of the tsimtsum, which actualized the "tekhira". "Reshema" is only a metaphysical consequence of the relationship between "tehiru" and the coagulated Deity who has retired into Himself. Moreover, the ratio is in the form of a gap, in the form of an emphasis on non-manifestation, non-identity. What remains where Everything left is completely different from what was in Everything when Everything did not leave.

"Tehiru" without "reshimu" would be empty and problem-free, there would be no three worlds as relevance, there would be nothing that would not exist, and Everything, having gone into Itself, would leave no traces of itself as creation. Those. without "reshimu" there would be no Judaistically (Abrahamically) understood world. In a sense, the impossibility of an adevatic creationist understanding (like the creation of tehiru through tsim-tsum) of creation was embodied in "reshima". "I will solve" is Judaism.

Sefir vases are created from a negative substance. After all, the "reselimu" is the residual transcendence of the Divine, left in an empty place by the "tehiru". This is the reverse, shadow side of the Deity, while tehiru is the project – impossible in its pure form – of the existence of a non-Deity at all. "Reshema" is the shadow of God outside of God. The root of the world's appearance is shells. It's the birth of Dean, the left side.

Contrary to the Zogarist Kabbalah, where religious-racial dualism – goyim Jews – is resolved quite straightforwardly: Jews are emanations of the "right side", i.e. what is God, and goyim are emanations of the "left side", sitre aher, i.e. "children of Samael", fictitious "shells", insignificant demons, chimeras. The Lurianic construction is incomparably more complex and paradoxical. In it one can feel the moment when the deepest metaphysical contemplation approaches the critical (for Judaistic consciousness) threshold: starting from a certain level kavanagh(contemplations) the traumatic fact becomes clear – at the source of the world of shells lies not the Goian prince Samael, the upright serpent, "the first, unsuccessful man, a pre-Adamite" with his voluptuous friend Lilith, but a devout Jew. He is pure evil, since pure evil is the affirmation of creation as a first act.

Exactly the same metaphysical logic motivated the first Christians, and especially the Gnostics, who superdramatically perceived the conflict between the metaphysical premises of "Jewishness" and "Hellenicism.". Christian anti-Judaism (later anti-Semitism) originates in such contemplative abysses.

The idea of a "second creation", an "emanation" that destroyed the "vases", also takes on an ambiguous character in Luria. For the first Zogarites, this emanation was quite normal, and hence the positive attitude towards it in the non-dualistic manifestationist Kabbalah, aimed at "collecting sparks among shells.". But Luria emphasizes the drama of the situation – vases "will solve", i.e. the remains of the Transcendent, precisely as transcendent in no way, broke, unable to withstand the outpouring of the Transcendent as immanent into them, although it is assumed that this Transcendent as immanent was splashed into them not so that they would break. Here again is the painful and super-indicative for us metaphysical splitting of the consciousness of Isaac Luria: the second emanation by the Zogarites should have been perceived quite normallylike manifestation and nothing more, and no "broken vases", continuous current through the sephir tree, communication, channels, mergers, recombinations, etc. But from the point of view of Judaism as creationism, this second emanation – metaphysical scandal, the fall of the orderly, the lightning of Samael thrown from heaven, this nahash, "damned serpent". It is he who breaks the sephirs, establishes mixing and scattering. This emanation is a "goyish provocation", "the capture of Jerusalem by Vespasian", etc. In the dualistic Kabbalah of the Safed school, the emphasis has not yet been placed. Cannot be arranged. The entire structure of Isaac Luria is imbued only with a premonition of great Trouble.

AMIRA

Sabbatai Zevi and Nathan from Gaza put the final point in this metaphysical story. Please note: this is a radically anti-Semitic choice. Not just a Zogarist copying of manifestationist (Goyish) models in relation to their ethno-confessional context, but a clear understanding of the ethical radical struggle between rabbinic creationism (= I'll decide = klippoth = "broken vases") and its overcoming in the person of AMIRAH, the "mashiach" of Sabbatai Zevi, the antinomian, the great collector of sparks.

Nathan of Gaza identifies the "resheema" with the "thoughtless" snake lights, and the "Atsilut emanations of the world" that broke the "vases" with the "smart" snake lights.

Tikkun haolam, the "restoration of the world" will thus occur through the victory of metaphysical messianic "anti-Semitism" led by Sabbatean Jews.

Philosophy of Traditionalism – New University

Twilight of a tyrant (2001)

A.G. Dugin /Invasion / Acephalus/Web Archive

"Invasion" №24, M., 2001

Alexander Dugin

Twilight of a tyrant

1. Not rain-inducing

Does the people have the right to kill their rulers? This is not an idle question. Human history knows many examples when this problem arose in its entire tragic volume. The ruler, chief, king, despot, tyrant traditionally enjoyed a special status in human society. Its quality went beyond the usual; it stood with one foot in the mysterious worlds of the other world. Therefore, he was treated with reverence, horror, and the highest respect. But the demand was also severe. In the most diverse traditions of the peoples of the earth, there was a special custom "sacred regicide", i.e. ritual "killing of kings" who cannot cope with their mago-social mission. Many examples of this plot, which has been abundantly preserved in folklore, were collected by the anthropologist Fraser in the book "The Golden Bough". In particular, in Ancient Korea, kings were killed in that case if they could not cause rain when the drought became unbearable. This is not so absurd. If a sovereign is revered as a being of a higher order, and bases his unquestioning authority on this iconic nature, then he must at critical moments discover all his magical potential – otherwise we are talking about a usurper, a fictitious king, a substitution, or the loss of special royal functions. And the fate of such a king was terrible. And the fate of such a king was terrible.

In the more enlightened context of modern societies, the murder of leaders and rulers is no less common than in traditional societies. Rulers are now associated not with magical expectations, but with very specific things: the sovereign, the ruler, is obliged to adequately perform special functions. In imperial societies – we are talking about the mission of integrating and preserving vast and diverse strategic spaces under the auspices of a single geopolitical idea. In absolutist nation-states, the king is obliged to embody a centralizing role in a unitary state, to be the highest authority of a homogeneous society. In democratic regimes – the ruler is empowered to implement the historical will of the people. And everywhere when the ruler shirks from fulfilling his functions, when the empire of the clumsy lazy and narrow-minded emperor begins to crumble; when a sovereign monarch leads a state to chaos and civil unrest; when a democratic leader tramples on the historical mandate given by the people and turns into a tyrannical egocentric – the crimson shadow of tyrannicide naturally approaches the ruler. The highest legitimacy of history requires the killing of a tyrant who refuses to leave his post voluntarily.

In principle, in the modern world everything is like in the old days. Unable to cause rain and save the crops of your people – die. Otherwise you are not a king, not a leader, not a king. Otherwise, you are an ordinary person posing as an unusual person, which means you no longer have a mandate to power. Even the most liberal constitutions of developed countries spell out the right of the people to revolt. Tyrannocide – historical constant. A traitor to a higher authority has no right to die his own death. Grind down the reptile mercilessly – historical duty.

Bloody robe, slippery noose, poisoned glass, rage of the rebel crowd, stuffy pillow of a courtier – the lot of a tyrant, his hope.

2. Skopstsy from the late Soviet half-life

What is modern Russia in the perspective of its long history? A modern democratic society? Archaic society? Inertial Soviet reality? Transition phase? Then why exactly? Hardly anyone is able to answer this question unambiguously. Our historical identification is vague and unclear at the moment. Everyone feels the icy spirit of the disaster, but is afraid to recognize its gigantic scale. Such uncertainty will not be allowed in the future. We are not a vacuum. We – the people. We are not a historical misunderstanding, we are – a subject of world history. We are not an infantile bunch of servile ordinary people who are ready to do anything in advance. We – bearers of the spirit of denial and affirmation, capable of both obedience and rebellion, many times with our own and other people's blood we have signed on the pages of existence that Russians are going their own way.

And we, just like all other peoples, have our own account with the leaders. Traditionally, we honor them in accordance with imperial standards, since we – the people of the empire, this obliges both us and our rulers. If they stumble, they can be forgiven. But if they turn sharply from their historical purpose – the hand of inevitable retribution overtakes them. Russians do not often resort to tyrannocide. However, sometimes they come running. And the noose on the bubbling throat is tightened, and the catheter is turned off, and a poisoned injection is administered, and the hired executioner stabs the victim.

The late Soviet period castrated us. Made it look sugar. There are more pacifists in military academies than in hippie settlements. At the word "war", "aggression", the late Soviet man shouted "crap, crap", "this is not about me, not for me". We have completely forgotten about the bloody side of existence, about the need to kill and suffer, fiercely defend our own and boldly attack others. Our usual human dignity has been recaptured, forcing us to submit to some and rebel against others. The haze of late Soviet cabinet enfilades, a bored official, the eventless routine of the service. "Peace – peace". From this quagmire of the slowly dissolving late empire, we were thrown by the enemy will into the trash heap of history – brutally and harshly. They didn't wake me up, didn't shake me, didn't put me in a vertical

position but they also moved on all fours from sleepy and calm obedience to a slave colony of acute punishment. And instead of the vague mask of the almighty mattress ruler, the grin of a tyrant loomed in the social sky of Russia.

He, the tyrant, took responsibility for awakening. He was angry and brutal. But this was a plus. He twisted the mattress's neck and declared that "everything will be new".

He undertook to cause rain in a great drought.

3. Wild hunt of nihilists

Let us lose in the late Soviet darkness the threads of history, milestones of national existence, landmarks of the path. The shake-up was supposed to awaken us. And as usual, the ruler had to carry out our will. But there was no will. She was sleeping. We raved about the remains of what ended, the chimeras of what vaguely loomed on the other side of political and social borders. And the tyrant became the embodiment of our delirium. He yapped, squealed, smiled wryly, and traveled to other powers. He cursed and fouled, drank juice, went wild, and shot. But history did not come of it. It's just that the Soviet imperial building, eaten away by the alienation worm, was rapidly collapsing, and it crawled through the ashes – "push the column, it's still askew; knock down the roof, and it barely holds on; pull back the wall, don't you see, it's crooked..."

Why wasn't he killed as soon as it became clear that this was not the chief of the rescue team, but the director of the morgue intelligence service? Why is tyrannicide delayed when the reason is obvious?

Superficial explanations are not accepted – it's not scary to put a bullet in the head of a special forces soldier desperate from selling his homeland, but to rid the people of a foolish monster, is it scary? No, that doesn't happen.

The era of delirium, general delirium, in which only characters of neon hallucinations – arrested and acquitted bankers, TV presenters, pop perverts, neo-conformists are able to act effectively, has simply not ended.

Our tyrant – the embodiment of how we were confused, how we were lost, how we stumbled harshly and stupidly, sliding into the abyss.

4. Stop – delirium!

It is clear that he will not awaken us. It is clear that the one who awakens us will be different. And without a cap, since all this – grimaces “of the transition period”, activists of the national delirium. The picture of who we were and who we should be today is gradually becoming clearer. Very slowly, criminally slowly, shamefully slowly, but it becomes clearer. And in this phase we will need a cruel, ruthless, iron ruler. It must embody the national will, our destiny. Imperial, state, historical, folk, civilizational. The savagery of the situation will require a hot iron, fire, sword, and unquestioning will.

We Russians walked our own path indirectly, deviating in one direction or the other, but the vector of movement is obvious. And when the target was at arm's length, under dark hypnosis, falling into a coma, we suddenly forgot about it. Molten consciousness and pre-dawn spirits are bubbling – “no goal, no more goal, everything that happened is not true”. “Nothing is”. Surrounded by the swamp lights of St. Elmo – personification of nihilism. A tyrant, not only unable to cause rain, but rushing through parched fields with a distraught retinue, and trampling pitiful and drying sprouts without it.

And the wild hunt of the half-dead vampire ruler, who prolongs his twilight existence according to all the rules of the rulers of antiquity – through the renewal of blood borrowed from fetal crumbs – circles through our landscapes like lead hail.

He certainly needs to be killed. It should have been killed a long time ago. It didn't cause rain. He deceived us. But the new ruler must do this. Stand up and unscrew the old man's head. With Chechen radicalism and pictorial clarity – Russian tyrannocide. Quietly strangling will not work. It won't help.

We – Russians, stop delirium!

The Temple of the New Motherland is ahead. Behind the twilight of the tyrant.

"Invasion" №24, M., 2001

Two letters (2000)

A.G. Dugin / Elements / Web Archive

Table of contents "Elements" №3

A.G. Dugin

"Elements" №3, M., 2000

Returning to "the Great War of the Continents."

(two letters to the editor-in-chief of "Elements")

The publication in the newspaper "Den" of my large work "The Great War of the Continents" (which is now published as a separate publication along with other studies of this kind under the general title "Conspiracy Theology", publishing house "Arctogea", 1992) caused many responses from readers – questions, objections, bewilderment, delight and hatred. I constantly receive letters, parcels, telegrams and notes at evenings asking me to clarify the details of the global model of geopolitical conspiracy that I outlined in my work. Seeing such an active reaction from readers, their deep and creative interest in this topic, I decided to continue research on this problem and open a permanent column "The Great War of the Continents" in the journal "Elements".

Let me briefly remind you of the main theses of the "Great War of the Continents". From ancient times until today, there have been two secret societies on a planetary scale, which set as their goal the implementation of two alternative geopolitical projects –the "Eurasian" project ("imperial", "hierarchical", "authoritarian", "creative", "solar", "eastern" ", etc.) and the "Atlantic" project ("democratic", "egalitarian", "commercial", "lunar", "western", etc.). The "Eurasian" project was implemented in Ancient Rome, and the "Atlantic" – project in Carthage. The first inspired Germany, Russia and Japan in recent centuries, the second – England and the USA. For the "Eurasians""communitarianism", "community", for "Atlanticists" – "individualism", "selfishness" and "liberalism" have always been characteristic. This division was deeper, more internal and hidden than the party, national, religious and state preferences of people. "Eurasians" and "Atlantists" can be among the members of any political parties and any religious denominations, although there are certain implicit patterns in this matter. they can be among members of any political parties and any religious denominations, although there are certain implicit patterns in this issue. they can be among members of any political parties and any religious denominations, although there are certain implicit patterns in this issue.

The history of Russia and its "Soviet" stage can best be understood only by taking into account this "conspiracy theory" model. The "Eurasian" pole after 1917 was the Main Intelligence Directorate (GRU). The "Atlantists" dominated the KGB. The leaders and founders of the USSR were "Eurasian" communists up to Khrushchev. Khrushchev took his first steps in favor of the "Atlantic" lobby. After the "Eurasian" years of Brezhnev's rule, the era of the "Atlanticists" began. The August "putsch" – a consequence of the conspiracy of the "Atlanticist" Kryuchkov against the "Eurasianist" Lukyanov to disrupt the genuine "Eurasian" coup being prepared for the fall of 1992. Collapse of the USSR – victory of the "Atlantists". But revenge of the "Eurasians" it won't take long to arrive. We are entering a period called the "End Battle", "Endkampf" in German.

These are, in very general terms, the principles of the conspiracy model set out in my work. Starting with this issue, I decided to continue researching this topic.

However, this time it will not be just texts written by me in the form of a separate and completed work, but various materials illustrating, developing, confirming, clarifying or, on the contrary, calling into question the main theses set out in the "Great War of the Continents". In this section, I will try to answer letters and questions from readers, provide some important documents and eyewitness accounts, publish interviews and conversations with some characters of that reality hidden from prying eyes, which can generally be called a "conspiracy war", a world of "conspiracies", "secret societies" and "secret orders". Skeptics will be able to obtain irrefutable evidence of the facts. Companions – new models, new reasons for reflection and action.

So, the editors of "Elements" begin an investigation in the wake of the "Great War of the Continents". Write to us, share your guesses, insights, reconstructions, your suspicions and your doubts. Considering the "delicacy" of the topic and the seriousness of the problems we raise, we guarantee the anonymity of those of our informants who fear consequences for reporting certain "conspiracy" information.

Our first publication consists of two letters I received recently. One of them belongs to my friend, the famous French writer, philosopher, poet, historian of religions, "conspiracy theorist", one of the brightest people of the 20th century, Jean Parvulesco. Let me remind you that he was the person who gave me in Paris 2 years ago a semi-secret report from the Atlantis conspiracy center entitled "The GRU Galaxy or the Secret Mission of Mikhail Gorbachev," which later became the basis for the "Great War of the Continents."

The second letter was written by a young Russian Japanese scholar serving an internship in Japan.

Both letters shed light on various conspiracy problems. Jean Parvulesco's letter is also very important because it perfectly explains the true purpose of the July visit to Russia of the Great Master of the "Grand Orient of France", "brother" Ragash, invited by Russian Freemasons – I. Suchkov (Moscow lodge "Northern Star") and Grushkov (Moscow lodge "Free Russia").

The "Great War of the Continents" is nearing its end.

Alexander Dugin

Letter one

Publishing house "Far Northern Reach"

Department of Research and Documentation Paris

Dear comrade-in-arms Alexander Dugin!

What we tend to call the great Polar Eurasian Revolution has begun. The menu has the deepest, "transcendent" belief that nothing can stop it now. The metahistorical orientations and political-revolutionary positions of this Revolution, manifesting themselves explicitly or operating still hidden in the sphere of occult achievements, will inevitably and in due course lead to the fundamental establishment of the future great Eurasian Empire of the End. Our providential duty is to contemplate the sunny birth of this last and highest EMPIRE, Imperium Magnum.

However, our ontological enemy is not asleep either. A gigantic metahistorical attack is brewing in the depths of world Freemasonry, with the goal of preventing Russia from awakening to the fulfillment of its oldest, bottomless mission and distracting and distorting the fundamental irrationality of the eschatological, imperial, epiphany and downright apocalyptic flow, whose embers are already breathing new heat under the ashes of communist ruin in Russia and Eastern Europe.

Relying on the help of special subversive movements based in the bosom of large organizations of the Protestant International, and with the support of some degenerate Orthodox hierarchs projecting their degradation down to the doctrinal level, Frank-Masonry again seeks to establish in Russia, this time in a completely hellish guise, the Kingdom Reason. Claude Jeannou, in *Le Figaro Littéraire* on May 25, 1992, frankly wrote that "messianism and the inability to democratically carry out reforms – are the two qualities that must be eliminated from the Russian people at any cost.". The same author adds: "We need to make a "tabula rasa" out of the Russian past. This was the case in 1917, and the same is the case today. We hope that today this will really come true and the Russian people will finally break with their cultural tradition which is at the root of his poverty'.

This issue of *Le Figaro Littéraire* is entirely devoted to one topic with the expressive title: "Russia – the danger of mysticism.". "Mysticism" here means what should be defined as "spiritual national Russian revival", and what we, in our special language, call the "Polar Revolution" and "an appeal to fundamental irrationalism", "visionary constant openness to the invisible world". It is no coincidence that my most recent and greatest novel is called "The Star of the Invisible Empire," and its original title was: "The Secret Foundations of the Future Eurasian Empire."

Let this open attack from the unfortunate "right-wing" cretins of *Le Figaro Littéraire*, ruled by the Freemasons, serve as a strategic warning to us: a multifaceted war of "alienation", "encirclement" and "denunciation" has been launched against us. Its center is France. Further, from France it spreads throughout the world, where our ontological enemy secretly seeks to determine the course of visible history (and other history whose course is invisible).

The more the enemies want Russia to abandon its deepest "I", so that it ritually commits suicide on the altar of the Kingdom of Reason and other democratic abominations, the more desperately we must fight to bring the revolutionary line to its highest limit imperial, great continental, Eurasian irrationality.

And then before us will be revealed in a dazzling light the importance of the activities that we ourselves are conducting in the West, especially in France and Western Europe, and the transcendental meaning of what is happening today in Russia, throughout the mysteriously charismatic space of Eastern Europe and in the poles of its metahistorical reverberation, revived in India, Japan, Siberia and on the axis of the "Turanian revival", which you so accurately defined in your interview given to Robert Stokers last year.

With the deep warmth of a comrade-in-arms, sincerely yours

Jean Parvulesco

Letter two

"Geopolitics of Japan"

Dear Alexander Dugin!

I recently read your study "The Great War of the Continents" in the newspaper "Day", which is sent to me in Japan from home. I would like to express my admiration for the courage of your, often puzzling, constructions, which at first, I must admit, plunged me into considerable embarrassment and bewilderment. However, having understood them calmly and thoroughly, I cannot help but admit that this conspiracy model really explains a lot logically and is applicable not only to the history of Russia or Europe. I would like to express some of my judgments and additions regarding the "War of the Continents", in which, in particular, its "Pacific Front" was not reflected at all. Meanwhile, events there developed no less interestingly and dramatically than in Europe. For now, I can only talk with a high degree of confidence about Japan (I am a culturologist and Japanese historian by profession) and only about the period 1936-1960. During this extremely important period from a geopolitical point of view, it was Japan that was at the center of all events in the Pacific Ocean. 1. Japan, according to Makinder, is a continental, Eurasian empire. This is confirmed by the lack of division into metropolis and colonies – even during the Second World War, the Japanese sought to integrate and develop the conquered territories, and did not consider them as a "source" (of raw materials or anything else). Japanese imperialism – of the same type as Russian and German, which was correctly noted by Lenin (only the key word was not and could not be said). In the highest moments of Japanese history, "soil" outweighed "blood". An excess of blood could only lead to disaster.

2. Until the early 30s. The positions of the Japanese Atlanticists were quite strong, but they did not play a key role in politics. Leader – Shidehara, Minister of Foreign Affairs in 1925-1927 and 1929-1931, an openly Anglo-American politician, pushed out of power by representatives of military circles, who, with their ill-conceived aggressiveness, often played into the hands of the Atlanticists (putsch, inspired by the Minister of War General Araki in 1932, officer putsch 26.2.1936).

3. Leader of the Eurasians – Prince Konoe, one of the most prominent politicians of pre-war Japan, Prime Minister in 1937-1939, 1940-1941, Minister of State in 1939, 1945 in the cabinet of Prince Higashikuni (who signed the surrender and was almost completely arrested by the Americans). Konoe was a supporter of the deepest possible integration with China, an alliance with Germany and a categorical opponent of the war with the USSR (the non-aggression pact was signed when he was prime minister). Konoe hated Americans and committed suicide in the fall of 1945 on the eve of his arrest. Still deeply respected in Japan.

4. Konoe's closest personal friend, confidant and adviser for many years was Ozaki – political scientist, journalist, the most authoritative specialist of his time on China and Japan-China relations – and at the same time an ally of Richard Sorge. Konoe took Ozaki's opinions and advice into account and trusted him a lot. There is reason to believe that Konoe guessed who Ozaki was working for and wanted his voice to be heard in Moscow. In essence, both were convinced Eurasians and helped each other, perhaps not always explicitly.

5. V. Berezkhov, in his book "With a Diplomatic Mission to Berlin" (M, 1965), recalls Ribbentrop's excitement, almost panic and despair when he announced the start of the war to the Soviet Ambassador Dekanozov (Berezkhov was the ambassador's translator). He said that he had always been against this war, and asked to be sure to report this to Moscow. The German ambassador in Moscow, Schulenburg, was in the same despair. This complements Arnaud Breker's testimony.

6. In October 1941, the militarists brought down Konoe (Sorge was arrested at the same time along with his comrades). Todzio, a former minister of war and former gendarmerie general, became prime minister. Tojo was an honest but narrow-minded Eurasian who hated the Comintern, the United States and the Atlanticists, but failed in his historical mission due to his personal qualities. Perhaps the Atlanticists, if they did not direct his actions, took advantage of all his mistakes.

7. Tojo was "overthrown" in July 1944 by the Minister of Trade and Industry and Deputy. Minister of Armaments of his cabinet Kishi, head of the Japanese military-industrial complex during the war and one of the largest leaders of the Eurasians. But it was too late. Stalin in Yalta bought Eastern Europe from the Allies, giving Japan to be torn to pieces.

8. American occupation. Removed from mothballs, Shidehara became the first occupation prime minister (October 1945 – May 1946). Under him, "war criminals" were arrested, the first "democratic"

laws were adopted under American dictation – total Americanization and a hasty Atlanticist reformatting begin.

9. Tokyo process. Tojo is declared the main culprit (switchman) and hanged. Konoe killed himself before his arrest. Kishi was sentenced to life imprisonment. Generals were hanged, not politicians.

10. Yoshida – Prime Minister in 1946-1954 (with interruptions), formerly a major diplomat not associated with militaristic circles. He served the Atlanticists, being more of a Eurasian. Under him, all American "democratic" reforms were carried out, but Yoshida tried to preserve the maximum from the old, pre-war, traditional Japan. One of the most respected politicians in Japan today (with the Japanese persistent aversion to politics and politicians). In 1952 he released "war criminals" from prison.

11. Kishi, released from prison in 1952, is actively involved in politics. In 1955, the ruling Liberal and Democratic parties merged into a single Liberal Democratic Party (which still rules today), Kishi became its first general secretary. In 1956, Prime Minister Hatoyama, an insignificant politician who suited all factions and had no militaristic past, restored diplomatic relations with the USSR, undoubtedly with the knowledge and consent of the influential Kishi. In 1956, Kishi became Minister of Foreign Affairs, and a few months later, in 1957 – Prime Minister, retaining the Ministry of Foreign Affairs for some time. He is touring Europe and intensifying his activities at the UN, where Japan was admitted shortly before. Then – tour of SEA and restoration of relations with most of the countries conquered by Japan during the war.

Kishi began restoring Shinto temples. Under him, all the foundations of the so-called were laid. "Japanese economic miracle". In 1960, despite the protests of the "democrats", which almost led to the outbreak of the civil war. He also signed a historic "security treaty" with the United States, which legally equalized their rights (the San Francisco Treaty of 1951 was unequal). Because of this, he was forced to resign and did not hold any more government posts, remaining a member of parliament and the leader of one of the LDP factions.

12. Territorial issue. Khrushchev was supposed to give up the two islands in 1956 as payment for a peace treaty and an opportunity for a Eurasian union, but due to his Atlanticism he did not do this. Who interfered? Now it's too late to do this.

13. Sorge – Eurasian who became "soil" above "blood", like all members of his group. In addition, he is an analyst and employee of Haushofer's geopolitical magazine, which is ignored by most Western and all

Soviet sources. The Comintern, for all its Atlanticist orientation, had a Eurasian lobby. Sorge is one of them.

These, of course, are just brief theses, an outline for a large study. Your method is not only applicable in Japanese studies, but opens up new opportunities, although pro-Eurasian and pro-Atlantic tendencies are already visible in many previous works of our scientists. Personally, I accept your theory as a "model".

Sincerely, Vasily Molodyakov, student at the Institute of Asian and African Countries, now an intern at Soka University in Hachioji

Table of contents "Elements" №3

Two-headed seagull by Mark Zakharov (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

TWO-HEADED GULL MARK ZAKHAROVA

Dedicated to S. Kuryokhin

1. "Strange" play

2. An inexpressive couple from another performance

3. Scarecrow Ahamot

4. Chaika-2

1. "Strange" play

Chekhov himself said that "The Seagull" – "a strange play.". Even for him, not to mention the public, it was something unexpected, new unusual. Why? Let's try to figure it out.

Let us immediately note that there are two generally accepted traditions in staging this one plays. First – classic. Whatever the successful or unsuccessful versions of it we didn't consider it, one thing is obvious: there is no strangeness in the productions it feels like it. All characters and scenes are played in the usual Chekhov style the actresses scream hysterically from female loss, and the actors portray the eternal tossing of the powerless intelligentsia and existential indifference ordinary people. As in all other Chekhov plays. Only persuasiveness changes games, and purely technical skills of the director.

Almost the same can be said about the modernist version of the productions "Seagulls", for example, Tagankovskaya. It's the same smooth canvas here monotonous drama, only hysteria is presented more harshly with Freudian pathos, and intellectuals act as outright psychopaths. In short, if in the first case, everything dissolves in "classicism", then in the second the case is in "modernism". Both here and there

have their own (natural) reading Chekhov, but in the same way there is even no suspicion that this play it is something extraordinary for our writer, and therefore problematic, different from his other dramatic works. That's why they were such difficulties with the first productions of "The Seagull". Then the public she also divided contemplated performances into those that she understands and those that doesn't understand. Keech qualities "a trip to the theater' as a pure spectacle - with complete inattention to the conceptual side of what is happening – theater I haven't purchased it yet.

The rarest version of "The Seagull", which actually contains some oddity is its production by Mark Zakharov. It's obvious in it a rejection of both classics and modernism, moreover, a rejection of ordinary understanding Chekhov. Therefore, it is Zakharov's performance that reveals and reveals that which usually drowns in other interpretations.

2. An inexpressive couple from another performance

In Zakharov's production, one point catches the eye, and that's what it is "strangeness" of his performance. It's about the sharp difference between the performance of two groups of actors: on the one hand, the couple Nina Zarechnaya (Alexandra) Zakharova) – Konstantin Treplev (Dmitry Pevtsov), on the other, everyone else, and especially the couples Arkadina (Inna Churikova) – Trigorina (Oleg Yankovsky), the main ones in this second group. At first glance it may seem that everything it's a matter of the quality of acting talent, experience, and character. But then you begin to understand that this is not so, that the matter is more complicated. An obvious border it does not follow an age or professional line, but a conceptual one the differences between these two worlds in Chekhov himself.

It is quite obvious that the Arkadina-Trigorin line (and all the rest of them) the company) really takes place within the framework of the traditional "Chekhovism", alienation, intellectual powerlessness, existential human impasse characters lost in a world that has lost its meaning and guidelines. Their formula - powerlessness in the face of being, complete collapse of hopes and aspirations, negative the result of a deliberately failed life path. In a word, an eternal destiny an intelligentsia hovering somewhere between the elitist exaltation of the pure being and common people's humility. This theme can be adequately embodied both in a classical and modernist manner, because something is complete the disorientation and life impasse of our intelligentsia are well known. Of course, talented actors and a brilliant director show this brilliantly and visual, convincing and succinct. In the pseudo-classical Soviet "The Seagulls" this hopelessness was veiled with the insincere implication that "so, like, it was only before the revolution," now it's different. But the intellectual "fig in the pocket" since the 60's has been understandable and uninitiated. What an intelligentsia she was, and she remains so. Churikova and Yankovsky are not only in "The Seagull", not only Zakharov exhaustively testifies with all his appearance and gestures manners that the topic of the lost intellectual remains for Russia eternally relevant. "New man" is impossible. Old characters, unable to burn or fade, they wander through our history of the latter

centuries, like persistent revenants inexorcised by any exorcisms. it was only before the revolution', now it's different. But the intellectual 'fig in the pocket' since the 60's has been understandable and uninitiated. What an intelligentsia she was, and she remains so. Churikova and Yankovsky are not only in "The Seagull", not only Zakharov exhaustively testifies with all his appearance and gestures manners that the topic of the lost intellectual remains for Russia eternally relevant. "New man" is impossible. Old characters, unable to burn or fade, they wander through our history of the latter centuries, like persistent revenants inexorcised by any exorcisms. it was only before the revolution', now it's different. But the intellectual 'fig in the pocket' since the 60's has been understandable and uninitiated. What an intelligentsia she was, and she remains so. Churikova and Yankovsky are not only in "The Seagull", not only Zakharov exhaustively testifies with all his appearance and gestures manners that the topic of the lost intellectual remains for Russia eternally relevant. "New man" is impossible. Old characters, unable to burn or fade, they wander through our history of the latter centuries, like persistent revenants inexorcised by any exorcisms. not only Zakharov exhaustively testifies with all his appearance and gestures manners that the topic of the lost intellectual remains for Russia eternally relevant. "New man" is impossible. Old characters, unable to burn or fade, they wander through our history of the latter centuries, like persistent revenants inexorcised by any exorcisms. not only Zakharov exhaustively testifies with all his appearance and gestures manners that the topic of the lost intellectual remains for Russia eternally relevant. "New man" is impossible. Old characters, unable to burn or fade, they wander through our history of the latter centuries, like persistent revenants inexorcised by any exorcisms. not only Zakharov exhaustively testifies with all his appearance and gestures manners that the topic of the lost intellectual remains for Russia eternally relevant. "New man" is impossible. Old characters, unable to burn or fade, they wander through our history of the latter centuries, like persistent revenants inexorcised by any exorcisms.

It must be said that Zakharov has this storyline in the current "The Seagull" given extremely sweetly – without outdated classicism, but also without modernist ones pseudo-modern platitudes. At the same time, there is a successful combination the performance contains both, conservatism and freshness. But that's not the point...

The fact is that the Zarechnaya – Treplev line contrasts sharply with the line the rest of the characters fall out, fall out, hang in the air. If Churikova and Yankovsky play what is, convincingly, physically, Zakharova and the Singers are in some kind of vacuum. Who are they? Why are they? What are they doing? What reason are you upset about? Absolutely incomprehensible. It is not clear to the viewer the actors, apparently the director too.

Is it really the unusual super-passionary intensity of this atypical one for Chekhov the play stems only from the banal love of a young mediocrity for a hysterical one an actress, without brains, talent and basic life caution? If this were so, then there would be nothing "strange" about the play on the contrary, it would be a deliberately failed performance with completely unfounded reasons and unjustified pathos and bad, petty-bourgeois symbolism.

Mark Zakharov's uncertainty about Zarechnaya-Zakharova and Treplev-Pevtsov regarding that what they portray in the play, testifies to the fact that they guess about the special meaning of "The Seagull", about some a metaplot that goes beyond the scope of "Chekhovism" itself. They are like they would remain in weightlessness, in some kind of glass dome, taken out for limits of the main course of the play. They are pale, unreliable, blurry. Like characters that clumsy performance that tries at the beginning of "The Seagull" to show a cynical mother with her eminent lover the unfortunate Treplev.

Stop. This decadent performance within a performance... That's the "oddy"! It is thanks to this that harmony of characters crumbles. The Zarechnaya-Treplev pair belongs to another play; he – the author, she – the main and only actress. Therefore, they fall out of the general "get-together" of Churikova-Yankovsky-Bronevoy and the rest of the intellectual-spontaneous company. Their play other, against the background it erases other weighty and three-dimensional images, being translucent slender, not belonging to the majoritarian reality. Zakharov realizes this draws a sharp line and establishes apartheid of the young in relation to the deserved, and thus, indeed, poses a metaphysical problem "Seagulls". A subtle director who did not follow the lead of the mainstream, sensitive a person who can distinguish the understandable from the incomprehensible. Nowadays this is an exception. Today everyone thinks that they understand everything. Instead of a question, it is given immediately (usually the stupidest) answer.

Zakharov, courageously taking the risk of blurring the spectacle, prefers to be honest.

3. Scarecrow Ahamot

Treplev's decadent play – this, of course, is not Chekhov. This is Merezhkovsky. Its theme practically does not intersect with Chekhov's characters. It's about about the cold Gnostic intellectual theory, intelligible only to special people transcendently oriented minds. Zarechnaya-Chaika – this is not primitive an iconic designation for a romantic girl in juice, this is a deep character esoteric doctrines, Sophia or Ahamot, Heavenly Wisdom, Gnostic A woman from above, who has fallen into the material world of hopeless quantity, entropy, dilapidation. Nina Zarechnaya, playing in Treplev's play, is right about all this and declares. Seagull – image of the Soul, otherworldly Light, ontological cause.

Treplev – gnostic, metaphysical adept of the Absolute, fixed his gaze on the other side of appearances, concerned with the soteriological mystery of salvation World Soul. He is called to tear her out of the shackles of decay, to restore her heavenly things dignity and through this heroic act to transform and renew the Universe. Between them stretch magical threads of initiatory sacred Love. They are secretly, before the times, they were crowned with the "Merciful Crown of Tantra" (J. Parvulesco). This pair does not fit in Chekhov at all. It seems like he's just transferred them from the pages of other authors, along

with dialogues, glances, gestures, but at the same time he placed it in his traditional – grunting about gooseberries and drinking liqueur – anthropological context. They fall out and look in it ridiculous. Already at Chekhov himself. What can we say about the directors...

"I am – a seagull," says Nina Zarechnaya. This doesn't mean tasteless a metaphor for a young lady emerging from puberty, but a harsh Gnostic one thesis: "I – Ahamot, transcendental Angel of transcendental consciousness, winged female archon of light eons. I – not a person, I – a fiery thought Absolute."

Treplev himself acts as a scribe of the revelation received, like a palladin an unobvious, strong-willed truth, like a sealant, an alchemist, an adherent of the secret Order, like a Templar or an Albigensian. For him, the phrase "I – seagull" has frankly metaphysical meaning, and it is this meaning that predetermines its actions in the plot. They are unreliable and unclear only because their logic is so thin that it gets lost behind the greasy edges protruding in all directions of the existentiality of the remaining figures of the play. For the same reason, Zarechnaya looks stupid.

So, "The Seagull" – is two plays, a dialogue between two authors, two visions of peace. Merezhkovsky's cold abstractionism with its elitist soteriology and the amazingly reliable intellectual existentialism of Chekhov himself.

Gnostic myth for the elite and spicy pessimistic realism for profanov. Subtle figures of the semi-integral marginals Zarechnaya and Treplev against the fleshy souls of Arkadina and Trigorin. It's interesting how sensitive Zakharov understands Chekhov. – Bad actress Nina Zarechnaya and good actress Arkadina; the mediocre romantic Treplev and the venerable writer Trigorin. Zakharov forces it's "bad" for Alexandra Zakharova to play her daughter, a bad actress and Pevtsova turns the superman of post-perestroika militants into a frail mama's man son (looking at these actors, it seems that they are like that in life). AND THE on the contrary, Churikova and Yankovsky, who have already completed dozens of roles, where they poured out the full power of existentialist hopelessness, it seems this time in "The Seagull" they outdid themselves. Over-convincing, voluminous, their impressive scoundrels came out fantastically real.

Thanks to his dissonance as an actor, Zakharov unobtrusively and he commented very delicately on Chekhov himself, deciphered his plan he emphasized his plot line.

In terms of purely intellectual terms, authors like Merezhkovsky have the whole problem it is formulated as dry and obviously anti-egalitarian, provocatively enigmatic in the image: "Ahamoth fell into the clutches of dead matter.". Chekhov in "The Seagull" illustrates this thesis through his artistic means. First there is static superposition of the first performance (Zarechnaya – Treplev, in it they active characters) and the second main performance (in it on the first plan Arkadina and Trigorin – but they start with the role of spectators). Nina Zarechnaya announces a Gnostic myth. "The Seagull of the Soul once descended into the worlds of the cold hell." This scenario is then put into practice. Gnostic-Treplev and his astral Beautiful Lady moves from the sphere of pathetic esoteric ones declarations into dense reality. But this is the implementation of the statement "Ahamoth has fallen into the clutches of dead matter'. Laughing at slender young people people on the part of cynical bison do not in any way cancel their main message. On the contrary, all further developments confirm that the beginner is completely right decadent. Zarechnaya falls into the clutches of Trigorin's cattle, but Treplev is hopeless he keeps the Gnostic creed, gradually becoming identified in the eyes of laymen with a second-rate failed writer. (Because he does not renounce his doctrines and Love).gradually becoming identified in the eyes of laymen with a second-rate failed writer. (Because he does not renounce his doctrines and Love).gradually becoming identified in the eyes of laymen with a second-rate failed writer. (Because he does not renounce his doctrines and Love).

In the last scenes we see how the celestial woman early Nina becomes an unsuccessful earthly woman, completely losing next to a successful earthly one the woman Arkadina, whose spirit, however, is no greater than a miscarriage. Tattered Treplev it also shrinks against the fuzzy-lipped Trigorin, a tall gnostic against a seasoned background a writer with words and things that are witchcraft from density (albeit extremely a limited and deceitful person) looks like an eternal amateur. Characters the first performance seems to finally turn into the second performance, they give up they lose. Lethargic muttering "I – seagull, no, not that, me – actress." - last bursts of memories of what's most likely to actually be, was not.

It didn't turn out to be Churikova from Zakharova, but Yankovsky from Pevtsov. And that however, it is not Chekhov who has been proven, with his eternal bad ending and confidence in impossibility of updating, but it is Merezhkovsky. The Seagull Soul has fallen. The intelligentsia - these are spirits of hell. Cold of types so familiar to us – law of entropy. (Only Bronevoy, and then, perhaps, only because he played Muller, about something he guesses). They win, they are incredibly strong. But that's not why they don't they become positive and do not dare to claim to be elevated to normal. Bastard and there is a bastard. Being as drama, as deprivation, as descent into hell. But if there is suffering means there is a sufferer. And if there is a sufferer, then there is higher knowledge that tells us about the Gnostic structure of reality. Pale the ghosts of decadence absolutely need to go through the experience of descending into the intelligentsia into the disoriented vampiric existentialism of the hypocritical and wretched ordinary people. Only then will the myth of Ahamot acquire its tragic meaning. The chaff will

be separated from the grains. The sufferer will discover his ontological difference from the one who hurts.

A stuffed seagull from a chest – is not a stamp of anthropological pessimism, it is secret Order Password.

"Working in black" is followed by "working in white.". "The Seagull" 1, so competently staged by Zakharov, follows "The Seagull" -2.

4. Chaika-2

Zakharov identified the problem. Casting, scenography, scenery, "gestuel", etc. – everything is extremely verified. Everything has been pulled out of Chekhov what can. There is "strangeness" both in the play and in the production.

If the whole thing ends with "The Seagull" -1, then this praise is possible it would be a good idea to finish. But in the future, "Seagulls"-2 should be added a few words. "Ahamot fell" – the first thesis of Gnosticism. "Ahamot will Rise" – the second (and final) thesis of Gnosticism. But he will rise at the moment when it seems to everyone (including her) that everything is lost. "And the archons of the aeons rejoiced and exclaimed: "No more Pistis Sofia!" The Savior comes at Midnight of the World, when everyone has forgotten to think they don't even know about the sun what darkness is, since it seems to everyone that it is darkness and there is Everything. Chekhov's (and Zakharov's) first thesis is perfectly illustrated. The second thesis is waiting in the wings.

This is – the hour of the Revolution.

The article was written in 1995, first published in «Nezavisimaya Gazeta» in 1995

Ukraine or Empire (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №18, M, 2001

Alexander Dugin

Ukraine or Empire

1. Ratification of the treaty by Moscow

On December 25, 1998, the State Duma of the Russian Federation at its morning meeting made an important decision "On the ratification of the Treaty of Friendship, Cooperation and Partnership between the Russian Federation and Ukraine".

This is a very important legal document that is of enormous importance for the geopolitical future of Russia and has caused a lot of controversy in society.

In order to understand its content, it is necessary to take an excursion into the geopolitical picture of the world.

2. Briefly about the main geopolitical forces

The main opposing forces are the Atlanticist and Eurasian blocs. At the center of Atlanticism is the United States, at the center of Eurasianism – Russia, "middle land".

A trench war is unfolding between them for the fate of the world. Russia's main long-term program is continental integration, the creation of a mainland Eurasian space from Tokyo to the Azores. Moscow's task – is to expand its strategic influence to the East, West and South. The task of the Atlanticists (NATO), on the contrary, is to enclose Russia-Eurasia in an anaconda ring. (More details about this in the textbook A. Dugin "Fundamentals of Geopolitics", M, 1998)

Moscow, along with perestroika, abandoned its mission and surrendered to the enemy unilaterally. This was a real geopolitical crime. There is no intelligible explanation or justification for him. There is no doubt that the liquidators will be condemned by Russian history in the very near future.

3. From Empire to Regional Power

Having abandoned the Eurasian mission, Russia took the path of creating a regional power. Contrary to the sentiments of the majority expressed in the March 1991 referendum, the anti-people coalition of liberals took the path of eliminating the Eurasian entity of the imperial type –no matter what it is called “USSR” or “Russian Empire”.

So, due to the fault of the Atlanticist lobby in Moscow, – Kozyrev openly admitted that he was an Atlanticist, – due to the fault of the President and the Russophobic clique, new independent states appeared in the Kremlin and in the media. Including Ukraine. Russia itself abandoned the imperial-Eurasian continental mission and began “to strengthen regional significance”. “Strengthen” in words, in deeds, separatist processes have been transferred to the Russian Federation.

It was a turning point and the most terrible moment of abandoning our geopolitical mission, the monstrous fruits of which we are reaping today.

4. On opposite sides of the geopolitical barricades

In the CIS, all states now had two choices –either return to the Eurasian project or join NATO. Each state has both Eurasian (pro-Moscow) tendencies and anti-Moscow (independent, but essentially pro-American) ones. The very fact of dividing the geopolitical map of the world into two camps makes the rejection of Moscow an automatic step towards Atlanticism.

Consequently, the mere existence “of a sovereign Ukraine” is already a step towards Atlanticism. But it is not the Ukrainian people who are responsible for this, but subversive elements and foreign groups who are not interested in the common Eurasian fate, as well as geopolitical agents of Western influence who have taken strategic positions both in Ukraine and in Russia itself.

As soon as Ukraine fell out of the Eurasian space, problems began. The problem of Crimea, which was transferred by Khrushchev to Ukraine only for administrative emphasis, the problem of the Russian-speaking population of Ukraine, the problems of customs duties and payments for energy, the problems of autocephaly of the Ukrainian Church, etc. Having become two different states, Russia and Ukraine stood on opposite sides of the geopolitical barricades. But their functions are different. Russia, by definition, even in a reduced form, continues to remain the center of Eurasia, and Ukraine begins to play

the role “of a cordon sanitaire”, becomes a NATO outpost, hence the joint exercises with NATO and constant threats to enter into a strategic alliance with the West over the head of the Russian Federation.

5. Moscow has not yet fully realized itself as the heart of Eurasia

The situation is complicated by the fact that Moscow still does not fully understand and recognize its geopolitical mission. True, today the situation in this matter is much better. Prime Minister Primakov takes a moderately Eurasian position. Speaker of the State Duma – Gennady Seleznev – staunch supporter of integration, Eurasian, patriot. The speaker of the Upper House, Yegor Stroev, adheres to the same position in general. The head of the current administration of President Bordyuzha is also not alien to a certain patriotism and Eurasianism. Even the President himself, who was the culprit of so many geopolitical troubles, today, under the pressure of circumstances, is forced to intensify his alliance with the Pan-Slavist and Eurasianist Lukashenko.

But still, there is no unanimity either in society or in the highest echelons of power regarding the Eurasian course of Russian geopolitics. The radical enemies of Russia-Eurasia are still strong, “right center” the pro-American Atlanticists (A.N. Yakovlev alone is worth it). The outspoken Atlanticist Yavlinsky (member of the “Tripartite Commission”, a kind of “legate of the world government”) is still sitting in the Duma, Boris Berezovsky is still strong (strengthened by the analytical center of the anti-fascist Kurginyan), and the Americanist Chubais is also leading an important industry.

And in such a situation, when the geopolitics of Moscow has not yet been determined, the question arises of ratifying the treaty between Russia and Ukraine.

6. Aspects of the contract

This agreement is ambiguous. On the one hand – and this is positive – he mentions allied, strategic relations, and on the other hand he legally records the fact that Russia renounces territorial claims to Ukraine.

The positive side of the agreement in the State Duma was emphasized by the Minister of Foreign Affairs Ivanov, speaking on behalf of the President, and pursuing the line of the moderate Eurasian Primakov. In his parliamentary speech, Ivanov emphasized “the need for rapprochement between Moscow and Kiev”, pointed out the compromise nature of the agreement, but at the same time explained it as a kind of “lesser of evils”, since Moscow’s friendly gesture will strengthen the position of integrationists in Ukraine itself and weaken the position of the independent -Pronatov group.

Gennady Seleznev adhered to approximately the same logic, considering this step as an intermediate point in the Eurasian project. From the point of view of such a Eurasian as Speaker Seleznev, “the coexistence of two regional powers of Russia and Ukraine is generally pathological and it is necessary to go directly to a single Eurasian federal body”. In other words, Seleznev, as well as Ivanov, Zyuganov and other patriotic supporters of the ratification of the Treaty between Moscow and Kiev, are guided by the overarching goal of the upcoming Eurasian integration, in which Ukraine will become an important part of the continental structure.

This Eurasian logic prevailed in the Duma as a result of the vote. 243- “for”, against – “30”.

7. A paradoxical coincidence of positions among geopolitical antipodes

But a different fact was mixed in with this. Along with patriotic Eurasians, openly subversive Atlanticist elements also voted “for”. Arbatov and “Yaboloko”, who are guided not by Russian geopolitical priorities, but by the logic of Atlanticism. From their point of view, recognition of Ukraine’s sovereignty within its current borders, if in the future Ukraine remains a regional state, will weaken Russia’s position and limit its possible levers of pressure. In other words, the adoption of the agreement was also beneficial to the Atlanticist wing of the State Duma.

If the strategic partnership does not lead to broader integration processes, then this agreement will turn out to be an act by which Moscow surrenders its positions in relation to the “cordon sanitaire” power, which, for objective reasons, is forced (if independent) to sooner or later become a springboard for NATO, i.e. for Russia's main geopolitical enemy.

It was this moment that was criticized by those patriots who accept the inevitability of coexistence of Russia and Ukraine as two regional states. This is – Tikhonov, Baburin, Zhirinovskiy. This group in this case expresses the positions of non-Eurasian patriotism, i.e. the point of view of those patriots who accepted the collapse of the Eurasian power, abandoned integrationism and agreed to consider Russia as an ordinary regional state with its own local interests.

Thus, in the Ukrainian issue, small patriotism (opponents of ratification), big patriotism, Eurasianism – patriotic supporters of ratification Seleznev, Zyuganov, Ivanov (behind whom Primakov and the Presidential Administration stand) and direct agents of influence of Atlanticism – “Yabloko” collided with each other.

8. Kyiv-Moscow: the formula of Russian statehood

Now let us turn to the historical and geopolitical picture that made possible the very formulation of the question of union, unity or vice versa, the absence of union and unity of the two fraternal Slavic peoples – Russian and Ukrainian.

The relationship between Kyiv and Moscow gives a geopolitical formula for Russian statehood.

When Rus' was a mononational (not to be confused with a mono-ethnic) state, the capital was Kyiv. It was a typical construction of an East Slavic state, part of the sphere of spiritual influence of Byzantium. Of course, even then the best Russian people –for example, Metropolitan Hilarion, the first Slav to occupy the Kyiv see – prophesied about the future greatness of Rus', that the latter would become the first. The Russians were baptized later than other peoples – the latter, but they were destined to become Hilarion the first in the history of Christianity (when Constantinople fell, the mission of saving the world passed to our Russian people, to the Muscovite kingdom, to the Russian Orthodox Church).

Then came the yoke, fragmentation, and from the Tatars Rus' perceived a new imperial-building impulse.

The Muscovite kingdom has become a radically different geopolitical entity. It was no longer a national state, but a Eurasian Empire with the Orthodox ideology of Byzantism and Horde economic, military-strategic centralism.

Moving the center of gravity from Kyiv to Moscow was the most important stage. It was a transition from Rus' as a nation-state to Rus'-Empire, Rus'-Eurasia.

The geopolitical role of Kyiv has changed significantly. Little Russia, the cradle of Russian statehood, became the Outskirts, Ukraine. Moreover, for a number of circumstances, part of the Little Russian lands – especially the Western ones fell under the stable geopolitical influence of Central Europe. In other words, starting from a certain point, Kyiv becomes a conductor of Westernizing tendencies. Orthodox thieves have been able to catch this since the 17th century. In "The Book of Faith", Zecharia Kopystensky will already see how a great misfortune comes to Rus' through Ukraine – apostasy from the true Orthodox Faith, Uniate and Catholic heresy.

During the Moscow period, Kyiv gradually began to play an anti-Eurasian role in Russian history. This is where “anti-Moskal tendencies”, the beginnings of “Little Russian ideology”, whose religious enzyme became Uniatism, and cultural “Europeanism” in combination with a special anti-Eurasian, anti-Great Russian version of Slavic small nationalism, originate.

Nikon's ill-fated reforms were largely provoked by this Little Russian line, and the pragmatic task of expanding borders was sacrificed to the theological and cultural uniqueness of the Russian Church, the Russian rite, and the Moscow Idea itself. The most radical defenders of this Moscow Idea were the Old Believers, following Archpriest Avvakum.

Moving the capital from Moscow to St. Petersburg was a different version of Westernism. Refusal of consistent and conscious Eurasianism, characteristic of Moscow as an Idea, Moscow as the Eurasian pole. But this is – another topic.

It is important for us that Kyiv – is a symbol of the national state, a regional power, and Moscow – is a symbol of the Empire, the Eurasian integration ensemble.

Kyiv – is the past, Moscow – present and future.

It is important that the Great Russians themselves were formed precisely as a Eurasian integration ethnic group, not just as the easternmost branch of the Slavs, but as a unique cultural-religious, ethno-state entity, absorbing at the ethnic level not only the Slavic itself, but also the Tatar and Finno-Ugric element. The Great Russian (Moscow) idea is not just an idea of one nationality – like the Ukrainian idea. The Great Russian idea and mission of the Great Russians – i.e. genuine Russians – is to establish a colossal planetary ideal, the great Truth, realized as the Eurasian Empire of the Sun, the Empire of Justice.

Kiev idea – more limited, more European, less universal, less global. In the messianic ideal of Moscow, successive Little Russians, Little Russians not by ethnic characteristics, but by ideology, see only imperial ambitions and colonialism.

They see their Little Russian ideal, on the contrary, in a rather average form. Like the “daring bourgeois” ideal of “well-being”, “prosperity”, “prudence”, etc.

The idea of the Great Russians, i.e. us – Great idea. The idea of Little Russians – small.

9. Great Russian, Little Russian – cultural type choice

Russian Eurasians – the most interesting direction in the philosophical thought of Russia in the twentieth century – were staunch supporters of the Great Idea, Moscow-centrism. But ethnically, almost all of them were Little Russians – Savitsky, Trubetskoy, Suvchinsky. And when independentists attacked their integrationist projects, they talked about their Little Russian origin, which did not prevent them from taking the side of Great Russian Eurasian truth.

It is difficult to find pure blood in us Russians – Little Russians, Great Russians, Tatars, Ugrians, and other Eurasian ethnic groups are mixed in a truly Russian person. This is not our disease, this is the key to our uniqueness, our universalism, our greatness. Dostoevsky called the Russian man “the All-Man”. This one applies only to Great Russia – Great Russia in spirit. Therefore, the choice between Moscow and Kiev is not an ethnic choice, but a choice of Idea, a choice of geopolitical Motherland, a choice more spiritual and religious than racial.

Supporters of an exclusively Russian regional state, abandoning the Eurasian project, emphasizing narrow ethnic Great Russian nationalism, themselves behave like “Ukrainians”. Their national Russia will always be small, “Little Russia”. And sooner or later their national ideal will become just as small and modest.

10. Eurasian imperative – unity at any cost

The separation of two states – Russia and Ukraine – is beneficial only to the Atlanticists, enemies of the Slavs, enemies of our Ideal. Atlanticist strategists and opponents of Great Eurasia want to pit us against each other. And all sorts of independentists, no matter how they argue their positions – and independentists on both sides and Russian “small Russians” and “small Russians of Ukraine – they objectively play into the hands of overseas enemies, the Antichrist “of the new world order”.

Strict priority must be established in relations between Moscow and Kiev. Only a common Eurasian continental State, only a unifying universal Moscow idea.

And in Ukraine itself, such a project has many potential or current supporters. This is 11 million pure Great Russians, and this is the majority of Orthodox Little Russians, these are objective Soviet Eurasians, who are all people with socialist sympathies. Even the most radical independentists and Ukrainian nationalists, who are aware that the Atlanticist West brings death to all national cultures, all traditional values, even they, for the sake of the high ideal of Tradition and understanding the objective laws of geopolitics, should become supporters of the Eurasian unification, the New Empire, the Empire of Light and Truth, against the colonial "new world order", bringing degeneration, impoverishment, death and false light of capital to all peoples and nations of the earth.

We can defeat Atlanticist evil only in a single system.

"Invasion" №18, M, 2001

Under the banner of the goddess (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

UNDER THE BANNER OF THE GODDESS

The historian Bachofen brilliantly proved in his work "Mother's Law" ("Mutterrecht"), which is our patriarchal civilization founded on the supremacy of men, a different civilization preceded – the civilization of women. At some point, the man was able to carry out a revolution against "motherhood." rights', and since then the social psychology of a wide variety of peoples and civilizations is based on the rule of men. The woman is socially assigned a supporting role, it is displaced from the public sphere and tied to space homes, families, households. In a sense, it has been reduced to the domestic level animal or servant. Jewish tradition calls a woman "bodily the organ of a man who has gained independence". Especially consistent ones and they made radical conclusions regarding the patriarchal structure of society semitic peoples and Abrahamic religions (Judaism, Islam). But also in Indo-European ones in tradition, women's mythology almost always refers to the remnants of more ancient ones historical layers, and the actual pantheon is ruled by a male deity. But still, in addition to the "daytime" social order and the official ones ideologies (religions), deep levels have been preserved in the psyche of Indo-Europeans subliminal motives rooted in the period of "maternal right". In eras of spiritual upheavals, social cataclysms, and higher tension aryan Soul this theme of the Sacred Woman, the White Lady, the Weisse Frau pops up with amazing regularity. Roman Vestals and Thracian Witches, cults of Aphrodite and Cybele female priesthood of the Gnostic period of early Christian Churches and worship of the Blessed Virgin Mary, courtly tradition of the Middle Ages and the Lutheran protest against the Catholic celibacy of the priesthood – all this traces of a bygone original myth, in which the main character was Woman, Goddess, Mother and Wife, filling the cosmic with her light presence the elements. The loss of matriarchy was a disaster for the world of Tradition. Honouring the higher principle as feminine did not presuppose primordial divinity just the world as a structure, but also the world as matter, substance. All reality it was realized as a fabric of metamorphoses, where there is no death, but there are transformations dynamic trajectories of abundant, overflowing life. There was a man shrouded in a woman who performed both outside and inside him, who served he was inspired by him, who was also his which was also his which was also his which was also his which was also his which was also his which was also his courtly tradition of the Middle Ages and the Lutheran protest against the Catholic celibacy of the priesthood – all this traces of a bygone original myth, in which the main character was Woman, Goddess, Mother and Wife, filling the cosmic with her light presence the elements. The loss of matriarchy was a disaster for the world of Tradition. Honouring the higher principle as feminine did not presuppose primordial divinity just the world as a structure, but also the world as matter, substance. All reality it was realized as a fabric of metamorphoses, where there is no death, but there are transformations dynamic trajectories of abundant, overflowing life. There was a

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Patriarchy was not a victory for men. He was their defeat because together with the enslavement of a woman came the degeneration of the man himself, who subjugated to their rational, discrete consciousness, which has become independent those spheres that were previously grasped by heart

intuition. The Thought Woman was reduced to the level of a female body. Spirit and matter, once identical in the light synthesis of the Goddess, in her presence, separated and came into conflict. The man established his formal logic, cause-and-effect fields. Peace separated from the Cause, the two sexes became separated by a wall, an idea appeared linear time – product of the absolutization of the male mentality, detached from female intuition, grasping a whole cycle.

At the same time, the woman herself began to degenerate. Reduced to instrumental she began to lose her functions, driven into the prison confines of kitchens and vegetable gardens your spiritual greatness, turning your intuition to earthly things, gradually taking revenge on a man hysteria, a thirst for money-grubbing, deliberately emphasized stupidity annoying rational monster of the times of patriarchy. Only in the role of a harlot the woman retained her sacred dignity, humiliated and ridiculed by men pragmatism, contempt, social shame, economic background. Fallen Sofia, Shekinah in exile.

The era of revolutions gave hope for the Restoration. Valkyries and passionaries uprisings, social struggle and revolutionary terror came to the fore stories. It seemed that the era of triumphant Electra was beginning. The role of women in communism and Nazism it is huge. They understood the anti-rational line of these teachings we were imbued with the spirit of the Great Return, which permeated these modern ones externally, but deeply eschatological teachings. But in the bosom of Nazism and communism matriarchal tendencies were not dominant. Along with the wifey fans Ludwig Klages and Hermann Wirth (founder of Ahnenerbe), with the priestesses of the German cult – the beautiful Matilda Ludendorff and Martha Künzel – there were masculinistic lines of the idiot Rosenberg, philosophical beumler's drill and conservative theories of the "three Ks" ("Kueche, Kinder, Kirche"). Same with the Soviets: starting with free love, universal orgiastic delight Coup – from Vera Zasulich, Larisa Reisner and alexandra Kollontai, who practiced sexual magic, – it's all over stalin's moralism and the placement of eroticism in the late Council of Deputies.

The feminist movement was originally associated with neo-paganism and the occult organizations were emphatically "anti-semitic" (and anti-bourgeois, simultaneously) character. Later it degenerated into a liberal cartoon where, instead of a light transformation of the world, women demanded only freedom turn into the disgusting apparatus that is modern man.

National Bolshevism – the last revolutionary doctrine of history. She absorbs all previous anti-systemic, nonconformist ideologies which are resolved in a general intellectual and practical synthesis. Specificity economic and social demands consistently flow into higher ones spheres of metaphysics. Myth is deciphered in action, not in rationalization. Therefore awakening of Sleeping Beauty, cosmic Maiden, Weisse Frau, restoration hyperborean Nordic matriarchy, Shakti tantric celebration, uttering the great

formula of Hindu initiates "I am She" (which is identical to Sohrawardy's statement "I – Sun", ana-l-shams) - our holy cause, the task of our Revolution. This is national, messianic the case of Russia, the case of socialism.

Article written in 1995, first published in 1995. in the newspaper «Limonka»

Unsaturated Vitkevich (2003)

A.G. Dugin /Acephalus/Web Archive

"Lenin"

Alexander Dugin

Unsaturated Vitkevich

(Dedicated to my friend Boris Simonov, unsaturated, on his 50th birthday)

It's time to open the pages of what used to be secondary. It seems that the main line has been marked, and it comes to a more thorough study... We have surrounded the most important (missed by everyone) groundwork with marks, and it's time to inspect our possessions, the possessions of an unbroken free spirit surrounded by dwarfs of the beginning of the millennium, which did not come...

10 years ago in Paris, Jean Parvulesco gave me a thick book: "My dear, you must (emphasis) read this.". The cover of the book featured a fascinating face. "Obviously our man," I immediately realized, but for some reason I didn't read it. Sometimes I took the book off the shelf and looked at it with pleasure. I don't think books are designed to be a must-read. Some books are just sweet to have, some to throw, some to shred, some to avoid. Texts, thoughts, phrases, languages, dictionaries, narratives – forests and fields of ideas, many populations, figures... Books are like frozen birds, they want the fire of our eyes, but you never know who wants the fire of our eyes...

Wood artifacts, fumes of sacred beech, rays of poisonous yew, grass lines... Dangerous thing...

Recently I realized that the time has come for me to read the novel by the great Polish writer Stanislaw Ignaci Vitkevich "Nienasycenie" ("insatiability", "insatiability", "unsaturation").

I'll retell it as I understand it.

Baron Zhenetsyp Kappen – a young Polish aristocrat whose stern father flourished at the brewery, and whose mother carried the burden of submission heavily. Zhenetsyp discovered the world for himself, but the world was some kind of scythe.

Caught in the flat neuroses of pubertal autoeroticism by Cousin Toldzio, the young man climbs into the adult world. He, this world, is clearly crazy – in the sense of politics, gender relations, giftedness, national Polish psychosis, metaphysical tarnish... Vitkevich, writing in 1927, describes the future not far from him. It is very strange to read about a future that has not come and that is already past... Past future...

There is confusion in this future –say thirties –. Moscow is passing from the hands of the Reds to the Whites; fascism has been established everywhere in Europe, reminiscent of communism, and in some places communism, indistinguishable from fascism. Poland itself preserves democracy, in the center of which a brilliant charismatic psychopathic dictator Kosmolukovich, a strong-willed, rude, sadistic pervert, of enormous energy, is building a completely fascist regime... But on the other hand, the amorphous syndicate of National Salvation is drawn either to Bolshevism or to nationwide suicide, and is not averse to killing Kosmolukovich. Poland is a form of decadent cocaine chaos in which all the paradoxes and unresolved issues of European civilization have been pressed – in other countries where fascism or Bolshevism reigned, this civilization has actually been abolished, frozen dead.

The only ones who don't lose their heads in this bedlam – are the Chinese troops. They proclaimed the yellow era, introduced the Western alphabet and realized that what was previously considered their disadvantage (contemplativity, collectivism) was their main advantage. Having come to this conclusion, the Chinese moved with a yellow wall to the West. Repeating the trajectory of the hordes of Genghis (may his sulda in seculum seculi be revered), the Chinese swallow Russia. At the end of the novel, they will take Moscow and cross the Oder to face the invincible army of the war genius Polish General Kosmolukovich.

The situation is complicated by the fact that Poland is permeated with a network of agents of the new spiritual teaching of Murthy Bing, who teaches how to achieve a state of "dual duality" with the help of special psychedelic substances. It undermines the spirit. Later it turns out that the sect – is just a tool of Chinese invasion, lulling the vigilance of whites.

Meanwhile, Zhenetsyp wants to get older, but it seems that he is moving somewhere in the wrong direction... He starts to wake up. From the quiet baronet of the brewer's son, who suffers from a mania to unhook other people's cruel dogs from their bonds – even at the cost of terrible bites, he moves towards the uncomfortable, unkind cold of the floor. Man – is a piece of life, thrown into the night, into the ice, into horror, into the areas of the rotting madness of evil... He, of course, doesn't know this yet, but he has a slight idea. But how to become a man? He suddenly tells his father that he "wants to devote his life not to beer, but to literature.". And he will divide the beer socialistically among the workers. (In this place I giggled – great, truly socialist idea – a brewer renounces private ownership of a means of production and distributes the beer they brew to the workers, everyone gets along and goes to a village dance, and in the morning... gray day, the rain is crying, and the new stars are trying to stretch out through the fog and tell us something that they forgot to say yesterday... as if through darkness, as if it was not true... as if we knew nothing, crushing our jaws, breaking our ribs, loving the wrong ones, the wrong ones... Howl in the grass, in the foliage, without disassembling the bear, cattle, death, spirit, surface...)

Zhenetsyp is captivated by the disgusting genius pianist, the hunchbacked, lame freak Putricide Tangier, who extracts the sounds of "diarrhea of the gods" from the piano. His sore stump carries mushrooms a mile away. All the cripples, and those who are like them, stink mushrooms and rotten mushrooms. On a cold February night, among wolves and snowy Polish insanity, Zhenetsyp enters with Tangier into disgusting unfinished ones, it's clear what (I see?) relationships. There is pride, pity, stupidity wandering in his stomach... Something is beating inside, but he is not able to dump it or explain it... All covered in pimples, the Polish baronet, not brilliant, this is immediately understandable, but full of something, how to say, that every Slavic youth is full of, if he has wide, butterish shoulders, and he bends down, marching into the night, filled with juices, embarrassing juices, rose hips, mint, rotten leaves, melted snow, water of our lakes, the rot of backwaters, proud expanses (we own half the world, and our eyelashes, Slavs, strange, enchanted, not enchanted, are already powerless...) Poland will have to be looked at more closely...

The beautiful elderly nymphomaniac Vitkevich – Countess Irina Vsevolodovna Ticonderoga – will correctly tell them all (including the stunned Tsypek – smartly affectionate from "Zhenetsyp"): "You Poles are mistaken in one thing... In your stupid Catholicism... If you were like us Russians, near Byzantium, all your complexes would evaporate in no time... Orthodoxy has given a new axis where Slavism can finally straighten up to its full size... You are mired in antinomies, formulated falsely, as enemies of truth... If the soul cries, as we Slavs do, it must kill, calmly and proudly, without looking back..."

Zhenetsyp, after an interrupted half-act in a wolf forest with a mushroom composer, drags himself to Irina Vsevolodovna's castle, whose children are older than him. A brilliant scene of the young man's

powerlessness in front of the exquisite adulterous – in front of the intriguing face of her husband and son – delights of the countess, then after a shower he gathers his strength and... A new awakening, a new possession... How flimsy, friends, how frail... "Many were promised marriage."... quoted Nietzsche Golovin with a glass, flashing drunks, plotting something... His main wife, "White Tiger", was the highest Soviet expert on Slavic literature. She couldn't help but know Vitkevich... Irina Nikolaevna... Almost blurted out "Ticonderoga"... We walked through snowy Moscow in the early timeless 80s, when the era melted and the lower jaw of black eternity, crowned with construction cranes, peeked out from under its white as bile, black as the thoughts of a taxi driver of that period... Golovin said: "Let's go to me..., spend the night, drink beer tomorrow (we've been drinking for at least a week before)..." I believed. The door was opened by Irina Nikolaevna, tired, beautiful, who died of care and love for Golovin, the "White Tiger", the same one who simply could not help but know Vitkevich... Zhenya fell into the apartment. The door in front of my nose slammed shut with fury.

"He promised that we would have a beer in the morning..." I was sitting on a white, fluffy bench, and the snowflakes touched my full face. I understood everything then, waking up as Zhenetsyp, or almost as Zhenetsyp. I saw that there is no longer "I" and "he" (=Golovin), that there is one thing that wanders, languishes exhaustedly, translates from foreign, howls, insatiable, insatiable, stretched out and crucified in the winds, on construction cranes, on meter cars, on the lips of friends spitting at the sky, on the sweet life after life, on maps, bones, blows, bruises – on the soft fate of those who are lost, awakened and cannot do more... completely, it can't at all... Two merged into one. And since then, time and place have changed roles. "Here" means "now"... "Alive" means "dead"...

Vitkevich's hero took it step by step, and the author's face on the cover of the French translation given to Parvulesco ("L'age d'homme" – Dmitrievich is great, it's clear, but why did he publish this shoulder ant of Zinoviev?) it was clear that no one knew the end point, since it did not exist at all.

Irina Vsevolodovna Ticonderoga expressed all the truths that could be expressed. She led Chicken through the labyrinths of perversion, to the point of humiliating imprisonment in a bathroom with an open click to contemplate betrayal with her cousin Toldzio... One of her former lovers shot himself after something like this.

Zhenetsyp did not shoot himself; he made another jump to the icy desert of men.

The brewer dad passed away, unexpectedly bequeathing the farm to a socialist circle. Finally, the beer will be drunk... New beer... Mom Baroness was firmly buried with the smell of tobacco by Captain

Michalski, he came from the socialists to describe the brewery. Tsypek was understood only by her younger sister, coldly carried away by the absurdist writer Sturfan Abnol.

Stupefied by a series of awakenings, Zhenetsyp moved to the capital. There he encounters a new figure of horror – magnificent and passionate (now you will find out in what sense) Percy Zverzontovskaya, the niece of the famous Countess of Blinska Glupescu. Explaining her origins, Zverzontovskaya will say: "My grandmother was German, that's why I'm so strange. Her hereditary maiden name was, don't laugh, Trendelandelandelendenburg. Un nom bizarre, mais tres ancien".

Percy Zverzontovskaya, Zhenetsyp's new love (younger than Ticonderoga and fresher), is, in fact, even more terrible. She teases Zhenetsyp with her naked body, covered with mysterious bruises and abrasions, tortures him with suspicions, dances in front of his meek eyelashes without pants in a short nightgown... She causes him to have a new wave of awakening.

Ticonderoga – with its bathtub and aristocratic perversions in the past. The Chinese are approaching. Zhenetsyp becomes a cadet in Kosmolukovich's army.

Fit, dazzlingly barely distorted, beautiful, gloomy-sweet, he looks at Zverzontovskaya in a raised bed and with a wild look – she dreams of such perversions that are not capable of nesting in the small and soft human head, Zhenetsyp is born again. The male Nord makes itself felt with a graceful push to the ribs.

"You will contemplate my naked body without daring, you hear, Tsypek, never, never, touch it..." Zhenetsyp cannot bear, but he also cannot help but bear...

"And in this room, – Zverzontovskaya pushes the secret door, – sometimes my uncle stops, he likes to drink and then prefers to stay with me, instead of trudging to his family..." The secret room smells of tobacco, and Zverzontovskaya's lies smilefully peek through.

Zhenetsyp believes, does not believe, feels, does not feel...

Information: Zverzontovskaya, in fact, is the passion of Kosmolukovich himself, he beats her, tortures her, loves her, then beats her again, tortures her again and loves her again, his disposition is enormous, the sky splashes in him, wanting to torment Zverzontovskaya's flesh again and again... This is the story Baron Zhenetsyp Kapen, the son of a brewer, found himself in.

After another session of the untouchable Zverzontovskaya's naked ballet, a powdered pederast in military uniform, Kosmolukovich's adjutant, comes out of the secret room. Zverzontovskaya has disappeared, the pomaded old man opens his arms to Tsypek: "You haven't known real male friendship yet... Go, beautiful young man, I will show you the mystery of true passion...". Zhenetsyp walks, but in his hand is a heavy forged hammer. Not understanding what he is doing, the hand rises on its own and straight into the curled red whirlwinds of the skull...

Then, rushing away... Zverzontovskaya will later say that "Tsypek simply fulfilled her secret desire..." Where there is blood, there is female enchantment and rounded female forms... It's all their fault. That's what she thinks... We think differently...

Zhenetsyp runs down the street and sees a couple of tipsy men bawling anti-Polish, cosmopolitan songs. Polish Sergey Adamovich Kovalev meets on the path of the post-hammer Zhenetsyp. He can no longer control himself and hits him hard in the jaw. (Max Surkov boasted that on a Moscow winter blizzard night he also sent the democrat Kovalev into a snowdrift, I think he mixed it up and knocked down an innocent person, or even came up with everything, to "aesthetize his biography," and one member of "Memory" told me that he once saw a disabled Russophobe Ilya Zaslavsky alone in the corridor and had already raised his hand over his crooked skull, but humanism – fear? – outweighed).

Anti-Polish songs must be punished to the fullest extent, and Tsypek gives free rein to his feet. Bravo!

It seems Zhenetsyp is really going crazy. On the dirty street he is running along, he is stopped by strange-looking people and handed pills from Murthy Bing's sect, from their conversation it becomes clear that they know everything about him.

Return to the barracks.

He would definitely have been imprisoned for several months in the barracks for violating the regime, if not for the putsch: the National Salvation Syndicate rebelled against Kosmolukovic. Tsypek runs with everyone, shoots with everyone, the bullet hits him in the leg.

In the hospital, the face of Eliza, Princess Ticonderoga's niece, is above him. Zhenetsyp suddenly realizes that she will become his wife. Eliza strokes his cheek: "It's okay. I am an adept of Murthy Bing. I will be your wife according to the law of dual unity. Everything is calculated. All the pain is comprehended. Take the pill – the one you received before the shootout."

Accepted. I saw it. Island. Jungle. Murthy Bing's wretched refuge. Helpless old man. He is fed by a novice dressed in yellow Buddhist robes. This is Jevani, Murthy Bing's envoy to Poland. An old man grows wings from his shoulders, he looks like a hell of a rooster. The new consciousness enters the old consciousness of Zhenetsyp. He awakens once again. "Everything is clear now," one half of his brain thinks. "What nonsense," another thinks.

What did you want, buddy?!

He will recover and Eliza will become his wife. He will accept the teachings of Murthy Bing, remaining convinced that this is a scam for the middle class.

Wedding night. "Do with me what you want," she whispers. "Forget about the dual unity that brought us together, treat me like a whore for 50 zlotys..." Zhenetsyp entered the realms of madness by 80 percent. Bed in a hotel. Second woman in life. He wants (or he thinks) to strangle her. Here lying, curved, flaming, white... He's strangling her.

As if nothing had happened, he got off and boarded the train. Opposite the passenger, smiling. "We all know, pan Kapen. Eliza could not have children. She fulfilled her role for the organization. She was no longer needed. You did absolutely the right thing to her."

Zhenetsyp's look is similar to that of a Great Dane. It contains understanding, misunderstanding, submission, riot, rebellion, slavery. The dog is big, but something is missing in it...

And now to the meeting with Kosmolukovich. "Mr. Commander-in-Chief! Cadet Kapen has arrived to perform the duties of your adjutant". (Zverzontovskaya spies into the crack, I can imagine what's wrong with her muscles). Phone ringing. Kosmolukovich picks up the phone: "Corpse?... Strangled?... On your wedding night?..." Whistles. "I need those orderlies. Only completely insane people should deal with clerical issues."

For the first time he looks at Zhenetsyp with interest. "Go, work! Everything's settled."

The last 20 percent have closed. He's not him anymore.

Tomorrow is a decisive battle with the Chinese approaching Poland. They bring the new Chinese order. Russia is firmly under them. If anyone stops them, it will be Kosmolukovich. There is no hope for Europe. The last white man Kosmolukovich.

Murthy Bing's messengers bring him hashish – he takes it in to see new horizons. "What nonsense after all," the other half of the brain. "Ban the pernicious defeatist teachings of Asian infiltrators," General Kosmolukovich roars into the phone. But the hallucinations took their toll. Their fragments got stuck in foggy pupils.

Tomorrow is the fight. Everything is ready.

Zhenetsyp – corpse-Zhenetsyp – confidently trudges (in the shadow) behind Kosmolukovich. At a fateful moment in world history, such generals and such adjutants are needed.

It's a fight, but the general situation is doomed.

Kosmolukovich is faced with a choice: either fame and defeat (at the cost of bloody lakes), or a quiet life with his wife and whirlwind blond daughter, on the estate... After all, the outcome is predetermined and peace belongs to the Chinese...

The image of the beaten, grinning naked Percy Zverzontovskaya calls – fight, fight, blood, blood... Wife and daughter, humbly – ready to meekly endure everything and everyone – peace, peace, peace, silence...

The troops are lined up, now let's go with a wall against the Chinese. Poland – the last word in world history...

Everyone is tense, a couple of senators were shot, a couple of riots – they wanted to surrender to the Chinese – they were suppressed.

Everything is ready. The finally awakened Zhenetsyp – a string without will, an instrument of calm madness – a hammer in the homoerotic forehead, a bride strangled in her wedding arms, the shadow of the countess crawling like a basin over her suffocating face, the mushroom smell of the musician Putricide Tangier, the metaphysical paradoxes of Sturfan Abnol, the drugs of Murthy Bing, Polish blood – he is already on the other side, the faithful Baron Kapen, the army like a bowstring, cunning in the disposition of armies, the whole battle plan in a brilliant head. Kosmolukovich's hand is rising, now the signal for battle...

Now... Now...

Now...

"The army ordered everyone to surrender to the Chinese" – General Shapokrzhetzsky did not understand. When I realized, I shot at Kosmolukovich, but missed. Having spurred his horse, he raised the battalion to attack the Chinese, but the troops loyal to Kosmolukovich knocked the attackers in the back with machine-gun fire.

"In the name of humanity," Kosmolukovich said calmly.

The Chinese envoy arrived, cautious, frightened, with a saber. "Dear Generals, Chinese Commander-in-Chief Wang asks everyone to celebrate a reasonable decision at our headquarters."

Kosmolukovich, Zverzontovskaya, Zhenetsyp and a couple of orderlies go to Russian territory, where the Chinese have settled. A peaceful estate and a daughter in the eyes of Kosmolukovich.

Picture: Five Chinese military commanders on their knees with their hands tied behind their backs arranged in a row. Above them is a Chinese man with a sharp saber. One, and my head bounced off, lay there and blinked goodbye. Zverzontovskaya fainted, but it seems that she was leading to this...

Now it's lunch. Commander-in-Chief Van raises a toast: "Dear General Kosmolukovich! Humanity will appreciate your gesture. You have saved thousands of people from suffering and death. We are not just carrying the Chinese idea – we are supporters of the Ario-Mongolian mixture. And the races of the West and the races of the East have separately exhausted their creative potential in history – you in your own way, we in our own way. Only confusion can save us. The system that we, the Chinese, bring to the world is based on mixing – yellows will now be able to marry only whites, and whites only yellow ones. This way we will breed a new race that will be more cheerful and furious than us. Do you, Kosmolukovich, have a wife or mistress? Yes? Now they must belong to me. I would give you yellow women, but we regard you as too much of an individualist. And individualism is not compatible with Ario-Mongolian ethics. Therefore, you will have to cut off your head. For you, valiant general!"

Everyone drank, Zhenetsyp Kapen drank the most confidently.

Kosmolukovich went on his last date with Zverzontovskaya (the next night everyone present will sleep with her, including Tsypek, who, however, will not feel anything, the wrong age, the wrong experience) and went to the place where an hour ago – before lunch – the Chinese were executed. One, and his head also blinked in the bushes.

So, according to Vitkevich, sick, crazy, captured by a metaphysical mushroom pervert, Poland wanted to save humanity, but stumbled on the threshold of an unbearable decision. The afterword says that the elderly Russian Countess Irina Vsevolodovna Ticonderoga nevertheless tried to rebel against the yellow ones, and was shot on the barricades. She snatched her last pleasure. The Russians in this novel are prettier than everyone else (as always, however).

Parvulesco knew what he was doing, giving me Vitkevich's novel.

Poland, however, is fascinating. There are depths and secrets there, labyrinths of horror and dungeons of passion. Important and beautiful is this Polish Poland, unraveled, discovered, pulled out of the European-Catholic ugliness. Poland is polar, bottomless, completely and completely crazy, bloody, unquenchable, unearthly. Breaking away from us and unable to settle down again, alienated, scouring the bottom of hell to find a way back...

Eastern Europe is the best Europe, if there is anything in Europe that inspires confidence...

In big geopolitics – this nuance. Just as we are unsaturated, no one is so unsaturated. This is not discussed, but they, friends, are not all right in their souls. "Oh, how I drank him I loved him, how she caressed him...", Golovin quoted Irina Nikolaevna's translations of one black Polish poet.

This parallel Poland is truly interesting to us.

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Us and the Millennium (2001)

A.G. Dugin /Invasion / Russian Thing/Web Archive

Table of contents "Russian Thing" Table of Contents "Invasion"

A.G. Dugin

Russian Thing, Arctogea, 2001

Newspaper "Zavtra", 1999

US AND THE MILLENNIUM

The roads of lies

You have been deceived for a very long time and very cruelly. They deceive you in everything. They cheat big time. And it didn't start yesterday...

Such a world, such a reality, such a country, such humanity that the authorities of science, culture and politics describe to us did not exist and do not exist. All things in our apocalyptic world are replaced, as if we are looking at everything through a hypnotic haze created by malicious conspirators, skillful scoundrel magnetizers in the service of the prince of this world...

We've just moved beyond the millennium, but we're thinking about toothpaste and phone charges. It seems vague, because of the fog of indifference, we feel that somewhere nearby is the Motherland, Russia, that a dense broth of our folk environment is spilled around... But what kind of Motherland is it? Where is the Motherland? Where and where? What time does she live in? – We don't think about it, and we can't really think about it, because all the coordinate systems are confused, the structures of the worldview are distorted, and the croaking pink-faced priests of degeneration completely spoil the matter with fragments of narcissistic maxims and moral teachings.

Russia is not only losing its place in history, it is losing awareness of history. Russia is not only lost in space, it is losing awareness of space.

In the face of the millennium, we, naked, gaping mouths, with gauze on our sockets, with a stupid bag in our hands. The soul of Russians is in a cast...

Black and gold millennium

That unidirectional time that flows irreversibly from the past to the future and about which preachers «of progress» have been telling us for so many years does not exist in nature. Time has a special quality, is associated in a complex way with eternity, and can be passed in both directions. This is a basic religious fact: prophets see what is, what was, and what will be. And all three modalities of sacred history coexist and coexist in existence. They open to ordinary people sequentially, unfolding in a certain order. But exceptional individuals may have a completely different relationship with the mysterious element of time. These exceptional perceive eternity as a fact, as a reality of experience. The rest must believe in eternity, believe in the existing enduring essence of both what was and what will be. Those who assure it's as if there is only an ephemeral moment, only an elusive moment «here and now», and the rest is just a performance – puppets of the Antichrist. Their place: the brutal fires of Gehenna.

In what section of sacred time does Russia breathe today? What historical period do we live in?

The answer is disappointing. (Or is everything more subtle?) We live close to the end.

We approached it following natural roads of degradation. There is no progress. There is only regression. We are moving away from the deified original world. Technical prostheses are trying to make up for the lost spiritual essence, but they cannot do this, and only aggravate the fall, bringing the final catastrophe closer. Technical development is evil and an external expression of active spiritual decline.

The resources of the golden age have long been exhausted. Behind is a silver eyelid. The Bronze Age of Heroes is over. And even the iron age of the dark industry is closed. Millennium is painted black. Finis Mundi. Black Millennium.

This is a general diagnosis of humanity, but it concerns us first of all. Why?

Because we were the last chosen ones, and our golden saving world mission ended only yesterday... Or maybe it's not even completely over...

The sacred civilizations of antiquity slowly walked the entire path of world degradation – from the golden age to the Babylonian dust and sands of oblivion – with the measured tread of millennia. On the last line of the abyss, the humanity of antiquity whistling into hell was supported by the merciful sacrifice of the Son. Before the final chord, when the spirals of regression approached the fatal line, the Son of God opened the true path to the last children of the last century.

Orthodoxy appeared as a New History, reflecting all previous eras in an incredible saving perspective. Over two thousand Christian years, we have quickly lived through endless centuries of distant eras, dating back many millennia plus those blissful eons when no one counted years and centuries at all... And again from the golden age to the iron age. The Golden Age of Constantine and the Ecumenical Councils. Silver Age of Byzantium. Bronze Age of Moscow-Third Rome. And the Iron Age of modern total apostasy. The last feature – Russian split. Then darkness engulfed everything. Babylon is here.

Russia lived the silver age of Orthodoxy on the periphery, although sunny and dignified. Anticipating a great future together with Metropolitan Hilarion. But in the Bronze Age of Orthodoxy, Moscow became a central subject. For this Muscovite Rus', the country and its people were conceived for centuries, i.e. us (Or «not quite us»? Or «not us at all»?). There was no salvation outside of Rus', the spiritual energy of centuries was drawn to us, the rays of eternity streaked the Motherland. And eternity – is still the same as that of the ancients, as that of the prophets, as that of the forefathers and saints – shone in us God-bearers. And the Russians entered the holy of holies of the time, its core, where it simply does not exist.

But Muscovite Rus' fell, and the Iron Antichrist came, now seriously and for a long time, now everywhere.

We slowly slid (in Romanov style with the French at the head) into historical nothingness. And the site of the amputated subject dimension ached. Old Believers, Russian sectarians and enchanted wanderers of all kinds and types howled from the insane bronze pain. Therefore, the soul of Russians is saddened as voluntary bodies crunch in the fire, as desperate citizens of secret Russia, filled with the highest hope, fall into the pool, with passports of the heavenly office. The Iron Age is like mad pain—this was the last Russian testament from Avvakum to Stalin.

In that October, great suffering came out from under the bushel, cutting our vast lands with blood. Red. It was both much worse and much better at the same time. The deep spirit was released outward. And how he rushed about, how he hit with a poisonous, fleshy tail – it's not for us to judge morally. Those who know what order was being discussed prefer not to open their mouths. There are depths that defy moral assessment. Soak even a finger in them and you will never be able to stay the same again.

Red. They tried to construct an optimistic shaft from absence and melancholy, to transform the pain and poverty of the Iron Age into the triumph of solar creation. They interpreted the sacrament of the cross of Nika in their own way.

We will probably never truly understand the Soviet stage of the sacred history of mankind. On the one hand, it was his teachers of the law who spread nonsense about progress, mechanics, atheism as banal as the knee, the myth of the monkey, amoebas, bacteria and starships, stupidity regarding the equality of people, contempt for the past, historicist ephemerality, etc. But at the same time, through the grimaces of Soviet idiocy, the amazing features of some other thought appeared, trying to express itself, to make itself felt, to emerge from under the layers of icy muteness, but constantly breaking off, sliding, falling into a stupor.

It was a difficult, most difficult thought about the End. But also about the Beginning. The thought of pain and sorrow, of impossible joy and inevitable melancholy.

Reds – you want to shoot them and hug them at the same time. How internal they are, although they tend to seem entirely external. How infantile they are, wanting to look wisely adult.

Soviet eon – last chord of the Iron Age.

There is subtlety here: we were the last subjects of the bronze stage of the sacred history of Christianity. We have maintained – in a certain and often paradoxical sense – loyalty to this mission in the next century, in the iron age. Our Iron Age was exemplary. We contrasted the vulgarity of liberal degeneration with the bloody drama of Bolshevism. Poem «12». The quiet sliding out of the reality of the rest of humanity – the paradoxes of merciful genocide, the machine-gun wheeze of the solar Chevangur.

But this is now in the past. Although it still exists here and now. These are our bodies, born from the loins of the born killers of October, the bright paladins of pain. These are our streets, our projectiles, our hair, the trajectories of our thoughts and carnal drives. The holiness of bronze Muscovite Rus' and the bottom uprising of the red dragon from under the lower borders of banality permeated through and through the seed from which we – the Russian people of the millennium – hatched. Go no!

And now? Let them tell us what now! Is it really just the end? Non-existence? Lead-filled labyrinths of the world market and planetary management?

Not true. Not only. We just misunderstand the End.

The end, eschaton – is total restoration. For us Orthodox Christians, even something more – much, much more than total restoration. This is Marriage, Marriage on the other side of the borders. Promised, constantly postponed, which is exhausted, wounded, exhausted and exhausted by others, we are tired of waiting. Our Marriage. Wedding without measure. Groom-Fire. «Fire burning».

Now it's being decided – which maidens should sleep, which should stay awake. How to burn light, how to snore in a slumber.

Five virgins of Rus'. Five renewed inner feelings. Five organs of our national perception, honed by extreme pain, suffering and compassion, fumes, fairs and the NKVD.

On the verge of Great Midnight. On the line of the millennium. Rus'. Half – asleep, half – awake. (Where will you find yourself?)

To finally happen! To make it happen! To tear the guts of heaven! So that a winepress of anger rumbles at the bastard generations of the X apocalypse! To devour both us and them! Everyone! Someone will swim out from the other side, someone will choke. It doesn't matter! Burn! Burn! Like Elijah... To whom is the chariot, to whom is the wheeling... Burn, clear, clear burn...

Terrible angels so close, so close... Their group has already arrived, they are about to get out of the black chrome cars...

Ahead – The end, but what could be worse and sweeter than this meeting...

«Wann endet die Zeit? Gott weiss es. Gott allein weiss es».

The Northeast

Now about space. Where is the Motherland? Where is Russia's place?

Each point in space is different from the other point. Their order, their content, their meaning are predetermined from time immemorial. In existence, nothing is equal to oneself or something else. Reality is open to the rays of the spirit, which is present everywhere and fills everything. And this light dimension endows every point with a sacred quality. Tout se tient. There is nothing accidental.

Space lives by its own pulse. Each point in space has its own laws and regulations, its own constants and its own processes. Modern physics—science is dead, since it does not know it. This is the physics of the Iron Age, the physics of the spiritual Antichrist. It (like other purely modern sciences) is dealing with a dead quantitative world that does not exist. It contributes to the murder of living sacred existence, asserting ominous primitive fables about its nature. It was not man, but space that came from the monkey, but people from Light. But what a monkey it was!

Russian space came from the bear, the hog and the apple. This is what the lands of Northeast Eurasia were called in the sacred geography. The land of a boar, later a bear. Varahi. Or «apple country» – Jambudvipa. In the East, some peoples, and in the North, others have paradise. Nordic Eurasian paradise. Hence the magical apples of the Hesperides, the Tree of Knowledge, and the rejuvenating apples of Scandinavian myths. Hence the special piercing metaphysical taste of Russian Antonovka. Help of apple trees in Russian fairy tales to good fellows and red girls lost in the magical regions of the North.

World history in a spatially symbolic sense went from North to South and from East to West. She walked away from the roots. It went «from», not «to». Eternity was washed through it, stretching like a plane of time. The life-giving heavenly quality was squandered in it, turning into the dark mechanisms of quantity, until it completely disappeared into the pounding mass of capital. Is it by chance that the current hegemony and rulers of finance and matter have huddled together in the West? Are you dug in there?

No. This is the law of space. Capital wins where the sun dies. These bastards also have a Sochi climate even at our latitudes. And our beaches are covered with snow. Our space is not touristically valuable or attractive for capital. Simply because this is the space of paradise, and from there someone was driven so long ago that even their memory was erased. And they built a city on a hill, and exterminated the red-skinned savages, and opened saloons and taverns, and began to trade, import black living goods, reproduce, lend and respect human rights.

Rus', even if it is iron and fallen, even if it is Babylon, is a thousand times closer to paradise than non-Rus. Even today, even with a blossomed face, with mascara smeared on the cheeks, with a torn strand, a dull non-metropolitan gaze, breasts captured by criminals.

But we know what «the place of the frontal» is... We are sacrificed for slaughter, for a burnt offering «by the new world order», but this is redemptive suffering.

By fighting the West, we are fighting our own death.

We—are the paradise city of Eurasia, an apocalyptic witness, denouncing for the last time the fortress of apostasy, the humanitarian antichrist, who has given up his impunity.

On the threshold of a millennium, Russia is spread out over the latitudes of a lost paradise. It is closed to us too, but there are still cracks through which the scorching fire of the Russian heart hits.

Heavenly Jerusalem – this is our Russia. It will close with the bear-like outlines of our open spaces when the fabric of history is thinned to tissue film. And the towers of its twelve edges will coincide with the distant outposts of our border guards, abandoned on the last borders, looking into the night of unintelligible and aggressive peoples who have settled around and harbored lamb anger.

Government of New Jerusalem. Parliament of the righteous who shone like the sun. Ministry of Internal Affairs of punishing angelic hordes. Archangel Michael on a stallion in apples.

By staying put, we will be ahead of everyone...

Being faithful to the earth, being faithful to our land. There is no other like it.

On the brink of a millennium, on the brink of death and resurrection, death and rebirth. On the verge of the eternal question of eternity, of being, of non-being.

Pointless and merciless.

Table of contents "Russian Thing" Table of Contents "Invasion"

Venus Victrix (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

VENUS VICTRIX(1)

1. Two surrogates emerged from one traditional science
2. One abnormal planet
3. "Pre-Adamites" in Antarctica
4. Astrology vs astrology
1. From one traditional science two surrogates came out

Modern astrology has one extremely negative feature: it is addressed to pure pragmatics, almost limited to the compilation of horoscopes and their interpretation. At the same time, the most significant ones are completely overlooked aspects of this science, which in ancient times had an absolutely traditional (c sense of Guenon) character and was an element of general cosmological doctrine. Moreover, all traditional cosmology was most often considered in connection with an even more general area – with Metaphysics.

In the process of desacralization of civilization, cosmology gradually lost conjugacy with Metaphysics. This moment is very clearly visible in the Late Egyptian civilizations, where the metaphysical problematic itself has completely disappeared giving way to cosmic magic. But still such cosmic magic, though and carrying rather dubious aspects, it was truly traditional science. It remained so within the framework of a purely Christian civilization in the complex of sacred sciences, collectively called "hermeticism". Astrology was one of the components of Hermeticism.

Then, at the turn of the New Time, a dual process occurred. Traditional sciences – in our case, astrology – were divided into two components. On the one hand, the purely rationalistic, positivist side of science has turned in astronomy (although the ancients used both concepts as synonyms). Astronomy dealt with the purely physical side of cosmic phenomena and considered it bodily level of celestial

bodies and their movements. Adhering to the rigor of rationalists methods, astronomers missed the "subtle" plan of the universe which made their conclusions and statements inaccurate, despite their external slimness calculations and calculations. The other half of science, torn in two, became the property of fortune tellers, charlatans and sleepwalkers who are not intellectually capable comprehend the conclusions of rationalist astronomers and those fleeing into the realms of fantasy stretch,voluntarism, in a word, "temnilov". But on the other hand sides, this occultist line still retained some elements authentically traditional astrology, – themes, horoscopes, foundations of mythological interpretations, - having lost the most important keys and the secret of proportions, which in ancient times linked dense world research with subtle world research. Actually, this second half of traditional astrology is called "astrology" in the modern sense.this second half of traditional astrology is called "astrology" in the modern sense.this second half of traditional astrology is called "astrology" in the modern sense.

This occultist stage of degeneration was followed by the next, even more doubtful. Astrology in its applied capacity has become completely accessible already a profane reality along with weather forecasts or statistical ones research. And the point is not whether astrological forecasts come true or not. Weather forecasts are also not always true. Important, that the occultist parody of traditional science has become even more degraded and it degenerated, moving to the pages of secular publications and television screens. Thus, the the most spiritual and subtle part of ancient science began to be used for even more utilitarian and primitive purposes than academic astronomy having retained at least the status of a rigorous science. So spiritual, but not truly, and partially, it has become even lower than material and physical. - A lesson for all neospiritualistsencroaching on the great with their weak brains the foundations of a Tradition that is incomprehensible and inaccessible to them. Nowadays, being an astrologer even more shameful than a thimble or embezzler.

2. One abnormal planet

But I wanted to talk not about this at all, but about Venus. Exists such a concept as the North Pole of the ecliptic. This is the point where it is in the sky not a single star corresponds exactly; it lies somewhere in the constellation Draco. The North Pole of the ecliptic is different from the polar star, since our axis the planets are inclined by 23.6 degrees with respect to the perpendicular to the plane her rotations. Moreover, due to the precedence of the equinoxes (precession), the polar a star (specifically, the polar star of planet earth) describes for 25 920 years full circle. It is important to note that the North Pole of the ecliptic is northern, if you look at everything from the ground. This means that we are talking about the center around which the projection of the north pole of the earth moves onto the firmament. At the same time, if we consider the entire solar system as a circle with a center in the sun,then the North Pole of the ecliptic will also be the intersection point of the perpendicular to the sun and the firmament, and that point that lies in the center of the precessional rotations of the polar star of the northern hemisphere.

An interesting point arises here: is the North Pole ecliptic a relative category, i.e. a convention built with a geocentric positions, or is this something more general? If for the earth the problem of what is north, and what is south, is definitely decided, then for other planets it is less so obviously. In this case, a direction can be taken as a general measure the rotation of the planet, and if it coincides with the direction of rotation of the earth, then we can recognize the same pole as in the case of the earth as the north.

And here an extremely interesting picture emerges. Astronomy tells us, that all but one planet in the solar system orbits in one and in the same direction – in the same direction as the earth itself. In other words, it is possible assert that the north of the earth is the north for most other planets and at the same time for the sun itself. This also means that the North Pole the ecliptic is the real, objective north pole of the sky, the same northern both for the planets and for the sun. This is – the north pole of the circle, in the heart which lies our native blazing star. Our Father. *Pater ejus est sol*.

Only one planet does not obey this logic, only for it alone everything the proportions are reversed, and north – is not north, and south – is not south. It's clear that such an anomaly should affect the special quality of the planet, its special quality status and special nature. And here the most interstitial thing begins. Among the five traditional planets known to the ancients (Saturn, Jupiter, Mars, Venus, etc Mercury), only one Venus was associated with a female deity. In addition, the the Romans called Venus "Lucifer", "the day girl", and later in the Christian tradition this figure was identified with the devil. It's also no coincidence. One gets the impression that Venus – is a planet in reverse not just different, but opposite, in gender, quality, mythological role. It is symmetrical not only to Mars, – to its symbolic partner relative to suns (2),– but to all male planets based on at least sexual characteristics mythological character and physical sign of reverse distribution poles.

We have come to an important conclusion. Names of mythological characters given by to one or another planet in ancient astrological systems, somehow they took into account those purely physical qualities that could not be known at the scientific level to ancient humanity. In other words, a system of identifications physical and mythological realities were based on some knowledge previous and subjective ideological constructions and objective a physical picture of the cosmos, but at the same time generalizing them. Planets and stars they received their names not on the basis of some external and random correspondences voluntary decisions or complicated calculations, but as a manifestation a special epistemological complex of non-human origin, which reflected the inner reality of these things, manifested in their physical bodily constitution.

3. "Pre-Adamites" in Antarctica

In various mythological systems there is one interesting plot related to the origin of humanity or a certain part of it. In this the plot describes the origin of people from Aphrodite or Germanic Freya. It is difficult to say where the original source of this myth is. But here are a few details:

First, from an astrological point of view, the origin of people (or human souls) from Venus is almost a tautology, since Venus it is the only female planet of the five traditional ones, and in a subtle constitution the human (regardless of gender) female element is necessarily present. It is no coincidence that even in the profane world the astrological sign of Venus means a woman and everything connected with her. So all of us in a way "children of Venus". Secondly, there is a tradition (very controversial) from a historical point of view, but surprisingly interesting, from a point of view mythological) "Ura-Linda Chronicle", which states, that the ancestors of the "white race", "Friesians", Indo-Europeans there was the goddess Freya, the wife of Odin, whose planet was considered Venus. Extremely curious in this regard, the old self-name of the Slavic tribe is "Veneti" or "Veneda", which is preserved in the common name by Finno-Ugric languages of Russian "Vene".

Thirdly, among the Indians of Central America one of the main deities is Quetzalcoatl, "a snake covered with feathers.". He is considered the creator people and the founder of the Toltec capital – the city of Tollan, who often contacts with the capital Hyperborea – Thule. Quetzalcoatl color – green, same, like Venus. And he himself is considered the spirit of the planet Venus, which formed the basis a special five-year calendar that takes into account not solar years, but "Veneric" ones (5 years of Venus corresponds to approximately eight years of the sun). Same, how Venus Quetzalcoatl is connected with duality, dualism.

Second gender, the duality of the appearance of a morning-evening star on the sky reverse rotation orientation...

All these lines somehow converge in a strange theory about origin people are from the planet Venus. Of course, this immediately evokes associations with "luciferism". Moreover, very often such "luciferism" correlates with the purely Hyperborean theme, the theme of the North Pole and that one a country that, according to legend (Greek, Iranian and Vedic), was located in the far north. It is possible that we are talking about some kind of parallel lines of anthropogenesis associated with a special type of humanity and reflected in mythology, in the story about the leniency of "angels" towards people, "k daughters of men." The whole topic is called the idea of "pre-Adamites", those. people who existed before Adam. The surah of the Koran speaks about them. This plot received an interesting development in the Ariosophical movement on fragments which was later based on Nazi mysticism. It was about the

fact that the "pre-Adamites" or "Luciferites", children of Freya, were the Nordic ancestors of the Aryan races. In the course of their movement to the south, they mixed with the "Adamites" "autochthons" of planet Earth. From crossing and mixing came all nations. Moreover, the purest (at least ideologically) Adamites preserved as the Semitic race and its religions (Judaism, Islam), and fragments the "pre-Adamic" worldview of the "children of Venus" is easy they can be guessed in Indo-European mythology. For this line of humanity Northern The poyus of the ecliptic is not the black heart of the Dragon, but something in reverse. AND THE it is now completely clear where the theory of mystical Antarctica came from in neo-occult mythology. Admiral Doenitz's (3) expeditions to Queen's Land Mod... Hollow earth and Antarctic voyages of the largest neo-Nazi mystique Serrano... Strange battle of the American military admiral's flotilla Bird(4) in 1946 in Antarctic waters with unidentified submarines... The Disturbing Motives of Edgar Allan Poe in "The Travels of Arthur Gordon Pym" and Howard Phillip Lovecraft in his short story "On the Mountains of Madness"... Delirium "revelations" by H.R. Marten of existence in Antarctica the mysterious Siegfried, the occult head of the coming Fourth Reich... Add to this the heightened Nazi interest in the American Indian problem (these are German authors with clear nationalist sympathies, such as Karl May, brought images of "good things" into adventure literature indian "and" vile paleface – images, picked up then Soviet and especially GDR cinema; among the Anglo-Saxons and french, Indians, on the other hand, usually "dirty scum"), decoding in light of the "Hyperborean theory" of Indian dialects, the founder "Ahnenerbe" by Professor Wirth in the book "The Origin of Humanity" and expeditions of Horbiger's students to Peruvian temples, i.e. "the trail of Quetzalcoatl"... The colony "Dignidad" now existing in southern Chile, consisting of only of the Germans, the island of the "New Order" that has been preserved is just a short distance away from Antarctica... The obsessive theme of the latest science fiction films like "The Thing", where again Antarctica becomes the center of an invasion of the land of antimatter...dirty scum"), decoding in light of the "Hyperborean theory" of Indian dialects, the founder "Ahnenerbe" by Professor Wirth in the book "The Origin of Humanity" and expeditions of Horbiger's students to Peruvian temples, i.e. "the trail of Quetzalcoatl"... The colony "Dignidad" now existing in southern Chile, consisting of only of the Germans, the island of the "New Order" that has been preserved is just a short distance away from Antarctica... The obsessive theme of the latest science fiction films like "The Thing", where again Antarctica becomes the center of an invasion of the land by antimatter...dirty scum"), decoding in light of the "Hyperborean theory" of Indian dialects, the founder "Ahnenerbe" by Professor Wirth in the book "The Origin of Humanity" and expeditions of Horbiger's students to Peruvian temples, i.e. "the trail of Quetzalcoatl"... The colony "Dignidad" now existing in southern Chile, consisting of only of the Germans, the island of the "New Order" that has been preserved is just a short distance away from Antarctica... The obsessive theme of the latest science fiction films like "The Thing", where again Antarctica becomes the center of an invasion of the land of antimatter...the trail of Quetzalcoatl"... The colony "Dignidad" now existing in southern Chile, consisting of only of the Germans, the island of the "New Order" that has been preserved is just a short distance away from Antarctica... The obsessive theme of the latest science fiction films like "The Thing", where again Antarctica becomes the center of an invasion of the land of antimatter...

Evgeny Golovin wrote:

"In distance from the Zodiac

like an evil lesbian

Spread naked Antarctica..."

A very interesting ensemble of disturbing stories related to the green star born from foam.

4. Astrology vs astrology

Venus – is just a randomly taken example of correlating astrology with related ones topics – of an astronomical, mythological, symbolic nature. Removed on the plane of this approach, Venus instantly extinguishes everything with its terrifying light banal horoscope calculations, mundane (and therefore incorrect) interpretations, meager exercises in the quackery of modern neospiritualists. Only an interesting orientation of astrology remains practically absent today the trend is towards returning the metaphysical foundations of this sacred science to a new one discovering its deep lost meaning. If the planet Venus is connected with such significant themes, if the threads of such amazing secrets, then it's simply shameful to interpret the presence of her influences in the horoscope as "an indication of imminent love, the prospect of marriage, passion, a pleasant pastime, etc." Nice, nothing you say, spending time in the Antarctic ice in the arms of liciferic ice creatures from the underground bases of the Fourth Reich! Venus patronizes Love but initiatory, tantric, erotocomatous and implementation. Idiots this planet (its spirit, its "I") turns into pigs, like Circe.

In essence, no less wild secrets and no less terrible abysses are kept in for ourselves, other planets, some of them, we note, are named completely incorrectly.

Indian Shukra, Arabic Zuhra, Greek Aphrodite, Toltec Quetzalcoatl, latin Lucifer – mysterious revolutionary reality, frightening, enticing, sadically cruel and full of abnormal bliss. Goddess, her presence, her mystery, her suffering madman lost in the labyrinths of degeneration offspring. Space underground, alternative pole, coup plan the globe is like clepsydra. Typus Mundi mysterious alchemical text, deciphered by Eugene Cancellier.

Astrology vs astrology. The explosive reality of a dazzling revelation against the tedious and servile profanation of occult businessmen and aging people ladies with a shaky psyche. The North Pole of the Ecliptic, ultimately there is a generation only of male planets. The fruit of their conspiracy. But before patriarchy there was an older and more sacred civilization – the era of Mothers. And it is no coincidence that in some languages (including German) the sun – is female rhoda, die Sonne. Isn't this an encrypted indication that it is true the pole of the ecliptic and the higher self of the sun lie on the reverse side shara firmament? Somewhere in the vicinity of the Southern Cross... If so, then ours the job is to restore justice. And then we will see Venus Victrix in everything her impossible, dazzling radiance. The Brass Maiden, which cannot contain The universe.Crowned with a diadem of ice in the rays of the female sun. Sun - her clothes, her vestments, her gold brocade. Red-green copper to philosophical gold is just a stone's throw away. Whiten Latona's face and tear everything apart books. Children's fun.

And Russians should seriously think about their origin... What mother's children – us? Isn't it the same one?

Footnotes:

*(1)"Venus the Victorious", lat.

*(2) It is recalled that the difference of the provisions Venus and Mercury in the fields of traditional astrology and astronomy the reality is due to the fact that Mercury's rotation speed around the sun higher than the rotation speed of Venus, and the ancients directly related this speed rotations with distance from the sun: the higher the speed, the closer the planet to the ground. In such a "high-speed" perspective, Venus is symmetrical Mars, while in astronomy it is symmetrical to Mercury. Curious that the Greeks attributed androgynous characteristics to Hermes (Mercury). Among the of all the male planets, it is Mercury that is closest to the feminine principle, although and it still remains masculine.

Another important point. Based on the asymmetry between rotation speed and proximity to the sun should be considered interchangeability and zodiac houses of Venus and Mercury. And here we collide with an extremely interesting perspective: Gemini and Virgo correspond much more accurately it is Venus, since twin myths very often refer specifically to Venus and she herself is a Virgo to a much greater extent than an effeminate man Hermes. Is there no astrological subtext in the myth of Hermaphroditus, the bisexual a child from the connection between Hermes (Mercury) and Aphrodite (Venus)?

*(3) Interesting coincidence – German Doenitz and the Russian "dennitsa"...

(4) What to think about telegraph message admiral Byrd's "The Pole lies between us and our adversaries"? What opponents?

The article was written in 1995, first published in g-le «Science and Religion» in 1995

War is our Mother (1998)

A.G. Dugin /Russian Thing / Web Archive

Table of Contents "Fundamentals of Geopolitics" Table of contents "Russian Thing" Table of contents "Philosophy of War"

A.G. Dugin

"Warrior's Day", 1998

"Fundamentals of geopolitics.", Arctogea, 2000

"Russian Thing", Arctogea, 2001

"Philosophy of War", Yauza, 2004

WAR IS OUR MOTHER

War and peace

There is an unfortunate prejudice that peace is preferable to war in all cases. And despite the objective picture of human history, despite the constant and increasingly large-scale refutation of pacifist utopias, this naive, highly irresponsible position does not even think of evaporating. On the contrary, the argument of peace – «as long as there is no war» – is becoming more and more decisive for making the most important fateful decisions.

Quite often, apologists «of the world at any cost» try to confirm their conviction with references to the Gospel, to the anti-militaristic nature of Christian ethics. But this contains an important semantic substitution. Let us remember the words of the Savior – «I leave the world to you, I give My world to you: not as the world gives you, I give to you»*. It is a pity that in the modern Russian language the words «peace» as peace, if not war, and «peace» as the universe are written the same way, although they have completely different meanings. Before the reform of Lunacharsky, who abolished the letter i in the Russian language, there was a clear difference in the very spelling of these words – «peace» just as war was not written in the same way as today through ordinary «and», but the world as a universe, as space through i – «world». Therefore, it is important that «the peace» given by Christ is «the world of the non-worldly, above-world, above-world, above-world». Moreover, then the above passage of the Gospel text, this opposition is emphasized – the quality «of the world» of Christ is completely different from «the world» of «this world». It is easy to discern a contradiction between these concepts: the eternal peace of heavenly paradise opposes the main characteristic of the world, driven by the incessantly frantic riot of the elements. Here let us remember Heraclitus – «enmity is the father of

things». And therefore «the world of Christ» is opposite not to one of the states of the lower reality, but to this entire reality taken together. Paradoxically, the mountain world, the world of the true world, is at war with the long world, which has fallen under the rule of the devil. Once again, the Savior himself states this unequivocally: «Do you think that I have come to give peace to the earth? No, I tell you, but separation». Division into lambs and goats, into those who followed Christ, the Son of God, and those who remained in the clutches of the devil. And these two groups, two camps will be in irreducible hostility among themselves until the end of time. A truce between them is impossible, and calls for it are blasphemous – there is no consensus between evil and good. One of them corresponds to the truth, one of them truly exists, and the other – is only a complex, testable appearance. And «the peacemakers» are blessed only insofar as they bring with them precisely «the non-Emir peace of Christ», and not futile calls for both sides to agree on something in between, on compromise, on mutual concessions. And «the peacemakers» are blessed only insofar as they bring with them precisely «the non-Emir peace of Christ», and not futile calls for both sides to agree on something in between, on compromise, on mutual concessions. And «the peacemakers» are blessed only insofar as they bring with them precisely «the non-Emir peace of Christ», and not futile calls for both sides to agree on something in between, on compromise, on mutual concessions.

Therefore, it is completely incorrect to derive modern pacifism from Christianity from a theological point of view. Love for enemies, refusal to accept the rules dictated by the fallen earthly kingdom, i.e. from reducing everything to confrontation in a narrowly material, immanent sphere – yes, this directly follows from Christianity and its ethics. But love for enemies does not negate the fact of enmity and battle, and refusal to verify the losers and winners by narrow earthly standards does not mean the end of any war. The Christian spiritual army of the New Jerusalem, all those who sincerely and passionately worship the Bright City, wage their battle with the Antichrist and his servants, hating the first and regretting the fall of the second. But all this does not in any way relieve the intensity of light transcendental aggression. «Not peace, but sword».

If it were not for the false howls of modern pseudo-religions of lake pacifists, then there would be no need to remind believers of such simple things. After all, the expression itself «Lord of hosts» is translated from Hebrew as «God of Armies» (note also that «the heavenly army» was often called the stars and luminaries by the ancient Jews in liturgical practice).

Mobilized «by birth from below»

You can punish as cruelly as you like for «war propaganda», but war cannot be avoided. There is nowhere to escape from it, there is no way to get around it. The foundations of this world are built on

war and battle, constituting its most important quality. Having been thrown into the world of the earth, we are mobilized to the front against our will. And we must accept this fact. And without solving the problem of war in practice, without responding one way or another to its challenge, we are not able to move in any direction of existence.

By being born, we are doomed to belong to the region of this world, which is always threatened by something. And therefore, we are automatically mobilized to protect him, to defend the community, society, and their interests. It cannot be otherwise in this imperfect sphere. There are, of course, those called to «spiritual abuse», striving to fulfill the highest feat – to conquer the world after Christ. It is curious that such fighters against peace exist not only in the Christian Church, but also in other religions, and often they are identified as a special caste. Thus, in Hinduism, such a caste is «brahmins», «priests». And it is significant that the caste virtue of the priests is «ahimsa», i.e. «not causing any harm to living beings, even at the cost of one's own death». The same «non-violent» ethics is characteristic of Buddhist monks, especially the highest hierarchs of Lamaism who, for a great sin, are charged with even involuntary murder from the sloppy gesture of the slightest midge. Therefore, among the highest Tibetan spiritual authorities, even novices wipe their noses during a cold – out of fear that the lama will harm an insect or mosquito with an accidental wave of a scarf. By the way, we find a similar attitude in some forms of Christian monastic feats – especially among the Stylites, Hesychasts, etc. But this peacemaking is, in a certain sense, a war – a war (and a brutal one at that) against the very structure of nature. we find a similar attitude in some forms of Christian monastic feats – especially among the Stylites, Hesychasts, etc. But this peacemaking is, in a certain sense, a war – a war (and a brutal one at that) against the very structure of nature. we find a similar attitude in some forms of Christian monastic feats – especially among the Stylites, Hesychasts, etc. But this peacemaking is, in a certain sense, a war – a war (and a brutal one at that) against the very structure of nature.

And all other types of people are immersed in continuous battles of a not so sublime order. – They are forced to defend their families, their land, their people, their state, themselves from the aggressive waves of lower reality. But even in this case, a person seems to be generated by war, established by it, cut by its standards, tempered by its fire.

Recognition of the universal military duty of the human species was not difficult for the ancients, who understood and accepted life with much greater realism and responsibility than we understood and accepted. And this is what is strange – the more persistently modern humanity flees from the realism of war, from accepting its challenge, the more terrible and inhuman conflicts it unleashes, the deeper it descends in a spiral of horror into the abomination of a dirty mechanical massacre, bashfully hidden from the eyes of the hypocritical majority. Hence the Pharisaic legal attitude prohibiting «war propaganda». What a low falsehood! If war could be banned by decree, if the collective agreement of mediocre ordinary people could so easily correct the essence of the element of existing existence!

The war laughs at these pathetic attempts. And he takes revenge. It is as irrevocable as death itself. And if somewhere beyond the horizons of the flesh there are narrow gates of immortality, not everyone is clearly allowed to go through them, and ordinary people should not even dream about it. The one who does not prepare to participate in the battle, the one who refuses the role of a soldier, does not register himself as a deserter, but as a victim. Sooner or later war will overtake him. But it will overtake not as a living and free, not as a noble being who has worthily challenged fate, consciously taking on the burden of responsibility imposed by the conditions of birth in the earthly world, but as a pitiful inanimate doll, as a passive object, intending to escape cheaply from powerful predestination.

There is no escape from war and no need to try. It is important, on the contrary, to try to accurately determine your affiliation with your army and your unit, learn martial art skills and get to know your closest commander. It doesn't matter whether it's already announced or not yet. War will not be long in coming. It is predetermined. She's behind us, she's in front. She's around. Another thing – what kind of war, for what, with whom and where? But this is secondary. This will become clear as things go on.

The main thing is – to realize the fact of mobilization, accept it, get used to it. And then a different story begins.

Death as a teacher

War is no more immoral than all other aspects of earthly existence. It just exposes, greatly enhances, exposes what is hidden, veiled, and powdered in other areas. Human mortality as one of the fundamental characteristics of its structure comes to the fore here. In a peaceful, civil society, death is obscured, brought to the periphery, exposed as something distant and extraneous. In war, death manifests itself naked and intimate, as a given of direct experience. The finiteness of the human being is fully revealed there. Consequently, direct existence experience in war becomes a philosophical fact. Everyone can be killed at any moment, but everyone can also cause the death of another creature. Death as the most significant and deep moment of a person's fate opens up richly as a two-way mechanism – as a subject and an object. Death is personified, enters people, subordinates them to its special logic, its unique attitude.

In the matte light of death, reality is transformed, familiar concepts change their outlines. Through the dirt and agony, through the torn ramparts of corpses, through the sticky ramparts of fear and heart-

rending attacks of rage, the calm «Gothic» peaceful vaults of the Other appear. In war there is a secret peace, an anxious «yes», told to life.

Ernst Junger, a great expert on war, the author of the most heartfelt words about it, in the best poem written about war, in the famous book «War – our mother», said «that war exposes to us what the grave diligently hides». The final fate of flesh, phosphorescent, decaying, sweetly stinking human physicality, is revealed in battle and especially after battle as an object lesson in practical theology. Modern man has lost sight of his roots, the stages of his origin, and sincerely believed that his form has always been there, that he is his own creator. He forgot about what preceded him – the dust of the earth, and to what he will return – to the dust of the earth. The illusion of funeral homes, rituals and the world of the living take away from a person the specifics of a corpse that logically completes the circle of transformations. Only maniacs and perverts, devoid of justification, are interested in this side of existence. And at the same time, it is «mortal memory», the memory of death, the pedagogy of contemplating a corpse that is the most important part of the spiritual maturation of the individual. True, the war takes this to the extreme. But it is possible that the very fact of such an excess is the response of organic existence to the hypocritical, cowardly disgust that our contemporaries show towards the worlds of death. By refusing to focus on death in religious forms, they doom themselves to face it under more sinister and brutal circumstances. which our contemporaries show to the worlds of death. By refusing to focus on death in religious forms, they doom themselves to face it under more sinister and brutal circumstances. which our contemporaries show to the worlds of death. By refusing to focus on death in religious forms, they doom themselves to face it under more sinister and brutal circumstances.

We have forgotten so much about death that our consciousness is not able to stop at this experience even for a moment. Hence the obsession in modern mass culture with the theme «of the living dead», «of those returning from hell», etc. We cannot imagine the truly dead, «a dead corpse». The corpse always remains a little «alive» for us. And war, with its illegibility, its exquisite blindness, its fatal scale, returns us to our dominically described borders – here man ends and his Death begins.

Liquid «I»

If a person is opened, the first thing that appears from him is – blood. Red salty warm moisture. The ancients considered it a clot of the soul, a special amazing substance in which the material passes into the immaterial, the carnal – into the more than carnal, the earthly into the above-ground. Hence the many taboos and ritual restrictions associated with blood and its use. Blood – sacrament, mysterious content of the human case, its subtle, liquid «self». Blood – life, its secret. It is no coincidence that some

mystically oriented Bolsheviks (Bogdanov) had a popular idea that the uniform separation (through transfusion) of the blood of all humanity among themselves should be crowned with the achievement of universal immortality. Bogdanov describes this in a unique science fiction novel «Red Star» (by the way, he himself died during a blood transfusion experiment when after the revolution he headed the «Institute of Blood»!). In our century, among the Bolshevik godbuilders, like the ancient Scythians or Transylvanian vampires, the sacrament of blood again for a short moment became the center of cultural and social attention.

War – a brilliant opportunity to see the power of this ancient sensitivity. The sacrament of war is associated with the sacrament of blood.

And again let us turn to the brilliant Junger, who wrote about this on the basis of amazing personal military and existential experience: «Yes, this thirst for blood. She is salted with horror, but this is – intoxication. Such an insatiable thirst for blood. She tears the warrior apart, covers him with the roll of red waves, when the sighing clouds of death float over the fields of fierce battles. A person who has never fought for his life cannot taste these colors. It's a strange thing, but the appearance of an enemy on the horizon brings, along with the last degree of fear, relief from the most difficult, almost unbearable wait. The voluptuousness of blood beats over the war like the red sail of a gloomy galley. The infinity of her desire brings her closer to the heat of love. It overstresses the nerves when columns «morituri» march in feverish cities in the rain of flowers«walking to their deaths» in a front-line march towards the station in the last echelon. She seethes in the crowds, emitting screams of victory, heart-rending with happiness, addressed to these people. She – part of the emotional content of the soldiers marching as the hecatomb's promised death. Accumulated during the days that anticipate the battle, for the hours of night watches full of painful tension, when flashes of volleys consecrate the chains of shooters, voluptuousness of blood beats like foamy rage, until human shafts rushed into the slaughter of the dirty zone of close combat, into hand-to-hand combat. All desires then merge into a single desire: to rush at the enemy, obeying the call of blood, to rush at him, without weapons, in dizzying intoxication, with a single force of tense fists. It's always been like this.» («War is our mother», chapter 1) addressed to these people. She – part of the emotional content of the soldiers marching as the hecatomb's promised death. Accumulated during the days that anticipate the battle, for the hours of night watches full of painful tension, when flashes of volleys consecrate the chains of shooters, voluptuousness of blood beats like foamy rage, until human shafts rushed into the slaughter of the dirty zone of close combat, into hand-to-hand combat. All desires then merge into a single desire: to rush at the enemy, obeying the call of blood, to rush at him, without weapons, in dizzying intoxication, with a single force of tense fists. It's always been like this.» («War is our mother», chapter 1) addressed to these people. She – part of the emotional content of the soldiers marching as the hecatomb's promised death. Accumulated during the days that anticipate the battle, for the hours of night watches full of painful tension, when flashes of volleys consecrate the chains of shooters, voluptuousness of blood beats like foamy rage, until human shafts rushed into the slaughter of the dirty zone of close combat, into hand-to-hand combat. All

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Even plants know their homeland

While we were talking about the spiritual-existential aspect of war. But there is another, immanent, life-affirming component in war, concerning the general system of values.

War forces a person to reassert his belonging to the community at the cost of enormous personal effort. This is the social or national, if you like, meaning of war. War is always a collective matter, always aimed at some common goal – either to preserve the people or the state, or to increase their power, their spaces, their regions of life. But all these types of war are associated with the concept of the uniqueness of a cultural form, since it is a specific and special cultural form that makes a people a people, and a state a state. In war, the fate and scope of a complex collective project rooted in reality is decided, giving meaning to the existence of a people or civilization – both small and great. The moment always comes when this cultural form is attacked by an enemy who wants to break it, crumble it, digest it, appropriate it. Or vice versa, there always comes a time when strength, power and an excess of internal energy require an outlet. But this can only be achieved at the expense of another.

Be that as it may, no, no, and the alarming bell of war will ring. No, no, and a piercing wind will draw fresh blood, unmistakably guessed by those who are most determined to fight. War has a beginning and an end, like a historical period. But with its inevitability, its repeatability, the constancy of its deep ontological causes, it surpasses history and subjugates it to itself. And this gives it special greatness.

If people do not defend their people and their faith in war, they will lose touch with this people, turn into pathetic wandering atoms, and their faith will lose its saving power, become flat, ineffective, sanctimonious petty-everyday morality. Refusal of war, flight from war, not readiness for war indicate a deep degeneration of the nation, its loss of cohesion and vital, elastic strength. Anyone who is not ready to fight and die cannot truly live. This is already a ghost, a half-being, a random shadow, carried to scatter in the dust of nothingness. Therefore, everywhere, even in the most peaceful of civilizations – in Christian civilization, the cult of war and the cult of the warrior, protector and guardian, guardian of the subtle form, which gave the nation meaning and content, never ceased. It is no coincidence that Saint Gregory, a warrior for the Faith, an intercessor for the Orthodox people, is so revered by the Orthodox the savior of the earthly, but already Orthodox (that is, already on the heavenly paths) kingdom.

The values of peoples, cultures and societies are proven in war and through war. What is valuable is what is paid for in blood. What is beautiful is what is based on selfless heroism. Sublime is something for which it is not a pity to give many lives – yours and others'.

Homeland – this concept is imbued with the death and blood of those who lay down in the great work of creating order from disparate fragments of reality. Homeland – a specific form that embraces all values, all statements, all transpersonal reserves of the emotional world that permeate generations and generations. Junger rightly noted that «the Motherland awakens such an original feeling that it is inherent even in plants that categorically refuse to grow on foreign soil».

As an epitaph, as a sublime justification for the dead, this is only one sacred word – and war as a path takes on a new meaning, accessible not only passionately to a volunteer, hero, hero or landsknecht, but also to any ordinary person to whom the voice of his own nature addresses in an intimate moment.

«You may be afraid of direct contact with Death and blood (although it is in vain that you do this), but in the face of the Motherland, values are higher than all values, you do not have the right to a personal opinion, to your position. You must go to war. You have no choice».

Anyone who does not recognize values above himself, i.e. anyone who is not ready to one day die for an ideal, one of the purest and most concrete, tightly grasped forms of which is the Motherland, has no right to call himself a person. He does not have a sufficient ontological basis to live.

Do what you have to do

How wildly all this, seemingly so understandable, self-evident, contrasts with the attitude that reigns among us today. And it's not just about pacifism. One gets the impression that the most important connections, threads, veins that should normally connect thought and action, ideology and psychology, the manner of reflection and a set of topics, the elementary logic of actions and the channels for their comprehension, assessment of the past and choice of future paths are blurred and dilapidated... Apparently, there has never been such a crappy state as today. Thousands of diagnoses from different sides could be made of our situation, and all of them would be extremely pessimistic, bitter, and not inspiring.

Among other things, it is clear that we have completely lost the will to war, that we have betrayed the war, that we, either ashamed, or having overdone it, or having completely lost our minds, refused to do what all nations are obliged to do in moments of thunderstorm – that is, to fight.

The darkness of peoples and peoples, cultures and cults have posed a mortal challenge to us Russians. The West as a civilization denies us the right to be a different civilization – and this is war. Our former brothers in a single state refuse us to respect our strength and our scale – and this is also war. Western neighbors, encouraged by Atlanticist power, are threateningly shaking our frail red fists – and this is war. The Asian hordes mow down our southern and eastern expanses with an evil eye – and this is war. Our good news, the hard-won, lamented, conquered delight of the Russian spiritual dream are spat upon by supporters of other cultural forms – and this is war. We are rapidly dissolving into oblivion as a ghost, losing our unity, our cohesion, our Russian, original, unique, anxious and immense «I» — and this is war.

The flame of war surrounds us, invitingly licks us with its rough tongue.

How long will this fainting sleep last? How much longer can we wait for our once so proud and so sublime spirit – the spirit of brave and faithful people to the Motherland to awaken in the den of continuous darkness? How many times should our ancestors cry to us in tears and writhing from the other side of the graves, who see everything, but are unable to accommodate, accept, and realize the disgrace of their deafened flock of daring visiting hypnotists descendants?

But if the pale, criminal philistine brat, having sorted out the title of this chapter, grimaces his lips and mutters irritably – «again they want to make us cannon fodder» – let him choke on yesterday's dinner

and choke on a tinsel commercial. Okay, because of them we will say differently: okay, the war – is not yours, but ours, ours, our Mother.

Water mode (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing» – "Elements" №8

A. Dugin

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WATER MODE

1. To become king
 2. The personality of dreams
 3. Who are we? Where are we?
 4. Liquid body pleasures
 5. There is a profession
1. To become king

In magical practice, the principle of Water corresponds to the first stage of the internal implementations. This operation is often called the hermetic term "dissolution", "dissolution", i.e. the effect that water has on dense ones items. To understand the regime of Water, let us take a short excursion into the sphere of magic understanding the world. From the point of view of magical theory, man occupies the present time in the world is not the place assigned to it by the laws of Genesis. Initially and fundamentally man was created as the central figure of his level of existence intended for royal and sovereign dominance at this level - at ground level. (Hence the mandatory appeal to royal symbols in all magical doctrines). But in practice this is not the case – man is not a subject of the material, fixed world, but an object subject to the influence of external forces surrounding him – both human and and natural, both social and political.

Thus, the "dense world" with which he initially deals a person who has taken the path of magical realization is "vicious." "hostile", requiring radical transformation. Structures and the laws of this world, fixed in natural laws and social codes, "as long as they confirm the status quo of the magician's off-center position, - they are subject to destruction, cancellation, erosion, so that later, on the other side, "false." of crystallization', the mag-subject would be able to create another world, another earth, the ordered based on the principle of the central position of the initiate. Exactly this goal – the dissolution of

"false crystallization" – is served by the regime Water, "dissolution". Obviously, an ordinary novice intern magic has no means of direct material influence on those around it the material world, there are not enough tools to "become king", to trample the laws of nature and reorganize the socio-political reality at your own discretion. Attempts to obtain a material "universal" solvent "by material means – although they were undertaken and, apparently, they will undertake (the search for "absolute weapons." etc.) – in the vast majority of cases they do not give any serious effect. Moreover, such dependence on the material world only alienates the magician from its implementation. This means that in his path of "dissolution" the magician must look for other, intangible means. The simplest and most accessible means is the "world of dreams". Attempts to obtain a material "universal" solvent "by material means – although they were undertaken and, apparently, they will undertake (the search for "absolute weapons." etc.) – in the vast majority of cases they do not give any serious effect. Moreover, such dependence on the material world only alienates the magician from its implementation. This means that in his path of "dissolution" the magician must look for other, intangible means. The simplest and most accessible means is the "world of dreams". Attempts to obtain a material "universal" solvent "by material means – although they were undertaken and, apparently, they will undertake (the search for "absolute weapons." etc.) – in the vast majority of cases they do not give any serious effect. Moreover, such dependence on the material world only alienates the magician from its implementation. This means that in his path of "dissolution" the magician must look for other, intangible means. The simplest and most accessible means is the "world of dreams". such dependence on the material world only alienates the magician from its implementation. This means that in his path of "dissolution" the magician must look for other, intangible means. The simplest and most accessible means is the "world of dreams". such dependence on the material world only alienates the magician from its implementation. This means that in his path of "dissolution" the magician must look for other, intangible means. The simplest and most accessible means is the "world of dreams".

2. The personality of dreams

Immersion in the "world of dreams", "drowning" in it This is the first stage of the magical "dissolution" of reality. On this one stages often use a variety of means to provoke deformation the outside world for the trainee – from hallucinogen drugs to simple alcohol(1). Sometimes hard-fought pursuit exercises "sleeping awake" gives a similar result. The meaning of this operation lies in the most general terms in constantly "melting" perception of the external world, blurring both its material and objective and social connections. In a dream state, a person remains in a world of "liquid images" that directly stem from his own mental organism – dependence of the "external" from the "inner" in a dream is completely obvious to the psyche. The magician working in the Water mode and the "state" should be perceived in the same way wakefulness." You should "stretch" the boundaries of others objects and creatures, assuming in any "external" object the possibility of an indeterminately wide variation – in quality, quantity, form. Water magov – "universal solvent" of an incessant dream - should cancel the "separation" of things both from each other and from the being of the magician. For example, you look outside the window onto the street. In Earth mode, in a normal waking state, all possible combinations unfold outside the stage window are strictly limited and presupposed in advance. If you take a look outside the window in Water

mode, you can see something there that is an ordinary person it would instantly turn into a riotous madman. Several suns, gigantic black statues moving slowly over the roofs of the tallest buildings, sliding along the walls there are bright red figures with vague contours... Water mode - it's like an artificial and voluntary going crazy, but the only thing the difference from real madness is that what a practicing magician keeps distance in relation to the "liberated" subtle world, including not completely into a paranormal situation, with internal irony and detachment. As an ordinary person in everyday life, it is quite easy to learn to separate important from secondary – and accordingly count most events and things with the usual triviality – also, the magician in Water mode learns quickly an everyday attitude towards the plastic transfusion of bizarre forms – as a rule everything that happens on a subtle level is no more important than everyday events ordinary world. As an ordinary person in everyday life, it is quite easy to learn to separate important from secondary – and accordingly count most events and things with the usual triviality – also, the magician in Water mode learns quickly an everyday attitude towards the plastic transfusion of bizarre forms – as a rule everything that happens on a subtle level is no more important than everyday events ordinary world. As an ordinary person in everyday life, it is quite easy to learn to separate important from secondary – and accordingly count most events and things with the usual triviality – also, the magician in Water mode learns quickly an everyday attitude towards the plastic transfusion of bizarre forms – as a rule everything that happens on a subtle level is no more important than everyday events ordinary world.

3. Who are we? Where are we?

The transition to the Water mode is not an end in itself for a magician, but getting used to the "fluid" reality – in general, only the first, preparatory stage of work in these elements. The most important thing in this process is that the trainee dissolves the task his natural and social environment, leaves the prison walls of the physical and the social definition of its object and fixed place in the object and fixed reality. Of course, in Water mode the magician is still very far away from becoming the subject, the "king of things", but at the same time he is no longer a slave to things. The Water regime also erodes the previous confidence regarding his "I". At this stage, the novice magician often sets a strange question for myself: "Who am I?" or in some cases – "Am I not such and such?" (2). First form the question – "Who am I?" – is certainly preferable since attempts to determine one's mystical name (for example, "I – Agrippa Netesheim" or "self – incarnation of Buddha, etc. leads only to false crystallization and often ends in a banal mental illness ("I – Napoleon"). Be that as it may, the magician loses the shackles of certainty becomes an "unknown", "variable" quantity, in first of all, for myself. Better during this period of magical work change your usual stop, familiar surroundings. It is important that people and things they were not very insistent on treating the practitioner as long known they have personalities. If this is not possible, the magician must simulate for the familiar the environment has its own mental "disease" ("mask of the possessed")) - either drug addiction, or alcoholism, or split personality. Only in this case, the outside world will allow and recognize the "legal" of the trainee the right to be weird."

Further development of the Water regime should be focused on gain a foothold in the "fluid world", get used to it, fix the "aquatic-psyhic" the elements as a "horizontal plan", whose qualitative principles should become as obvious to the magician as the qualitative boundaries of the material "rough" plan. If the "personality of the dream" is like this just as clearly framed, just as discrete, just as mobile with regard to the psychic landscape as the human body in relation to physical reality, if this personality will thoroughly master all the rules and patterns of the "subtle" level – how a child gradually masters the patterns of the adult world "the Water mode as a whole can be considered to have been mastered, and the magician was born and matured in the "water" spaces of the other world. The limit and end of the mode Water is the "finding of the Name", which the magician learns about and realizes on the subtle plane. "Name" means a qualitative assessment of "personality." dreams", "racial", "caste", "social" the position of the magician in the world of sleep. As a matter of fact, the final fixation of the "I" the magician on the subtle level is his "coronation" and ascent to the center of things. Freed from the chains of materiality, the magician belongs to the level, the sanction of which is necessary for any phenomenon in the material world - both in nature and in society. The power that the tamed person gives to the trainee the mastered world of dreams is huge. Knowledge gained in implementing the mode Water, priceless. The only obstacle that remains for the magician in the material sphere, there is a subtle impulse of the will of other magicians, as well like himself, "woke up" on the other side of the "rude" plan. If a magician cannot accomplish something in the sphere of dense things and bodily ones creatures, which means he is opposed by another character who has gone through the Water mode. Like collides with like. But it is important to note that it is counteractive the will does not necessarily come from a human magician – the subtle world is inhabited except god knows who else. However, the magician is in mode Vody will learn to navigate and will quickly be able to recognize invisible opponents. what is countervailing the will does not necessarily come from a human magician – the subtle world is inhabited except god knows who else. However, the magician is in mode Vody will learn to navigate and will quickly be able to recognize invisible opponents. what is countervailing the will does not necessarily come from a human magician – the subtle world is inhabited except god knows who else. However, the magician is in mode Vody will learn to navigate and will quickly be able to recognize invisible opponents.

4. Liquid body pleasures

The Water regime is closely related to the feminine principle, similar to the water element by definition. Therefore, most magical practices of the Water regime replete with elements of erotic symbolism and appeal to sexual ones energies. Erotic intoxication is another means of magic intoxication practiced by magicians. Moreover, naturally, we are talking about the psychic a slender, subtle female presence, which is not only not necessary associated with a physical woman, but sometimes most noticeably in her absence. The magician, dissolving in the "dream", enters the realm of the permanent ecstatic excitement, continuous erotic delight, comparable only with the culmination of ordinary sexual intercourse. The magician's being becomes a "body." of pleasure." The Water regime is similar to the endless wedding night, in which two merge into one, captivating you with everything in voluptuous triumph the fullness of the surrounding things. In the first half of the "dissolution" mag merges with the

female type of eroticism, it perceives the fullness of the slender energies as streams of external pleasure. Later, as we approach the mystery "Names", he begins to master these energies, guessing that these are manifestations of his own subtle nature. In parallel with this is how his erotica becomes masculine and organized. Instead of merging with the waves of the subtle world now bring him the greatest satisfaction from them separation, their submission, their taming and, ultimately, their fixation. In the limit, "dissolved" itself becomes "dissolving", "solvent" turns from perceiving erotic flow to the source of this flow, to the center of the sexual, mental arousal subtle elements. This is where the Water regime itself ends as the Women's regime. From now on the powerful but dangerous forces of the subtle world serve the "operator." as devoted and passionate concubines to King Solomon. By his will, "women" the subtle world is now being dissolved by material boundaries, revealing the free magician the path to royal dignity.

5. There is a profession

In the Water mode, the magician masters a special profession, which does not consist it's about doing (whatever), but it's about \$being#. Attachment not only to the results of the action (which completely disqualifies the magician) but even to the purest action it is a terrible obstacle to "dissolution". The magician doesn't work. He is. His only occupation – is moving inward but since there is no space inside, this is a stationary path, a path in place. Only a vision of Waters, water elements, water creatures and objects. Mascots, evocations, rites and rituals are only external attributes called upon shift consciousness from established positions. None of this is necessary. Other the point is that a human being cannot do nothing at all, and therefore due to necessity, magicians sometimes have to do certain things. But in this case, the magician chooses something obviously strange, outwardly meaningless devoid of any content. When a person sails into the sea, he is usually simple floating. When making love – just making love. Mage in mode Water simply "dissolves". "Name" is either found without effort is either not found at all.

The Way of Water is for special beings who are fundamentally dissatisfied the very quality of external reality. If someone generally accepts this reality, he is lost to magic. Magic is closed to him. Most people are not interested the problem of being – as for animals, being is fundamentally not subject to them questioning, it is obvious and tangible in concrete terms. For a magician it's the other way around. He suffers deeply in the world of material and social "shells", he wants to get out of it and stand in the center of things, where the magical one passes axis of being. That is why the magician does not particularly risk anything when starting practice of the Water regime. There is still no other way out for him – otherwise "shells" and the ghosts of everyday life will roughly kill him. For the curious and the unwary for the average person tormented by complexes, the dissolution route is also harmless since this type still won't get anywhere along the secret paths of magic, but this is the brutal instinct of self-preservation in the average person (as, indeed, in the majority people). Magic is not dangerous, it is simply inaccessible. Even charlatans and clowns with magical claims actually only contribute to stupid

material things the reality is only some variety. No more. When the mode The water runs out, another regime begins. But it can only be understood by this who found the "Name". When the mode The water runs out, another regime begins. But it can only be understood by this who found the "Name". When the mode The water runs out, another regime begins. But it can only be understood by this who found the "Name".

Footnotes:

(1) Aleister Crowley, however, believed that value alcohol is extremely limited and that drugs are much preferable. The only one he made an exception for "absinthe," which he called "green." a goddess".

(2) Reincarnationist theories are based on on the exploitation of this magical state of "dissolution self", but they strive to replace the true and spontaneous royal fixation of the magical the triumph of finding the Name by turning to history, to the past (is there in the world?) Water past?) and the mental elements of the dead and "wandering influences", preserved on a subtle plane.

The article was written in 1994, first published in 1994 in «Elements» №6 (Dossier «Eroticism») under the pseudonym "Alexander Sternberg"

We are a church of the end times (1997)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Absolute Motherland" Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Zavtra", 1997

"Absolute Motherland", Arctogea, 1999

"Russian Thing", Arctogea, 2001

WE ARE A CHURCH OF THE END TIMES

Preparing for the last event

No one knows this day, not even the angels of heaven, let alone us. But his signs are too clearly scattered everywhere. It seems that there is no need to wait any longer, that a terrible moment is about to come, the last secret of lawlessness will be revealed and it's all over. And then such a long-awaited, such an agonizing moment of the Glory of the Lord... Remember the solemn words of the Psalter: «The King of Glory enters. Who is this King of Glory?»

But the Creator knows better when what was destined to happen is exactly – not educational, but completely and irrevocably.

One thing is clear – it will come soon. Very, very soon. And we cannot doze off painfully on the eve of such an important event. In addition, now is an exceptional moment to re-raise many of the questions that have worried people before. For two thousand years, the human destined second has been waiting, when time will collide with eternity, and the created world – with its uncreated cause, with its «hidden part». This is called «the last act of the Holy Spirit», the discovery of his house-building secret in history.

From all sides and in all forms, the winds of the End Times blow on us, frightening us, bending us to the ground, but also instilling wonderful joy –everything is about to be resolved, explained, weighed, calculated and counted at the last judgment of the One who does not make mistakes and cannot deviate from the Truth, being its fullness.

Anticipation and preparation for such an event should not be purely passive. Where did we get the idea that in the last times there is no space left for action and witnessing, questioning addressed to heaven and affirmation directed to the earth? This is unbearable and frightening, the strength of the prince of this world is enormous, and our ranks are confused and smaller than ever, but this is not yet a sufficient reason to give up. And our ancestors found themselves in terrible situations in difficult times. And there is no need to say how much the first Orthodox martyrs and righteous people endured! They carried it out, but did not retreat, did not break, did not submit to the oppressive will «of common sense».

And we?

Relevance «of ecclesiology»

Vladimir Lossky quite correctly noted that each era of Christian history has a separate aspect of teaching in the center of theological attention, which is clarified and clarified in church discussions nurtured by the Holy Spirit. And he is no less right that at the present stage the focus of theological attention should be «ecclesiology», the doctrine of the spiritual content of the earthly paths of the Church of Christ. One could add that issues of Christian eschatology, problems of the Orthodox view of the content of prophecies «Revelations of St. John the Theologian», and the meaning of the End of the World also come to the fore. But in strictly theological terms, such an addition is unnecessary, since all Orthodox teaching is expanded eschatology – and the First and Second Comings of our Lord Jesus Christ are adjacent almost close to the point of the End Times although the First Coming somewhat precedes the Second. For non-Orthodox consciousness, two thousand years is by no means «several», but for a Christian – a different count, a different time. Moreover, for the heavenly worlds, where a century of people is equal to an angelic day.

Ecclesiology, the doctrine of the Church, like everything else in Christianity, is part of eschatology. But in this case, it is connected with the Orthodox understanding of history and its more significant aspects.

In Orthodox ecclesiology there are several key dates and periods located between them that have a turning spiritual meaning. In order to properly map out our perspective of understanding ecclesiology, it is necessary to name these basic points.

The first period of the history of the New Testament Church (from Pentecost to Constantine)

The history of the One Holy Cathedral and Apostolic Church began with Pentecost, from the moment the Holy Spirit descended on the apostles in the form of flames 50 days after the Holy Resurrection of Christ and 10 days after his Ascension. Then, according to the promise of the Savior, the Comforter, Paracletus, the Holy Spirit, «perfect reason» was sent to the people, by which the Holy of Holies of church Orthodox secret action was approved. From the moment of this grace-filled descent of the Comforter, the unfolding of New Testament ecclesiology, the house-building of the Holy Spirit in history, at its final stage, begins. This is – 33rd year from the Nativity of Christ.

The first period immediately following Pentecost lasts from the time of the Apostles to Emperor Constantius, until the appearance of the Cross in the sky before the decisive battle («Hoc vince»), until the churching of the Roman Empire, until its establishment as the Orthodox Kingdom. The key date is 313 – the year the Edict of Milan was issued. To be fair, it should be noted that the first Christians treated the Empire with a special reverent feeling, prophetically seeing its future churching. Related to this is the ancient Christian doctrine of the mission of the descendants of Japheth, who were destined to lay the foundation of the universal Kingdom, in which the Savior will incarnate and which over time will become the seat of His Church. It is often called «the doctrine of the four kingdoms». The first of them is – Babylonian, the second – Medo-Persian, the third – Greek (especially the power of Alexander the Great), the last, fourth – Roman. Hence the special importance of Rome in Christian eschatology. There is, however, another version of a similar teaching, where we are talking about the seven «righteous» kingdoms. After the fall of the last of them, the «eighth», unrighteous kingdom – kingdom of the Antichrist must begin. This last righteous kingdom – seventh – originates from Constantine the Great.

From this early Christian idea of «the last kingdom» the entire colossal significance of preaching the Gospel «to the languages», «to the Hellenes», and its eschatological house-building meaning are revealed. But still, throughout the first centuries, when the Church existed close to the world, which had not yet accepted the Good News and remained under the burden of other powers, Christians were in deep contradiction with the very essence of the surrounding reality, taken both in the social, state, and natural sense. The Church of the first centuries was only the Church, a ship of salvation in the turbid waves of reality, still subjugated «to the prince of this world».

The first ecclesiological stage was distinguished by special characteristics, a special ethics of communication with the world, and moreover – a special ontology, a special approach to two sharply different realities – of the Christian Church itself, on the one hand, and the pagan Empire, on the other.

In the Church there was the uncreated Presence of the Holy Spirit, and in the Eucharist of Jesus Christ himself, the Son of God. The reality of the Church was qualitatively associated with the uncreated world, removed from the yoke of the law that separated the created from the uncreated before Christ and outside His Church after Christ. And the Christians themselves were essentially different («new») people, involved in a special ecclesiological anthropology: unlike the pagans or Jews born once, they were born twice – the second time «from above» through the blessed sacrament of Holy Baptism. The mystical meaning of the term «new» in Orthodox teaching should be especially emphasized. It is very important for understanding such realities as «new man» (in relation to a Christian), «New Testament» (applicable to the Gospel), «new hope» (in relation to the Christian faith). The concept «new» in the church sense did not mean a temporal chronological sequence, a change of systems or religious forms. «New» in Christianity – the concept is deeply ontological. It characterizes a special intra-church mode of existence, which, in contrast to the tragic and irreducible separation of the Creator and the creature in the Old Testament, as well as in contrast to the false closeness between them in paganism, humiliating for the Divine, is based on the fertile path of the willful deification of the creature, which the Son of God revealed with his sacrifice. «New» is a person in whom the seed of communion with the Divine is graciously innate. And by «new life», based on «the New Testament», we mean the gradual implementation of «deification». It characterizes a special intra-church mode of existence, which, in contrast to the tragic and irreducible separation of the Creator and the creature in the Old Testament, as well as in contrast to the false closeness between them in paganism, humiliating for the Divine, is based on the fertile path of the willful deification of the creature, which the Son of God revealed with his sacrifice. «New» is a person in whom the seed of communion with the Divine is graciously innate. And by «new life», based on «the New Testament», we mean the gradual implementation of «deification». It characterizes a special intra-church mode of existence, which, in contrast to the tragic and irreducible separation of the Creator and the creature in the Old Testament, as well as in contrast to the false closeness between them in paganism, humiliating for the Divine, is based on the fertile path of the willful deification of the creature, which the Son of God revealed with his sacrifice. «New» is a person in whom the seed of communion with the Divine is graciously innate. And by «new life», based on «the New Testament», we mean the gradual implementation of «deification». «New» is a person in whom the seed of communion with the Divine is graciously innate. And by «new life», based on «the New Testament», we mean the gradual implementation of «deification». «New» is a person in whom the seed of communion with the Divine is graciously innate. And by «new life», based on «the New Testament», we mean the gradual implementation of «deification».

Outside the Church of Christ, other laws and possibilities dominate, collectively defined as «old». «old» norms are preserved there, «old man» and «dilapidated world» remain there. Moreover, in comparison with the grace «of new life» in the Church, this inertial «dilapidity», persistence in attachment to graceless reality takes on a particularly ominous meaning. If before Christ «dilapidation» was the sad lot of everyone, then after Christ – this is already a strong-willed decision, which from now on should be assessed in a completely different ethical and ontological coordinate scale. The Orthodox doctrine of the Antichrist, the figure to whom all the threads of world «dilapidity» after Christ are drawn, is based on

this position. And in this sense, it is the Antichrist who is the main enemy of the «new», understood in the Orthodox saving church sense.

Between two realities – ecclesiastical and non-ecclesiastical, «new» and «dilapidated» (oldness means paganism, especially in its political, imperial aspect and Judaism in its religious aspect) – at the first ecclesiological stage there was no intermediate authority . They were opposed to each other, but coexisted without mixing. However, perhaps it was the doctrine of the coming (in relation to the first Christians) churching of the Kingdom, of the Millennial Kingdom, during which Satan would be constrained and limited in action, that made the opposition of the original Church to the Roman Empire not so acute. Hence the otherwise inexplicable loyalty of the first Christians to imperial laws and Roman statehood itself. Christians refused only the religious side of pagan Rome, and were uncompromising in this. It is no coincidence that it was Christians who were distinguished by their special valor in the Roman legions – for them, death was far from the end, and the crown of martyrdom was considered an invaluable gift. The God of Christians conquered death. Then the gates were opened to all the faithful.

Second period («catechon» and Orthodox Empire)

The second ecclesiological stage began with Constantine the Great. His Edict of Milan and everything that followed – right up to the founding of New Rome, Byzantium – was a confirmation of eschatological predictions regarding «catechon», «restraining», by which the first Christians already understood the Roman Kingdom and the King himself, Caesar. From this moment on, a special mediating reality appears between the Church and this world – the Orthodox Empire, based on a symphony of authorities, where political power was harmoniously combined with the basic aspiration of church house-building.

Here we come to the key concept of ecclesiology – to the concept «of ontology and anthropology of empire», to their eschatological meaning. A fundamentally new reality arose in the Orthodox Kingdom than the one that existed in the three previous centuries. Here, between the ship of the Church as a reality directly associated with the uncreated, eternal Deity, and the destiny «of the prince of this world», «of the devil», where old laws continued to operate, the mechanisms of the Fall aggravated from century to century, an intermediate region appeared, within which both in nature and in society there was some special grace-filled freedom, fundamental protection from the sovereignty of the devil, removal from his power -. It was this intermediate reality that was «the catechon», «the restraining one», that mysterious obstacle that did not give his son death the Antichrist to assert the fullness of his dominion over the whole world.

In the second letter to the Thessalonians, the holy Apostle Paul wrote about «the catechon»: «For the mystery of iniquity is already in action, only it will not be accomplished until the one who now restrains is taken from the midst, – and then the wrongdoer will be revealed ». «Holding now», in Greek «catechon», was interpreted by tradition as the Orthodox King and the Orthodox Kingdom.

The nature of reality, contained within the boundaries of the Orthodox Kingdom, was essentially different than beyond its borders. This concerned both physics and sociology, both the quality of human nature and natural phenomena. Socially, this was expressed in the grace of the symphonic structure. Mystically – in the possibility of a cataphatic attitude towards Orthodox-imperial nature. «Catechon» was the promised «thousand-year kingdom», during and within the boundaries of which the power of Satan was temporarily curtailed. Although not final (as is clear from the text of the Apocalypse).

A thousand years of this imperial, «retention» period of ecclesiology exactly corresponds to Byzantium. New Rome was founded as the starting point «of the thousand-year kingdom», and the entire imperial Byzantine cycle lasted approximately a thousand years. Moreover, it is important that over these thousand years the ecclesiological emphasis fell precisely on the preservation of the political-social system, the nature of which was in itself a house-building eschatological sacrament directly related to the distance «of the coming of the Antichrist». «The Antichrist» should have followed «the thousand-year kingdom», and not preceded it, although in a certain sense before Constantine, the power of the devil was much more voluminous. The final (or almost final, as we will see below) arrival after «the thousand years of his kingdom» should have been in a sense «a return». This remark removes the visible contradiction between the identification of Nero or Caligula with the Antichrist among the first Christians and the expectation of his coming in the future.

The ontology and anthropology of the empire represent a providential expansion of the parameters «of the new being» to the maximum possible cosmic-social volume in an eschatological situation. «New» together with the churching of the empire and in the presence of «catechon» becomes a huge layer of existence, much larger than what was understood by the Church before Constantine. The possibility of deification and salvation opens up throughout the entire space of the Kingdom, for all intelligent and unreasonable beings who inhabit it. The liturgy «common cause» becomes all being, all action, all – even the most insignificant – event. Moreover, in contrast to the pagan understanding «of the Holy Empire», we are talking about a task, about a possibility, about a volitional aspect, about a path. The fact of an ecumenical imperial ontological catechumenate means that «many are called». But it doesn't mean that yet that «the chosen ones» are just as many. This leads to the identification of an active character «imperial anthropology». Grace, extended over vast expanses, is «the planting of opportunity», an impetus for Christian liturgical and socio-state at the same time asceticism. This is a special form of sacralization, different from both Jewish theocratic pessimism regarding the «kingdom» and «Hellenic» Platonic optimism regarding the known «divinity» empire. The Orthodox imperial ontology is precisely

an active universal action to realize the seeds of grace with which the provider has sown all the expanses of the Empire. The churching of the Empire implies perfection and completion of sowing. But the question of seedlings and their cultivation remains open and depends on the will, collective, conciliarliturgical activity, from nationwide asceticism.

The first signs of apostasy

This second ecclesiological period, which took place under the sign of the Empire and the symphony of powers, under the sign of «catechon» is itself heterogeneous. Almost at the very beginning, the West, including the first Rome, was breaking away from the united Roman Empire, which had Constantinople as its sacred axis. A disequilibrium relationship arises between the western and eastern halves of Christendom. Not only political, but most importantly, ontological and anthropological. The Byzantine ontology is fully imperial, while in the West a different, disharmonious picture is gradually emerging, in which the intermediate imperial element is either blurred, distorted, or completely absent. This means that conditions are beginning to be created that differ from «total seeding» and state universal liturgicscharacteristic of the true Orthodox Kingdom. Ontological and anthropological islands begin to appear or appear, on which «old» forms of existence appear from under ecumenical grace. This can be called the beginnings «of desacralization», but understood in a purely Christian sense. This phenomenon is accompanied by the dispersion of liturgical unity, the disintegration of the conciliar, collective reality of salvation, which was the norm and law of Orthodox imperial ontology and anthropology. the collective reality of salvation, which was the norm and law of Orthodox imperial ontology and anthropology. the collective reality of salvation, which was the norm and law of Orthodox imperial ontology and anthropology.

The preservation of the Orthodox unity of the Church, the preservation by Byzantium itself of the status of a single and indivisible eschatological power partially corrects this situation, compensates for the clear tilt of the Christian West towards apostasy, apostasy, going beyond the true Faith and true Christian Orthodoxy. But certain alarming features can be seen in Western Christian ecclesiology very early. These features are noticeable in the strengthening of «individual» motifs in Western theology, as well as in the distortion of the saving proportions between secular power and spiritual dominion. This distortion proceeds simultaneously in two directions —on the one hand, in the West a false doctrine of the hierarchy of the apostles is introduced, which leads to the assertion of the advantage of the Popes and to a kind of theocracy, on the other— the feudal power of individual secular princes is improperly strengthenedwhose claims to independence and autocracy are restored to some extent by pagan principles. Changes in the religious and secular way of life in the West reflect and aggravate simultaneously the deep processes of ontological and anthropological mutation. Little by little, in the West, a special type of existence and a special type of individual —«individual person» is emerging, claiming autonomy and sovereignty, having weakened or even broken ties with the liturgical element of

house-building general affairs. From the Orthodox doctrine of «personal salvation», which is associated with the volitional nature of the realization of grace, the West moves on to the concept of «individual salvation», which puts this problem outside the general conciliar context «new being» embodied in the Christian Kingdom. In a sense, this means a return to pre-imperial, to the pre-Constantine forms of existence of the Church, but such a return means in this context the very real «apostasy», «falling away», daring neglect of the providential grace expressed in the «thousand-year kingdom» of Byzantium.

Being with truly Orthodox Byzantium in different ontological conditions, little by little Old Rome comes to its own ecclesiological formulation, which, while outwardly remaining Christian, sharply departs from the proportions of the original Orthodox doctrine of «catechon», from the providential eschatologically loaded relationship between worldly power and spiritual dominion.

Great schism

This is finally manifested in great schism (1054), when Latinism falls away from true Christianity, insists on the unauthorized administrative primacy of the Roman see over all other Christian hierarchs of the East and West, finally enshrines in the Symbol of Faith earlier and extremely dubious, from a theological point of view, innovations (Filioque), affirms the heretical doctrine of «purgatory».

The question of «purgatory» is indicative and directly related to our main theme. Not only is there no mention of «purgatory» among the holy fathers, and therefore the introduction of this category is not supported by the authority of Tradition. «Purgatory» is, in the minds of the Latins, a posthumous reality, intermediate between heaven and hell, which serves to cleanse minor sins from the dead who are not worthy of heaven, but who have not sinned enough to deserve hell. In a sense, «purgatory» — is an extension of our earthly world. But the Orthodox are quite rightly convinced that all events placed by Catholics in «purgatory» take place already during earthly life, and that the subtle sphere described under this name is nothing more than one of the dimensions of ordinary earthly existence, although associated with its invisible side. In other words, earthly reality, as understood by the Orthodox, already includes «purgatory» as one of the dimensions of ordinary life. The Latins, having a much narrower, rationalized, «desacralized» idea about earthly life, place a subtle dimension in the posthumous spheres. This is a very expressive example of the ontological significance «of the great schism». — Orthodox and «Catholics» dealt with different worlds, with two realities arranged differently. «The Catholic world» cut off the «purgatory» dimension from earthly existence, diminished the qualitative composition of the world and man. This lost dimension, brought into the posthumous spheres, is directly related to the

quality of imperial ontology. To somewhat coarsen this delicate topic, one might say that the Catholic idea of earthly life is «an imperial ontology» minus «purgatory» as its subtle dimension.

It is necessary to consider the schism of churches in the 11th century not as the division of a single organism into two approximately equal halves, but as a falling away from the single – and continuing to remain so (that is, single and integral) – organism of the damaged part, which declared not only its equivalence with the healthy whole, but also about its complete superiority over it. In fact, the schism of the 11th century was a confirmation of the final apostasy of the West, its departure from the united Christian Church, its transformation into a kind of new religious entity, called (also unauthorized) «Catholicism», that is, «in its entirety». The real catholic (that is, the entire) Church remained only and exclusively the Orthodox Church, and it is not surprising that the Fourth Crusade was undertaken by the West specifically against Byzantium. Then the crusaders blasphemously desecrated the greatest Christian shrines and temporarily established a political and religious dictatorship in the Orthodox East «which had fallen into the heresy of the West».

The geography of this event, which occurred in the second half of the «Constantinopolitan» ecclesiological cycle, is also indicative. The Western Church returned, in a sense, to the first Rome, to the state when the Empire had not yet been churchified, had not yet acquired a special saving ontology that began from the era of Constantine the Great.

We persistently emphasize the ontological and eschatological meaning of the fall of Rome from Orthodoxy because in the further history of the earthly Church everything connected with «Latinism» will have an ominous connotation of apostasy and the obvious seal of the Antichrist.

This is clearly manifested in the moment that completes the «Byzantine cycle» of ecclesiology, in the tragic fall of Constantinople.

Waste «catechon»

1453 – exact date of the end «of the thousand-year kingdom».

Constantinople was taken by the Turks, the Byzantine Empire fell. By all characteristic signs, a tragic eschatological fact is revealed: «holding» is now «taken from Wednesday», and the roads to the parish

«of the son of perdition» are open. And this follows soon after the signing of the Union of Florence, i.e. after the Byzantine Church and the Emperor himself recognized the essential rightness «of the Latins». (The fatal Union of Florence was preceded by the Union of Lyon, as well as a significant spiritual degeneration of the Greeks, which was most often associated with compliance with influences coming from the West; The period of direct occupation of Byzantium by the Latins as a result of the Fourth Crusade caused enormous harm to Byzantium –it was from this date that the destructive processes of development «feudalism»— of the political-social form, alien to true Orthodox teaching and imposed by the crusaders. It is possible that the Greeks owe the transition to the three-fingered movement precisely to these «Westernizing», «papal» tendencies, although this issue has not yet received a final historical solution).

Be that as it may, in an ecclesiological and eschatological sense, a direct connection is revealed between the deviation from the strict teachings of Orthodoxy by Constantinople itself, and in favor of the reality that the Orthodox clearly associate with the Antichrist, and the political fall of the Eastern Roman Empire, with the symbolic trampling of its shrines by the foot of the infidels. The Byzantine supporters of union with Rome abandoned, in essence, precisely «the catechon», the peculiarity «of the imperial ontology», and soon «the holder», Vasileus was, indeed, «taken from the environment» along with the political and religious independence of the huge Orthodox State.

This ends the second ecclesiological period.

More precisely, it almost ends.

The Last Rome

In a certain form «Orthodox imperial ontology» it moves to the North and is transferred to the Muscovite Kingdom, lost in the Eurasian expanses. Here, after the end of Byzantium, all the components of a full-fledged Orthodox imperial world are discovered, removed for the time being from the dark laws of reality, struck by apostasy. Byzantium falls and retreats, but New Byzantium rises, the Third, the last Rome. This is – a new (and last, «fourth non-existence») phenomenon «of the catechon» in its most Orthodox sense, as a direct legacy «of the imperial ecclesiological period». «The Millennial Kingdom» is providentially extended in the Third Rome, where all the fundamental dogmatic proportions of the true Faith are preserved, combined with political independence, the symphonic relationship between spiritual dominion and secular power. The Moscow Kingdom –as the fulfillment of prophecies about the special chosenness of God of the Russian people and the Russian Sovereign, contained in «The Word of

Law and Grace» by Metropolitan Hilarion, and developed in «The Tale of the White Cowl» from the time of the Novgorod Archbishop St. Gennady and St. Joseph Volotsky, and finally enshrined in the teachings of the Pskov elder Philotheus about «Moscow-Third Rome»—, fully assumes the eschatological and ecclesiological mission of Byzantium. and those finally enshrined in the teachings of the Pskov elder Philotheus about «Moscow-Third Rome»— fully assume the eschatological and ecclesiological mission of Byzantium. and those finally enshrined in the teachings of the Pskov elder Philotheus about «Moscow-Third Rome»— fully assume the eschatological and ecclesiological mission of Byzantium.

Rus' becomes Holy in the most literal sense, i.e. having an exceptional reality that extends to nature, society, ontology, and anthropology. The chosenness of the Russian people as the people of the Third Rome forms the basis of a special national-religious anthropology, nowhere expressed in clear formulas, but felt by everyone. Many provisions of this teaching about «Moscow ontology» are indirectly contained in the clauses of the Stoglav Council, which secured the Moscow ecclesiological period of Orthodoxy with its authority.

It is important to note that the new role of Moscow and the Russian Church did not negate the importance of the Patriarch of Constantinople in purely religious matters, but in the matter of «eschatology» and «imperial ontology» (and this could not but affect church issues), the Greek Patriarch clearly lost his decisive significance, previously justified by all the weight of the house-building mission of Byzantium before the deviation of the Greeks themselves to the Union and the victory of the Agarians (Turks).

«A thousand years» of the second ecclesiological period – of the imperial period – thus had a fishing increment in the bicentennial period of Holy Rus' (1453_1656).

The paths of Latinism have long deviated from Orthodoxy and talking about «imperial ontology» is pointless here.

A disaster

The end of the Moscow period means the end of the merciful addition of time to the eschatological millennium. At this moment there is a Russian schism, the meaning of which was the passion-bearing witnessing by the Old Believers of the catastrophic nature of reforms, starting from Nikon's right until the terrible finale at the council of 1666_67, where the official church anathematized the eschatological

teaching about Moscow-Third Rome, about the house-building chosenness of the Moscow Kingdom, equalized Stoglav's points with dust, desecrated Russian church rituals, which, according to the Russian people, were an external ritual expression of the holiness of Rus' her commitment to the unspoiled, original Faith of Christ. The Eastern patriarchs who sanctioned and inspired such innovations may have been guided by the specifics of their own ecclesiological position. Having previously connected «the imperial ontology» exclusively with the Second Rome and having lost it along with the military-political collapse of Constantinople, the Greeks transferred their own catastrophic, already post-imperial, post-catechonic experience to Rus' itself, even rejecting the possibility that the conditions that previously existed in Byzantium itself could be fully preserved there. Hence the arrogant contempt for the Russian rite, which, as today impartial historians of this issue have convincingly proven, was a full-fledged and completely undistorted continuation of the Byzantine Orthodox tradition itself - which, however, froze in our country at the moment when Constantinople went to a treacherous union, and later fell. Russian rite, anathematized by the reformers of the fateful council of 1966_67, it was an archaic form of the ancient Byzantine rite and nothing else (it was at the heart of the Studite Rite, the most common in Byzantium, with some additions of the Jerusalem Rite, while in the Greek Church by the 17th century the Jerusalem Rite had completely replaced the Studite Rite). And the Old Believer conviction of its superiority over the Modern Greek form was also completely justified by the eschatological doctrine of «catechon» and the spiritual corruption of the Greek tradition, which had lost its «chiliastic» quality. And the Old Believer conviction of its superiority over the Modern Greek form was also completely justified by the eschatological doctrine of «catechon» and the spiritual corruption of the Greek tradition, which had lost its «chiliastic» quality.

The passionate reaction of the Old Believers to Nikon's reforms, down to the most radical forms (gari), was due to a deep and natural feeling of complicity of the entire Russian people and the Russian Church precisely in the second ecclesiological period of Orthodoxy, a piercing awareness of the ontological and anthropological consequences of abandoning the full mission of Rus' as «retaining». Hence the completely fair expectations of the coming of the Antichrist.

Third period (last times)

Now all over the world (except for the mysterious «Belovodsky kingdom», which does not exist on ordinary geographical maps, where, according to the Old Believers, a genuine unspoiled hierarchy has still been preserved, that is, «imperial ontology») a transition has been made to a new ecclesiological period – third. The Church here again, almost as in the time of the first Christians, found itself in a graceless world, subject to the leaden heel «of the prince of this world». The intermediate reality of imperial chiliasm has disappeared. The abyss has opened up again between the Church and the world.

It is important to note that in addition to the similarities between the pre-imperial and post-imperial Churches, there are also significant differences. In the first case, the Roman Kingdom had not yet become Orthodox, had not yet accepted the mission «holding». In the second case, the Kingdom was no longer full-fledged and no longer played this role. There is an ontological fault line between «still» and «already». When something has not been transformed, but it is destined to be exposed to it – this is one thing. Here righteous paths mature internally, although the external can be sinful. It's – «not yet». «No longer» means that the positive and righteous have ceased to be such in essence, that they remain so only outwardly, and the content is irrevocably corrupted. The facade remains holy, but the apostasy is piled up inside. «If the salt loses its strength, then how will you make it salty?»

The third ecclesiological period poses the problem of the relationship between the Church and the world in a new light, and there are no adequate analogies for this in previous eras. And here we are faced with an incredibly loaded spiritual content question: can the Church itself «which in certain aspects is subject to the terrible Laodicean sentence (»I know your affairs; you are neither cold nor hot; oh, if you were cold or hot! But how warm you are, and not hot and cold, then I will spew you out of My mouth. »*)— on a large scale, conciliatory and unanimous basis, give a general ecclesiological picture of this terrible cycle that has begun, unambiguously place emphasis in it, impartially evaluate the positions of all forces and directions, continuing to consider themselves to Christianity? And what will be the validity of such a hypothetical ecclesiology, since, by definition, a significant part (or rather, the majority) of Christian churches are deeply affected in an earthly, historical sense by the catastrophic consequences of the loss «of the imperial ontology»?

It is important to say a few words about the ontological consequences of such a loss. We are talking about the disappearance, concealment of that «new life» that constituted the essence of imperial reality, its liturgical, conciliar, collective action aimed at deification and having transformed elements as a support. From now on «new life» becomes not the norm, but the exception, the transformation of the world in the Holy Kingdom is curtailed and moves into the realm of magical geography. Numerous Old Believer legends are based on this that «somewhere in the world, protected places have been preserved in which the true Orthodox hierarchy remains intact». This «somewhere» has a colossal ontological meaning. Genuine imperial reality from everyday existence goes into the realm of myths and legends, becomes inaccessible, exclusive, moves from the given category to the task category. Now it is not salvation itself and «deification», «holiness» that become «a task», but only prerequisites for such a possibility. And the more tragic and catastrophic the understanding of the irreversibility and apocalyptic load of this event – the deeper and more genuine the faith, the clearer the understanding of the ecclesiological issues of the Church, the more complete and true theological impulse.

Civilization of the Antichrist

The problem of that world that begins outside the Church, and in the second ecclesiological period outside the Orthodox kingdom, is strictly speaking «the problem of the Antichrist». The Antichrist stands at the opposite pole from the church building, unfolding between the points of the First and Second Comings of our Lord. Consequently, peace acquires a special quality here. «This world», which has not actively accepted the Good News and saving Truth, becomes a strictly negative category. He is not only not yet a church member, i.e. seems to be in the dark about the Good News, he is already anti-church. Therefore, he is associated directly with the Antichrist, and the devil is called «the prince of this world».

The Antichrist provokes persecution of the first Christians. He encourages heretics to break away from the Church. He is directly behind the fall of the West (Latin) from Orthodoxy. He leads Constantinople to collapse. It contributes to the Russian disaster of 1666_67. Further, he reigns everywhere, and in those areas that were previously conquered by the Church from the world. The Antichrist— is a single being, a single action that must finally crystallize in the human person at the very last moment of history. But this person will be nothing more than a signature that seals a centuries-old historical work.

This «doing» has three different forms depending on the three ecclesiological stages.

In the first case, the Antichrist prevents the churching of the empire, that is, the expansion of the transformed, soteriological Christian ontology and anthropology into universal social and geographical spaces. During this period, when the Church must move to new chiliastic conditions of existence, any obstacles on this path – both from the outside and from Christian (directly or indirectly anti-imperial) sects – clearly bear the mark «of the prince of this world».

Later, the Antichrist shrinks and loses control over significant expanses of existence (external and internal). His energy is forced to separate and split. His power is restrained by the bridle of the Kingdom. This falls during the period of domination «of the imperial ontology».

From now on, the second stage of the strategy of the Antichrist consists of countering it, in destroying «the catechon», as an obstacle to his final accession.

We can say that the anti-Byzantine (later anti-Moscow) line at this stage reveals the most aggressive aspects «of the son of perdition», no matter how it manifests itself – in theology, politics, everyday life, culture, mysticism, etc.

And finally, the third stage of the accession of the Antichrist, corresponding to the third ecclesiological period, is marked by the unification of his forces, the consolidation of spaces and realities under his control. The Antichrist from now on begins to build his civilization, the negative «subversive» character of which is gradually becoming more obscured, and destruction begins to be passed off as «creation», lawlessness — for «law», sin — for «virtue», etc.

The peak of the construction of this «civilization of the Antichrist» must come at the moment of his final incarnation, when all preparatory work is completed.

From this we can draw the most important conclusion: ecclesiology is directly related to the theme of the Antichrist, since it is this question that is central for the Church itself – to identify its features, understand the logic and mechanisms of action «of the son of destruction», show its distinctive features to the faithful, outline the main directions and methods of combating it, so dependent on the nature of a particular ecclesiological cycle, – this is the most pressing theological task.

Indicative in this regard is the statement of one Old Believer, a representative of the extreme Bespopov agreement «wanderers» (a follower of the famous «runner» Antipas Yakovlev): «Hear, brothers, that these flatterers speak, because you don't need to know about the Antichrist. Yes, all our faith is in the Antichrist.» In a sense, this ultimate formulation in the mouth of the common Old Believer, from the point of view of the third ecclesiological period, is more consistent with theological truth than the most complex calming constructions of official St. Petersburg theology. The most important thing here is the completely justified conviction that in extreme historical conditions, depending on the definition of the quality of the Antichrist, the limits of his influence, the form and intensity of his actions, depending on his identification, all other dogmas of the Faith, theological, ethical, ritual and social standards will have completely different meanings, since an approach adequate in previous eras is now no longer applicable, and even for a full-fledged prerequisite for salvation, the subtlest «distinction of spirits» is necessary, without which even the most outwardly pious and dogmatically justified Christian path will turn out to be false. If «the secret iniquity» has been accomplished and «the one who now holds» is taken from the environment, then nothing more prevents the sitting «of the son of destruction» in the Church itself, and this in turn requires from true Christians such vigilance and such criticality that previously were not only unnecessary, but also downright harmful. and even for a full-fledged prerequisite for salvation, the subtlest «distinction of spirits» is necessary, without which the most

outwardly pious and dogmatically justified Christian path will turn out to be false. If «the secret iniquity» has been accomplished and «the one who now holds» is taken from the environment, then nothing more prevents the sitting «of the son of destruction» in the Church itself, and this in turn requires from true Christians such vigilance and such criticality that previously were not only unnecessary, but also downright harmful. and even for a full-fledged prerequisite for salvation, the subtlest «distinction of spirits» is necessary, without which the most outwardly pious and dogmatically justified Christian path will turn out to be false. If «the secret iniquity» has been accomplished and «the one who now holds» is taken from the environment, then nothing more prevents the sitting «of the son of destruction» in the Church itself, and this in turn requires from true Christians such vigilance and such criticality that previously were not only unnecessary, but also downright harmful. demands from true Christians such vigilance and such criticality, which were previously not only unnecessary, but also downright harmful. demands from true Christians such vigilance and such criticality, which were previously not only unnecessary, but also downright harmful.

Therefore, the question of «the Antichrist» is the main and primary issue for Christians.

Heavenly versus Earthly

There are certain reasons to foresee the imminent end of the third ecclesiological period. It is impossible not to admit that all the plans of the Antichrist are coming true before our eyes, and the path for its final embodiment is becoming more and more cleared. Moreover, not only the full-fledged «holding» in the form of the Orthodox Kingdom «now taken from Wednesday», but also all other, partial barriers to a short-term but terrible celebration «the son of destruction» are falling.

Most likely, the history of the earthly Church is coming to an end.

We know that «the gates of hell will not prevail against the Church» and that the sacrament of the Eucharist will continue until the end of time, despite the «abomination of desolation» to which the Church will be (subjected) in apocalyptic times. The secret essence of the Church is not subject to the power «of the prince of this world», it always remains directly connected with the uncreated reality of the Most Holy Trinity. But this secret essence is the Church of Heaven, associated with the Earthly Church, but not identical to it. The Church of Heaven – is always redeemed and always all-conquering, regardless of the state of the Earthly Church, to which the historical cross-section of ecclesiology belongs. The Church of Heaven is permanent. The earthly church changes depending on the turns of the sacred history of industry, becoming in one position or another both in relation to the outer (world) and

in relation to the inner (Church of Heaven). And at the end of the third «post-chilastic» period, in which we find ourselves, the Earthly Church finds itself in an extremely difficult, contradictory and ambiguous situation.

On the one hand, the influences of the Antichrist are penetrating deeper into it, and it is falling more and more in its human and organizational sense. The installation of wickedness in the Holy of Holies in recent times is also predicted in the Holy Scriptures. Orthodox tradition calls this fall of the Earthly Church a collective concept «Church of Laodicea», «Church of neither cold nor hot». In the Laodicean Church, at the End of Time, the highest degree of alienation of the earth from the heavenly is achieved, and gradually the earthly begins to come into open conflict with the heavenly. This is most clearly visible in the extreme degeneration of the Latin Church and Protestant denominations, where almost nothing remains of true Christianity. Step by step, Western faiths absorb openly anti-Christ energies imposed by the elements of the apocalyptic world. But «Laodicean» are not only «the churches of» the West, which have traveled a huge and shameful path on the path of falling away and perversion. Already by the very logic of the ecclesiological stages we outlined above, it is clear that the Orthodox could not avoid – albeit in a different form and to a different extent – similar negative phenomena assumed by the very vector of dramatic church history in recent times. A decisive step towards the Antichrist was taken by the Greek Church at the time of the conclusion of the Union of Florence. A decisive step towards the Antichrist was taken by the Greek Church at the time of the conclusion of the Union of Florence. A decisive step towards the Antichrist was taken by the Greek Church at the time of the conclusion of the Union of Florence.

In this and only in this sense, one must understand the consequences of the book law and the actions of the council of 1666⁶⁷ (despite the deeply patriotic and Orthodox-Messianic goal that Patriarch Nikon initially subjectively set for himself). Peter's reforms and the synodal quasi-Anglican system of the Romanov period also had little in common with genuine Orthodoxy, with the Orthodox symphony and «holding». Although gradually the original purely negative character «of the New Believers» was overcome by the folk element itself (monasticism was not completely destroyed, hesychasm did not dry up, the anathematized Russian eight-pointed cross returned to the Russian Church, and monotremy, albeit for pragmatic purposes, was established, etc.), still, only fragments and individual fragments have been preserved from true Byzantineism and Holy Muscovite Rus' in St. Petersburg-Romanov Russia. The Russian Orthodox Church was unable to overcome «the Laodicean spirit» in 1917, when the Patriarchate was restored and serious steps were taken towards the apocalyptic awakening of Russian Orthodoxy in the face of the monstrous upheavals that engulfed Russia and the whole world (it is especially important today to turn to the experience of those zealots of the Orthodox revival, who at that time advocated for a radical overcoming of the consequences of the schism and «Romanovism» – Patriarch Tikhon himself, Metropolitan Anthony (Khrapovitsky), bishop. Andrey (Ukhtomsky), etc.). when the Patriarchate was restored and serious steps were taken towards the apocalyptic awakening of Russian Orthodoxy in the face of the monstrous upheavals that gripped Russia and the whole world (it is especially important

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Extremely symbolic were the events that were closely adjacent in time to the restoration of the Patriarchate – the transfer of the capital from St. Petersburg to Moscow and the miraculous acquisition of an icon «Sovereign», which in an ecclesiological sense was identical to the establishment in Rus' of an eschatological form of monarchy that replaced the fallen House of Romanov: the Most Holy Theotokos herself became the Queen of Rus'.

It is also important to note that the first refutation of the fateful council of 1666_67 was prepared precisely on the eve of the restoration of the Patriarchate in 1917. It is even more symbolic that Metropolitan. Sergius (Stragorodsky), known for his loyalty to Soviet power, in «Act of the Archpastor Rei» of 1929 on behalf of «the deputy locum tenens of the patriarchal throne» (the highest religious authority in Russia of that period) and on behalf of other legitimate hierarchs, metropolitans and bishops of the Moscow Patriarchate, officially rejected the decisions of the ill-fated «robber council», which fell on a fatal date, and «charged as not former». It is significant that it was the pro-Soviet hierarch who dared to do this «Act», and it was finally confirmed at the Council of the Russian Orthodox Church already in 1971 under Patriarch Pimen also quite loyal to the Soviet regime (the initiator of this fateful resolution was Metropolitan Pitirim)*. All this indicates that it is in «post-Romanov», «post-St. Petersburg», «Moscow» Russia that spiritual eschatological tendencies aimed at overcoming the apocalyptic catastrophe of the 17th century have matured and are maturing.

But God's Providence was pleased that the overcoming «of the Laodicean principle» in the Russian Orthodox Church would not be completed completely. Moreover, the historical situation in Bolshevik Russia was extremely difficult for believers. At the beginning of our century, the true theological consciousness in Russia is trying to awaken, striving to again give an unbiased answer to pressing questions drawn from the depths of church dogma and tradition, wants to clearly formulate the position of the Church in the new historical period, marked by the obvious seal of the Antichrist, but ... everything ends mid-sentence, there is no last formula, the high selfless aspiration does not reach the required critical threshold.

And again, for several decades, questioning is replaced by a hasty, edifying and unconvincing, vague answer; instead of theological thought, considerations of an exclusively moral or ritual nature dominate everywhere; the Church refuses to unambiguously determine its attitude towards the world, make clear assessments of the process of apostasy, identify certain modern realities with «antichrist». The Church, persecuted and persecuted by a formally atheistic, anti-religious, cruel government, cannot be blamed for this. We are simply stating this fact. But one cannot help but notice that typically Laodicean attitude with which the flock accepts the wavering, cautious position of their shepherds. In another situation, everything could have been different.

Be that as it may, in the bosom of today's official Orthodoxy, not only by feeling, but dogmatically, there cannot exist that harmonious and solidary relationship between the Heavenly Church and the Earthly Church, which took place up to a certain historical moment of the greatest apocalyptic significance.

We have long been under the rule of the Antichrist and his servants. And from this spirit no one is free and no one is pure except the righteous and saints (secret or obvious).

Philadelphia Tomos

It is clear that it is impossible to avoid the terrible final denouement of the history of the world predetermined by God (and why?). The Second Coming and the disasters preceding it are as irrevocable as the facts of the past. In a sense, all this has already happened, since in eternity all things and all events are present at the same time, and only in time do they replace each other sequentially. Naturally, the Antichrist of the modern world denies eternity. He cannot do otherwise, because in this case the ephemeral moment of his triumph will be only a chimerical short episode, while he himself would like to stretch out his time and everything that is subject to his time for an indefinitely long period. Following the Antichrist, ordinary people also twist their lips at the word «eternity», for whom this is abstraction at best, and nonsense at worst—.

But we are ready for the Second Coming, we know and joyfully accept it. In the end, for a Christian this is the greatest joy – the sorrow of the separation of the world from the Creator ends, finite existence is transformed, the dead are resurrected, time disappears, and with it death disappears.

And in the face of this long-awaited moment, we can affirm a kind of «manifesto of the Philadelphia Church», that is, an awakened ecclesiological reality that foresees the end of the wanderings of the Church in the graceless post-chilastic desert.

What is the ideal structure of this Philadelphia Church?

Firstly, it is quite obvious that such a Church is only and exclusively Orthodoxy. We cannot and should not judge and condemn individuals of the Catholic and even Protestant faith who, with personal zeal and perseverance in the ways of Christ, could gain salvation. «The Spirit blows where it will», and the Lord has his own account. But such an assumption in no way reduces the depth of Latin apostasy, which was all the more criminal in that it was committed at a time when, along with the unnatural conditions of the West, imperial Byzantium was blooming and the thousand-year-old Orthodox Kingdom was firmly standing, truly holding (in comparison with which even the Gibbelin projects were only a distorted approximation based on voluntarism and usurpation, not to mention completely unsymphonic, heretical position of the Roman Curia and the Guelph Party). So, the direct connection of the Heavenly Church with the Earthly Church was present in the most perfect and harmonious form in Byzantine Orthodoxy. Starting from this position, one should clarify the prerequisites of the fourth ecclesiological period – the features and limits of the Philadelphia Church, which remained faithful to the spirit and letter of the Faith of Christ despite the most difficult times of trials.

Secondly, the most important node of economic construction of salvation in history is the Muscovite Kingdom from 1453 to 1656. Despite the turmoil and discord, despite the most complex political and moral trials that befell the Russians in this era, this period is a unique time pause, within the boundaries of which the cycle «of imperial ontology» continued, exceptional existential and social conditions «of the thousand-year kingdom» continued to persist. Therefore, the Philadelphia Church must be specially connected in a spiritual, cultural, historical and even geographical sense with Holy Russia, the last guardian of the mysterious White Cowl.

Thirdly, the most acute, dramatic and tragically clear experience of the change of ecclesiological eras, or rather, the universal apocalyptic significance of the transition from the second, imperial period to the third, graceless, was characteristic of the Russian Old Believer movement - which was indignant at the spiritual catastrophe and refused to bow its head to the inevitability of fate. The Old Believers were (and remain) heroes of the ecclesiological Resistance - the last faithful of Holy Rus', defenders «of imperial ontology», who did not agree to make concessions with the spirit of this world under any plausible pretexts. Old Believers are not conservatives or archaists, not supporters «of the past at any cost» and not opponents of all kinds of changes, as they are often incorrectly portrayed. The meaning and essence

of the Russian split was that some of the Orthodox rebelled against the anti-Christ content of the reforms, and they recognized the catastrophic state of affairs from the very beginning of the book law, long before the damned council of 1666_67 passed, long before Pyotr Alekseevich, who crossed out Rus', Moscow, the Patriarchate, «catechon», genuine Orthodoxy. Consequently, the problems of the Russian Old Believers are of paramount importance in our issue, and this entire complex topic should be placed in the center of attention. the problems of the Russian Old Believers are of paramount importance in our issue, and this entire complex topic should be placed in the center of attention. the problems of the Russian Old Believers are of paramount importance in our issue, and this entire complex topic should be placed in the center of attention.

These three positions are beyond doubt. Everything else is more problematic. But let's try to make some assumptions.

The division of the Old Believers into several divergent agreements and understandings does not allow us to say that in this camp there is an unambiguously correct ecclesiological theory, extremely close to the truth, according to which we could come to the reality of the Philadelphia Church. Private opinions on deep theological issues contrasted many agreements with each other in the Old Believer camp itself, and subsequently they became entrenched, turning into dogmas that were not subject to development or revision. This is an extremely important point, since it follows from it that the correctness of the eschatological position of the Old Believers does not yet mean their direct identity with the Philadelphia Church. The very plurality of interpretations and agreements clearly speaks against such a statement, since the Church is United. If so, then we should turn to other branches of Russian Orthodoxy.

During the Romanov period, there was a constant process of unspoken return of Russian Orthodoxy to pre-Petrine times, but this was not a conservative-revolutionary path (like the Old Believers), but a conservative-evolutionary one - one that owed its existence, first of all, to the archaic nature of the zemstvo small and middle clergy and many ordinary parishioners. In a sense, the sitting of the Antichrist in the Church never fully happened, despite the fact that at certain intervals of the reign of Peter the Great or Anna Ioanovna it seemed that this was happening. And yet, for some higher reasons, the final chord was delayed, although the powers of the Antichrist increased tenfold.

Even at the cost of compromises and opportunism, Russian Orthodoxy has preserved its unity, the legitimacy of the hierarchy, Eucharistic continuity, and loyalty to the basic norms of the patristic tradition. The St. Petersburg stage was characterized by a certain bifurcation of the official Church – at the bottom it gravitated towards the provisions of the Old Faith, that is, towards Orthodoxy itself in its purest form. At the top it was focused on Westernizing attitudes and norms, official theology repeated

the models of Catholic-Protestant teachings, the general spirit was completely apostate. Nikon's reforms significantly damaged both the ritual and liturgical books. The Synod became an bureaucratic department under a bureaucratic profane state.

It is also important, however, that Russia retained political independence, and Orthodoxy remained the state religion. This added ambiguity to the whole situation, which did not exist, for example, in Byzantium, which died politically immediately after the religious apostasy took place. And it is no coincidence that Orthodox movements in Russia never stopped, advocating the restoration of the Patriarchate (Dashkov's line), that is, a return to the pre-Petrine system of the Church. Numerous attempts were made to establish «unanimity», that is, to unite «Nikonian» and the Old Believers into a single Church (we will not argue about the sincerity of such attempts). Fierce anti-Western, anti-Catholic motives were also quite characteristic of the Russian clergy, betraying inertial rooting in Byzantism and the second ecclesiological period. You could say, that in the Russian Orthodox Church there was a certain craving for the «Philadelphia system», an understanding of the need to give a new theological ecclesiological response to the ever-increasing power of the Antichrist, his penetration deep into social and natural reality. At the secular level and in a rather approximate form, similar sentiments were widespread among the Slavophiles and their followers (Dostoevsky, Leontyev, Danilevsky, some directions of the populists and socialist revolutionaries, later Eurasians and National Bolsheviks). At the secular level and in a rather approximate form, similar sentiments were widespread among the Slavophiles and their followers (Dostoevsky, Leontyev, Danilevsky, some directions of the populists and socialist revolutionaries, later Eurasians and National Bolsheviks). At the secular level and in a rather approximate form, similar sentiments were widespread among the Slavophiles and their followers (Dostoevsky, Leontyev, Danilevsky, some directions of the populists and socialist revolutionaries, later Eurasians and National Bolsheviks).

The next important point that further divided the Russian Orthodox was the October Revolution. This regime completely abolished and destroyed everything that was at least nominally left in Russia from «Byzantism» and Holy Rus'. He overthrew the monarchy and put the Church virtually outlawed. But here again a complex and often inaccessible to the humble human mind providential idea manifested itself – the Bolsheviks, on a secular level and under slogans deeply alien to the people, in an extreme form, established a harshly anti-Western system, and the contradiction between the Eastern Roman Empire and the West flared up with renewed vigor in the confrontation between socialism and capitalism. On the one hand, the Bolsheviks were even worse than the Romanovs, since atheism, mechanics, materialism and Darwinism are much further from the truth than Orthodoxy, albeit truncated. On the other hand, theand a strange force acted through the Bolsheviks, surprisingly reminiscent in some aspects of the reign of Ivan the Terrible, the oprichnina, and a return to the archaic folk-religious elements. It is no coincidence that at the first stage the revolutionaries were quite actively supported by some leaders of the Old Believers (in particular, the Netov mentor Dorofey Utkin, the famous Old Believer merchant Savva Morozov, etc.) and some of the Orthodox (relative loyalty to the Soviets at

certain stages is indicative not only «renovationists», who significantly deviated from the norms of Orthodoxy, but such «Old Churchmen» as Bishop. Andrei (Ukhtomsky) and movements «Christian socialists»). In addition, perhaps the so-called should be considered in a new light. «Sergian» line of the Moscow Patriarchate. From a certain point of view, the «patriotic» and «pro-Soviet» position of Metropolitan Sergius (Stragorodsky) and other Patriarchs of the Soviet period was not so different from the choice made by Nikon's supporters and especially the Russian hierarchs who adopted the resolutions of the Council of 1666_67. Let us remember the words of Patriarch Joachim in response to the king's request about his «faith»: «I don't know either the old or the new sovereign, but what the rulers command, I am ready to create and listen to them in everything». Can the heirs of the traditions of such complete spiritual conformity condemn the actions of Metropolitan Sergius in such a complex and paradoxical situation?! the words of Patriarch Joachim in response to the king's request about his «faith»: «Az de sovereign, I don't know either the old or the new, but whatever the rulers command, I am ready to create and listen to them in everything». Can the heirs of the traditions of such complete spiritual conformity condemn the actions of Metropolitan Sergius in such a complex and paradoxical situation?! the words of Patriarch Joachim in response to the king's request about his «faith»: «Az de sovereign, I don't know either the old or the new, but whatever the rulers command, I am ready to create and listen to them in everything». Can the heirs of the traditions of such complete spiritual conformity condemn the actions of Metropolitan Sergius in such a complex and paradoxical situation?!

Be that as it may, after the defeat of the whites, duality was again revealed in the Russian Church— The Russian Orthodox Church Abroad («Karlovatskaya») recognized the Bolsheviks as «the coming of the Antichrist», and on this basis equated the position of the Moscow Patriarchate (and partly Metropolitan Eulogius, who occupied a moderate position) to apostasy. Hence the disparaging term «Sergianism». But this Church itself remained faithful to the Synodal-St. Petersburg way of life, remained within the theological and socio-political framework of the Romanov period, despite the fact that Metropolitan Anthony (Khrapovitsky) personally, before emigrating, was a supporter of «spiritual overcoming the schism» and was extremely critical of «Romanovism».

The Moscow Patriarchate, in turn, remained loyal to Soviet power. We have already mentioned the symbolic features accompanying Bolshevism – the transfer of the capital to Moscow, the restoration of the Patriarchate in Rus' in 1917, the acquisition of the «Sovereign», «Acts» 1929, the Council of the Russian Orthodox Church 1971, etc. It was as if some signs pointed to the Lord's complex and beyond reason plan for the Church and humanity.

Be that as it may, both «foreigners», who, by the way, found themselves in an extremely difficult situation, remembered the importance of the role of «catechon» (the canonization of Nicholas II is connected with this), and «Sergians» had their own ecclesiological truth, which means that here you can find «Philadelphia» elements. The features of the Antichrist in the form of the Bolsheviks are

indisputable. But even in the liberal West, where white emigrants were forced to go, the degree of apostasy was no less (if not greater). Moreover, everything harmful and most repulsive in Russian communism is a direct borrowing from the West. In the West, the Antichrist ruled for at least a thousand years, and his penetration deep into Western existence and Western ontology could not but be decisive. If we judge the Bolsheviks, it will not be through the eyes «of progressive humanity» which is for the Orthodox an obvious crowd of submissive and voluntary, but at the same time, arrogant and aggressive «servants of the Antichrist». And from the standpoint of Romanov's Synodal Orthodoxy, the final verdict should not be passed, if you remember on what foundation this very way of life rested. Therefore, here we go beyond single-digit assessments. It is only important that both foreigners, and perhaps with even greater reason, «the Sergians» had their own providential truth, which must be taken into account in the Philadelphia statement. and perhaps with even greater reason «the Sergians» had their own providential truth, which must be taken into account in the Philadelphia statement. and perhaps with even greater reason «the Sergians» had their own providential truth, which must be taken into account in the Philadelphia statement.

To summarize: The Philadelphia Church, called to give a final and decisive battle to the Antichrist, is distinguished by the following ecclesiological characteristics:

1. It is Orthodox and recognizes the identity of Byzantium «the thousand-year kingdom».
2. She insists on the apostasy of the West (especially after schism) and is convinced that the Western world was the first to fall under the rule «of the son of perdition».
3. She views the Muscovite Kingdom as an extension of Byzantism for a certain period of time with all the ensuing ecclesiological (and ontological) consequences.
4. She realizes the full significance of the Russian schism, accepting the Old Believer interpretation of the eschatological meaning of this phenomenon.
5. She considers all three main directions in today's Russian Orthodoxy – Old Believers, Russian Orthodox Church and «foreigners» – insufficient individually, but carrying certain aspects of ecclesiological truth. The Old Believers have a true assessment of the split. The Russian Orthodox Church has the fact of the presence of the Russian Patriarchate, hierarchical completeness and national

solidarity with the destinies of the Russian State at any cost. U «foreign» – emphasizing the eschatological role of the monarchy as «catechon».

6. These three most important elements of Truth, scattered throughout different movements of Russian Orthodoxy, as well as some aspects of the Greek Church –especially related to the Old Calendarists, Matveevites, monastic clever work, Athos and Hesychasm – and other Orthodox Churches (Serbian, Bulgarian, Romanian, Moldavian, Macedonian, etc.) are theoretical theological and ecclesiological limits within which the Philadelphia revival can and should take place immediately before the End point, the date of which is not given to anyone to know but to wait and passionately desire which is our religious duty.

Let us remember the words «Revelations» of John the Evangelist:

«And to the angel of the Philadelphia Church write, Thus says the Holy One, the True One, who has the key of David, who opens – and no one shuts, shuts – and no one opens:

I know your deeds: behold, I have opened a door before you, and no one can shut it; You do not have much power, and you have kept My word, and have not denied My name.

Behold, I will do that from the gathering of Satan, from those who say about themselves that they are Jews, but are not such, but lie, – behold, I will do that they will come and worship before your feet and know that I have loved you.

And just as you have kept the word of My patience, I will also keep you from the year of temptation that will come to the whole universe to test those who live on earth.

Behold, I am coming quickly; keep what you have, so that no one will delight your crown.

I will make him who overcomes a pillar in the temple of My God, and he will no longer go out; and I will write on it the name of My God and the name of the city of My God, the New Jerusalem, which comes down from heaven from My God, and My new name.

He who has an ear, let him hear what the Spirit says to the Churches.»

The Last Judgment

There are many reasons why the «Philadelphia Plan» for the apocalyptic restoration of Church Unity, understood only and exclusively in the Orthodox sense, may seem utopian. The Church today, more than ever before, is far from not only the possibility of unification, but is also constantly under the threat of further fragmentation and progressive disintegration. Dark heresies, liberal reforms, and outright aggression of the Antichrist West are falling on this ship of Salvation with new unprecedented power. It seems that there would be enough strength to preserve what is left, where is there, to dream about the Renaissance...

But this is too human an approach. He betrays the coolness of faith.

One has only to seriously think about the fiery reality of the Last Judgment, about the opened mouth of hell and the dizzying flash of light of the Glory of the Lord, one has only to understand what order and significance of events we are inexorably approaching, how the irresistible will seem insignificant, the impossible will turn easily executable, the solid will become pliable and transparent.

In the face of the Second Coming, there are no constant quantities or irrevocable evidence at all. Everything trembles and melts like a thin scroll consumed by an unearthly flame.

There is no inevitability. There is an opportunity.

The rest depends on those who, despite everything, have remained faithful to the True Church and the True Kingdom, the Last Kingdom of unkillable, indestructible Holy Rus', crying out with alarming good news from the depths of our soul.

We will treat you with poison (1998)

A.G. Dugin / Invasion / Russian Thing / Web Archive

Table of Contents "Invasion" Table of contents "Russian Thing"

A.G. Dugin

"Invasion", №1, 1999 | "Russian Thing", Arctogea, 2001

WE WILL TREAT YOU WITH POISON

(Essay about a snake)

The evolution of capitalist animals

K snake traditionally has a bad attitude. They swear with this word. In memory of the seduction of Evva in paradise. Reptiles lack legs and crawl on their bellies on damp, damp ground. The serpent united with Satan. The dark spirit rides on its legless, swaying, scaly horse on cemetery nights, scaring ghouls and rabbits sleeping in the bushes. Poisonous, cold-blooded, flexible, snakes have little appeal to themselves. Marx called the mole a symbol of capitalism. Just like a blind mole, Capital digs gloomy holes in the hearts of stupefied people rushing about in the labyrinths of vampirically growing surplus value – always for the benefit of the meanest minority and at the cost of countless sufferings of the stupidest majority. Gilles Deleuze correctly noted that modern Capital changes the symbol. The classic mole has exhausted its capabilities. His dirty holes dug up the unfortunate earth so much that reality has turned into a continuous sieve, from where the inhabitants of that side «of the great wall» build evil faces. The era of the mole is over. Capitalism is entering a new stage, argues Gilles Deleuze, the stage of the snake. In the modern mondialist world, the line between those in power and those under power, between men and women, between the well-fed and the hungry, between doctors and patients, between teachers and students is blurring. An open society is built on the principle of a snake. Everything flows into everything, continuous social surfing permeates the strata of mondialist society. Capital no longer bribes Labor, but itself creates Labor in its playful, spectacular form. The cloning of humans was only possible because Capital succeeded in cloning Labor to the snake stage. In the modern mondialist world, the line between those in power and those under power, between men and women, between the well-fed and the hungry, between doctors and patients, between teachers and students is blurring. An open society is built on the principle of a snake. Everything flows into everything, continuous social surfing permeates the strata of mondialist society. Capital no longer bribes Labor, but itself creates Labor in its playful, spectacular form. The cloning of humans was only possible because Capital succeeded in cloning Labor to the snake stage. In the modern mondialist world, the line between those in power and those under power, between men and women, between the well-fed and the hungry, between doctors and patients, between teachers and students is blurring. An open society is

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Snakes against snakes

Tradition – antithesis of Cartesianism. Formal logic – this is where the day began to undermine our majestic sacred world. This logic dictates: we need to find an alternative to the snake. Once the snake – is bad, not the snake – is good. But this is a trap. Categorical thinking is antientological; it operates with rational abstractions. No «snake» can cope with a snake. You need to go from the other end. Only the snake itself can withstand the snake. Remember the Gospel: «Be wise as snakes» (Matthew 10:16). The copper serpent, whose image Moses erected in the desert, is considered the prototype of the Savior himself. The snake on the cross adorns Orthodox churches. Snake against snake. Flexible, bloodless, writhing body against his double. The snake is a symbol of both the masculine and feminine principles. An ancient legend says that Alexander the Great was born from a snake. And in Chinese tradition, the serpentine Yellow Dragon is considered a symbol of the heavenly logos. The spiral-like nature of anagogic thought – the thought that elevates the spirit is like a haze ascending to heaven, thinning and dissolving into the azure of absolute knowledge – became the banner of the Gnostic ophites, who revered the highest deity in the form of a serpent. The first Christians knew the amazing symbol – «Amphisbaena» – a double-headed serpent consisting of black and white halves, two participants in the last battle on a common torso. Both Christ and Antichrist have one argument – man. A reptile degenerate of recent times, floundering in a quagmire of transparent illusions, imbued with existence only from the greed and mental decay of victims. thinning and dissolving into the azure of absolute knowledge – became the banner of the Gnostic ophites, who revered the highest deity in the form of a serpent. The first Christians knew the amazing symbol – «Amphisbaena» – a double-headed serpent consisting of black and white halves, two participants in the last battle on a common torso. Both Christ and Antichrist have one argument – man. A reptile degenerate of recent times, floundering in a quagmire of transparent illusions, imbued with existence only from the greed and mental decay of victims. уточняясь и растворяясь в лазури абсолютного знания – стала знаменем гностиков-офитов, почитавших высшее божество в виде змея. Первые христиане знали удивительный символ – «Амфисбена» – двуглавый змей, состоящий из черной и белой половин, два участника последней битвы на общем туловище. И у Христа и у антихриста один аргумент – человек. Пресмыкающийся дегенерат последних времен, барахтающийся в трясине прозрачных иллюзий, напитывающийся бытием лишь от жадности и душевного тления жертв. floundering in a quagmire of transparent

illusions, imbued with existence only from the greed and mental decay of victims. floundering in a quagmire of transparent illusions, imbued with existence only from the greed and mental decay of victims.

Our terrarium

Remember how long Zarathustra at Nietzsche dragged behind him the corpse of a broken rope dancer. Why? Because disgust for a person, his slight readiness for spiritual disappearance, is not yet an argument for abandoning a complex dispute with a spirit that denies life. And if so, then a new task is on the agenda. Construction of our terrarium. Breeding of a new unsafe breed, on the other side of non-operational, no longer suitable Cartesian clichés. From now on we will treat you only with poison. He who died never lived.

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When there is no one (2000)

A.G. Dugin / Elements / Web Archive

Elements, №9, M., 2000

Alexander Dugin

When there is no one

The historical situation in which we find ourselves is changing very dynamically. Over the course of several years, entire eras pass, which entails an accelerated rhythm of semantic transformations. This applies to philosophy, ideology, political science, and the history of religions. A paradoxical situation arises – the more fundamental shifts, breaks and mutations are, the more indifferent social reflection is to them. Powerful empires and ideologies are falling, social cycles and eras of political history are closing, but for intellectuals this causes not enthusiasm, but yawning. Historical and philosophical reflection regarding modernity, its axioms and its processes is ridiculous. Insignificance – the common denominator of thought in our era. Many prohibitions, inhibitions have fallen, dark spots have become clearer, disappeared elements have been found, but there is no viewer left, no witness who could draw an adequate and powerful conclusion from all this exposed luxury, from the secondary skeleton of the logic of History that clearly appeared through the sediments.

The most interesting, final part of the drama the interchange runs in front of an empty hall.

Meanwhile... From historical pluralism ideas and peoples, theories and religions, geopolitical blocs and technical ones before our eyes, decisions are forming something new, never before seen. One world, One World, one humanity, one society, one logic stories.

There are two dominant attitudes to such a reality – moderate optimism and indifference. This is the whole nightmare. Moderate optimism and indifference are met by those who were (or were considered) the subject of history, his own end. Mechanics and dynamics of both approaches, their recombinations and superpositions make up transparent labyrinths modern reflection, devoid of activity, an abundance of additional ones measurements, drama.

It seems that all sides, all poles the historical process, the global conflict, admitted their defeat. The universality of defeat, disappointment, and "recognition" sets the tone of a dull eschatological melody the endless end of humanity.

Hiatus, coma, pale ghostliness of bright artificial ones twilight... There is no life, but there is no death. One World – the paradigm of the dying a fainting spell that claims to last forever. Victory over the fear of death, she achieved the utmost exhaustion of life. Existence non-existence. Compulsory sedative doses, distributed uniform and welcoming. Only a few violent ones demand tougher circumventions.

Phantom possibility (almost impossibility) third relationship towards the End of History, which becomes "endless a fact."

Naughty patients obsessed with criminals perversions in the silence of a planetary sanatorium.

A few violent and their considerations regarding the last times. This is unlikely to be of widespread public interest. People who have preserved the seals of sunlight in the underground empire of darkness. Prisoners of a society of control in which all reality becomes a dungeon. Prison without walls Sartre. It was finally completed and put into operation.

But...

We still make our diagnosis of relevance. We pass our sentence on her. We are pushing it out new strategy.

It is unlikely that from now on you can seriously count to resist the System from the outside. If such a chance presents itself, we'll certainly grab onto him. And even if it's a defeat it will be obvious that for happiness we will hopelessly and desperately make fatal shot. The uprising carries a goal within itself. But will the System give us still minimal space for the Uprising? It may not give, it may replace awakening of the virtual screen staged. The system now so well-functioning that it is no longer content with introducing provocateurs in nonconformal environments. She learned to create "revolutionary" ones herself quasi-subjects, shadows of nonconformity, false poles.

The conceptual sum of the general theory of "uprising." from outside", extremely updated and correlated with the latest conditions, expressed in theory national bolshevism. To this the essence of our previous strategy is reduced. All this remains true and reliable now. There are no new circumstances that have shaken we would like our confidence in the truth and ideological completeness of what has been identified we have paradigms. But the most important thing has already been said about this. Now let's turn to to that reality in which external action, confrontation with the face to the face – even in the form of the position of the partisan Schmitt – no longer feasible. In this case, we need new strategy and a new ontology, new historiosophy of the subject of the Revolution.

National Bolshevism faces a prospect the last transformation, the final metamorphosis. Its meaning boils down to solving the problem – how to strike the enemy in that situation, no when does he win, but when did he win? And who will strike this blow if there is no one else – either on our side or on their side?

Rejecting indifference, without experiencing neither the slightest optimism regarding the reality in which we they turned out that without forgetting anything and without losing sight of anything, we take it out a verdict on the modern world, and we affirm with full responsibility what it's about to crumble. This process is just it seems endless. It will pass instantly. Real black lead end at the gate.

It is problematic whether we can bring this one closer end, help him. There is no certainty here.

But it will come anyway. And the whole bunch of bankers managers, show businessmen, couturiers, diplomats, journalists, analysts, programmers and film actors will be swept off their faces in the blink of an eye lands. Like a tough, one-shot, drastic, irrevocable ending. The finale of the One World.

The system has learned deftly and extremely effectively replace an alternative subject. To make holograms of pseudo-revolutions. Pissing off yourself and then meagerly feeding the weak oppositionists. All this only prolongs her nimble agonizing entertainment.

New strategy – total denial. Heraldic news about the end end.

What-what, and this is for sure. Without a doubt. Truly. Not subject to revision. Master of illusions, bad dreams, Kabbalistic Charak-rakael thinned in stamping confusing chimeras. But that's it that is of course. Recorded, measured, computed and counted.

The end of times is over. A stone that fell off from the mountain without the help of human hands, it will put a limit to the bastard colossus their stories.

Our history – is different. She has no beginning and not the end. And on her behalf we bear the last witness – you can't escape retribution.

Lead clouds filled with gray blood. Sharpener wrath of the Lord – material tools, they must be taken literally, with bodily physical clarity. The stone millstones will be ground the plague-scented schmat of the One World, the postmodern world.

And not a single muscle will flinch on the face of the interested person the contemplator. You yourself chose this fate for yourself.

You voted. You lost. From now on, blame to myself. You don't even deserve enemies, i.e. us.

Elements, №9, M., 2000

Working in black (1994)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

WORKING IN BLACK

(About Yegor Letov)

Intelligent post-punk

One of the brightest paradoxes of our time is the fact of the popularity among young people of the group «Civil Defense» and its leader Yegor Letov. Thousands «of fans» storm the halls where his performances take place, boys and girls in T-shirts with his portrait fill Moscow streets and subway cars in the summer, his songs are learned by heart, and at concerts the public does not even listen to his lyrics – she knows them so well from memory. He is loved and idolized not only in Siberia, where he comes from, but also in the capital, in large cities, throughout Russia.

What's paradoxical here? – those who observe rock culture only from the outside may ask.

The fact is that Letov's music and poetry actually represent the deepest intellectual message, which, even in its most superficial aspect, appeals to cultural phenomena known only to professionals and the elite. Allusions to films by Coppola, Herzog, Fassbinder and Wenders, to texts by Hermann Hesse, Beckett, Mamleev, Andreev, Saint-Exupéry and Artaud, to the political doctrines of Bakunin, Sorel and Proudhon, to Zen Buddhism, magical teachings, etc. – Letov's songs are full of all this. And at the same time, it is they who are memorized by children 12–14 years old, who live in peace «Civil Defense» as in a psychedelic citadel opposed to the outside world, where regimes and systems, politicians and parties replace each other in a kaleidoscopic rhythm, remaining essentially the same – alienated System, lifeless and bloodless.

It would seem that teenagers should have been carried away by something simpler, something more understandable and fun than Letov's poetry, full of terrible images and complex ideas, which requires listeners to have a cultural level that you don't often find even among «seasoned» intellectuals. But in reality everything is the opposite. Pop music, meaningless and devoid of any idea of a song, is loved by the older generation, – outright urla and «new Russians», racketeers and «chichi», the establishment

and ordinary people agree on this. The younger the post-perestroika teenager, the greater his chances of becoming a fan of the difficult Letov, and not the grimacing morons of the pop stage.

Letov has a message that is close and necessary for young people. Success «Civil Defense» – a deep syndrome of certain fundamental changes in the consciousness and ideology of an entire generation.

Structure of freedom

One of the most important categories in Letov's ideology is the idea of freedom. This is his highest value and final goal. But by analogy with the texts of the Tantras and the doctrine of Julius Evola, Letov in his work increasingly distinguishes between «freedom» and «liberation». Liberation presupposes a path of evolution, gradual change, a path of successive states and actions aimed at achieving an almost unambiguously unattainable goal. This is a method of progressivism and liberalism.

Letov rejects this path immediately and completely, starting with the earliest songs. «Everything that is not anarchy is fascism, but there is no anarchy!». This short Letov phrase expresses a synthesis of his thought. If «there is no anarchy (= freedom), then it is its absence (and not an illusory approach to it) that should be the basis of radical experience. Radical awareness of the impossibility of liberation leads Letov to a tragic affirmation of the extremum where this impossibility manifests itself most clearly. A regime of «suicide», «necrophilia» sets in, an aesthetic «Civil Defense» grandiose in its seriousness and depth is born, reminiscent of Western punk in appearance. The dialectic of necrophiliac thought, the rejection of all intermediate solutions, the radical demand for everything «here and now» and not a moment later, lead Letov to a paradoxical conclusion: «true freedom – is the other side of extreme unfreedom, manifested in madness, death, final humiliation, imprisonment, coffin, transformation into an object, into «a public toilet», «into ice». In one of his best songs «War or Peace?» Letov clearly states this principle:

— Freedom or lash?

— Freedom or lash?

— Freedom or lash?

— Scourge!

Freedom is found not outside, but inside, not on the way up, but on the way down. She is exposed through darkness, and the light only scares her away. It is the property of the deprived, and not the lot of those favored by fate. «Scourge», «suffering», «pain», «torture», «death» are closer to its secret essence than all the external attributes of independence and power.

Multidimensional thanatos

If for the average person death – is the absolute end, then for Letov, who thirsts for freedom – it is rather a great beginning. His death is not one-dimensional or flat; it has many dimensions, the study and description of which forms the dynamic fabric of creativity «Civil Defense». Torment, torture, suffering, immersion in the last bottoms of existence, perception of the world as a gigantic and hopeless cesspool, suicidal impulses, necrophilic, sadomasochistic seizures – this is the eve of Death, the opening of its actual presence in existence, its discovery everywhere and in everything. The constancy and uniqueness of the necrophiliac theme of all texts «Civil Defense», as well as their complete seriousness, refute the possible suspicion that we are talking about some artificial concept. Letov organically reproduces «Gnostic syndrome», that is, the perception of the world characteristic of the Gnostic sects of early Christians, who believed that the whole world was created «by an evil god», «by the demiurge», and therefore its last basis is precisely death and suffering. Unlike Western punk, whose style ends (at best) with heightened existentialism and aesthetic shocking, Letov fits rather into a completely different, purely autochthonous, Russian spiritual tradition, in which deep Gnostic motifs are repeated with strange regularity – in the philosopher Skovoroda, Kirillov in «Demons» of Dostoevsky, in numerous characters of Merezhkovsky, Sologub, Platonov, Mamleev, as well as in the poetry of Khlebnikov, Yesenin, Klyuev. its last basis is precisely death and suffering. Unlike Western punk, whose style ends (at best) with heightened existentialism and aesthetic shocking, Letov fits rather into a completely different, purely autochthonous, Russian spiritual tradition, in which deep Gnostic motifs are repeated with strange regularity – in the philosopher Skovoroda, Kirillov in «Demons» of Dostoevsky, in numerous characters of Merezhkovsky, Sologub, Platonov, Mamleev, as well as in the poetry of Khlebnikov, Yesenin, Klyuev. its last basis is precisely death and suffering. Unlike Western punk, whose style ends (at best) with heightened existentialism and aesthetic shocking, Letov fits rather into a completely different, purely autochthonous, Russian spiritual tradition, in which deep Gnostic motifs are repeated with strange regularity – in the philosopher Skovoroda, Kirillov in «Demons» of Dostoevsky, in numerous characters of Merezhkovsky, Sologub, Platonov, Mamleev, as well as in the poetry of Khlebnikov, Yesenin, Klyuev. in which deep Gnostic motifs are repeated with strange regularity – in the philosopher Skovoroda, in Kirillov in «Demons» of Dostoevsky, in numerous characters of Merezhkovsky, Sologub, Platonov, Mamleev, as well as in the poetry of Khlebnikov, Yesenin, Klyuev. in which deep Gnostic motifs are repeated with strange regularity – in the philosopher Skovoroda, in Kirillov in «Demons» of Dostoevsky, in numerous characters of Merezhkovsky, Sologub, Platonov, Mamleev, as well as in the poetry of Khlebnikov, Yesenin, Klyuev.

For a premonition of death, Letov plunges into researching it herself. These are the most powerful and scary songs, where a phenomenological description of the post-mortem states is given. Their plots spontaneously reproduce the general scenario of initiation, the first phase of which – «working in black», «oeuvre au noir» – is universally called «the experience of death» or «the descent into hell». The model for such a text is «Jump-Jump», a long composition from the album of the same name (undoubtedly one of the best Letov discs). The description of the journey «on the other side» encrypted in it can be understood both as the phenomenology «of a psychedelic journey» with the help of a (obviously excessive) dose of drugs, and as an initiatory experience of the first phase of the hermetic «Great Work». The lyrics of the song provide impressive and bodily concrete images of entry into that world of death that opens up a special being dimension located on the other side of space and time. «jump-jump» itself, a familiar children's saying, becomes here an initiatory term denoting «a break in consciousness», «jumping out of a conditioned human form», «a transition to a supra-individual».

«Jump – second! Skok – century!», – Letov sings, pointing to the experienced overcoming of the laws of time. And further: «jumping underground, jumping onto a cloud, below the cemetery, above the sun...», – which means overcoming the laws of space. And the most important symbol of the text becomes «a swing without a passenger», moving «without outside effort, on its own», – a human form, bodily and mental, abandoned by the spirit, which goes on a terrible voyage on the other side.

So the revelation of omnipresent death, like the Gnostic syndrome of hatred of the manifested actual world, develops into thanatophilia, into love for death, and it, in turn, takes Letov into a new magical dimension, free from the totalitarian laws of the concentrating external world. Comprehension of the internal mysterious dimensions of death, the study of its existential volume, the radical experience of complete risky immersion in it – all this gradually leads Letov to a paradoxical result: from a sworn enemy, death turns into an assistant and teacher who contributes to the acquisition of true freedom, into a guide showing new horizons.

War!

In order for the System from «a concentration camp of alienation» to turn into the Empire of Freedom and Eternity, it must be destroyed and undermined in its deepest foundations. «The evil Demiurge» must be defeated, and those who claim power must go through the entire abyss of suffering, plunge into the ennobling experience of death, «working in black», realize «the rupture of consciousness», find that mysterious dimension that connects «this world» with «another world». As in the ancient sacred kingdoms and still among the small peoples who have not lost tradition, only initiates, only heroes, only

people who have gone through terrible trials with the waters and flames of the inner spiritual Revolution can rule.

Until this happens, on the periphery of life, lost in giant poisonous cities and abandoned, snow-covered villages, participants in the national «Civil Defense» will accumulate the noble rage of the outcasts, despised, who have given up their share in the fictitious and vile world of the System. With a syringe, razor, glass, revolver, or simply in meditation, they will plunge under the shamanic voice of the prophet Yegor Letov into the cleansing experience of Death, in order to either disappear in it, swallowed by a terrible element, or return transformed and ready for the Uprising, for the Revolution, for the War.

Sooner or later War will come. That's what Yegor Letov said:

— Peace or war?

— Peace or war?

— Peace or war?

— War!

And even more:

— Freedom or lash?

— War!

— Love or fear?

— War!

— God or death?

— War!

"Evening Moscow", 1994

"New Look", 1994

"Russian Thing", Arctogea, 2001

"Rural youth", 2004

Worldview code (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №14, M., 2001

Alexander Dugin

Worldview code

1. Political science confusion

Many problems in the political life of our society are associated with the lack of a clear political science picture. This is not a random phenomenon. Clarity on this issue and strict determination of positions would sharply reduce the field of opportunities for amateurs "political temnilov", conformists, adventurers and opportunists of all stripes, and would also complicate the execution of subversive tasks for direct ideological saboteurs. In addition, it is necessary to take into account the late Soviet training of the vast majority of those personnel who formed the basis of political science and analytical groups in our society. Under late Sovietism, intellectual stagnation reached its peak. Most of the highest party officials and political scientists (referent) of that time were hardly capable of qualifying Soviet ideology as "left". For them it was the absolute center and everything else – deviations, to the right or to the left (and where exactly, the question was vague, but due to its abstractness, not so fundamental). With such a starting point, where everything boiled down to either the affirmation of Sovietism (conformism) or its denial (nonconformism), it was naturally impossible to draw up a full-fledged political science map of ideologies or an adequate analytical code.

It is for this reason that today we are faced with such blatantly absurd political science conclusions, such as Kiselev's classification of Zhirinovskiy's LDPR as "far left" or crazy disputes about "right" or (and?) "left" center. All this striking unprofessionalism is by no means harmless. It not only testifies to the wretchedness of our analytical layer of experts, but, alas, can lead to colossal tragedies in real politics. All the horrors that the reformers inflicted on the country and people are based –beyond everything else – on a purely conceptual, political science basis.

Despite our long-standing desire to bring extreme clarity to this issue (the first article under the pseudonym "L. Okhotin", examining the essence of the problem, appeared in "Soviet Russia" back in 1993), the paucity of results and obsessive repetition – by both official and opposition – analysts of gross political science blunders, forces us to return again to the basic scheme of ideologies.

2. Examples of application of the scheme

In the diagram we see an explanation of all the paradoxes that usually accompany superficial political science judgments. For example, reformers in Russia are classified either as left or right. In the same way, the opposition is classified as left or right. This diagram clearly shows that the liberal democrats – namely, the orthodox liberal democratic position was the true worldview of the most consistent reformers (Gaidar, Kozyrev, Chubais, Novodvorskaya, etc.) – combine the right economic line (market – a feature of the right economy) and the left political line (democracy – a feature of left-wing politics).

At the same time, the phenomenon of the so-called is also explained. “red-brown”, i.e. us, the patriotic opposition. In the case of a typical patriot, the most common ideological combination contains elements of left-wing economics (socialism) and right-wing politics (conservatism). In political science this is called the “third way” worldview or “conservative revolution”.

There are intermediate positions between the main sectors of the political science circle. For example, a full-fledged and consistent left ideology – left without any additions – combines left-wing democratic politics (individualism, progressivism, egalitarianism, internationalism, scientism, evolutionism, atheism, the spirit of the Enlightenment, etc.) and left-wing economics (socialism, control over distribution, the desire for an equal division of labor results, and finally, communism). It was this ideological left model that dominated the USSR. It strictly corresponds to the concept of “social democracy”, and this is exactly what – “social democratic” – was the name of the Bolshevik Party – RSDLP at the beginning. Later, the name “social democratic” was abandoned to emphasize the difference from European social democracy which took (even under Kautsky) a decisive step towards “simply democracy”, and even “liberal democracy”, abandoning the extremes of the left economy – communism and Bolshevism (Leninism). The color of the classic left position was, naturally, red.

In Tsarist Russia, the exact opposite (in relation to social democracy) combination of economic and political elements dominated. It was a pure “right” platform. The right-wing market economy coexisted with right-wing conservative-nationalist policies. The symbolic color of this complex was white.

The February Revolution corresponded to an ideological turn of 90 degrees relative to the platform of tsarism, but ideological inertia brought the arrow even to the left, towards the Bolsheviks. The October Revolution was a 90-degree shift from the February Revolution. And in some periods of the NEP and under Stalin, it went off scale even further, close to “the third way”. The ideologist of this evolution of Soviet power – towards National Bolshevism and the conservative revolution (the lowest point on our diagram) – were the Smenovekhovites (Ustryalov, Klyuchnikov, etc.) and the Eurasians (Savitsky,

Karsavin, Efron, etc.). On the other side – right –, some European regimes of the 20s – 30s were approaching this third-pointist (red-white) point.

The classical West –also not without hesitation (both left and right) – stubbornly moved towards another point – optimal for its ideological history, towards liberal democracy, i.e. to a combination of left-wing politics and right-wing economics. This is liberal democracy, the exemplary ideological complex of the West, which has achieved its maximum and purest development in the United States. In the ideological and political science sense, “Americanism” and liberal democracy – are identical.

In the 60s and in the West itself, there was clearly a sharp tilt to the left – towards social democracy and even socialism. But all these trends were mastered, digested and overcome by capitalism (right-wing economy) and became an integral part of the overall picture of the liberal democratic ensemble. In this sense, the shift in emphasis from right-wing England (where market liberalism, a trade system, coexists with a picture monarchy) to the United States, where the same market is associated with (clearly declared) egalitarianism, democracy and individualism, is indicative.

An unlimited number of examples of the political science layout in accordance with this scheme can be given. In principle, it is extremely useful for any person (not to mention professional political scientists) who wants to understand modern political reality to cut out (or otherwise copy) this diagram and use it constantly, independently looking for new and new examples and historical illustrations. 3. Political science and geopolitics

Let us outline the considerations that make the diagram even more visual. If we compare this political science model with geopolitical patterns, – i.e. with the division of the whole world into land (continental, Eurasian) and sea (Atlantic) civilizational poles, – then the following symmetry catches the eye. – Liberal democracy, i.e. the combination of right-wing economics with left-wing politics, exactly corresponds to the main direction of development of the West, maritime civilization, Atlanticism, mondialism and thalassocracy. And it is no coincidence that the head of the entire Western world is precisely the power that most fully corresponds to the political science structure of liberal democracy – USA. In this case, political science and geopolitics at different levels focus on the same phenomenon – Americanism. From a geopolitical point of view – this is the far West, a complete expression “of maritime civilization”, New Carthage, summarizing the orientations of all previous thalassocratic civilizations. And from a political science point of view, the United States embodies the triumph of combining right-wing economics with left-wing politics, and this model was laid at the very basis of this –largely artificial, almost experimental – state, as the application in practice of conscious trends in European development in their pure, untainted “real history” form. as the application in practice of conscious trends in

European development in their pure, untainted “real history” form. as the application in practice of conscious trends in European development in their pure, untainted “real history” form.

Europe has not been able to complete this political science experience. She remained a prisoner of left-wing social democracy (especially rooted in France) and right-wing liberal conservatism (classically represented in England). Attempts by Germany and Italy in the 20s and 30s to reach the “third way” failed due to their geopolitical inconsistency and incompleteness, as well as as a result of effective counteraction to the competing ideologies of the West and their agents of influence.

On the other hand, the exact opposite political science position – conservative-revolutionary pole – historically gravitated specifically towards the land, continental, and Eurasian perspective. Russian Eurasians (Savitsky, Trubetskoy, Alekseev) were among the first to notice such a coincidence, recognizing even under the purely left-wing phraseology of the Bolsheviks an unconscious desire for a national ideocracy (i.e., to “the third way”). Smenovekhovsky and Ustryalov went even further and proposed to consider Bolshevism itself as “a Russian form of conservative revolution, only externally framed as Marxism”. Be that as it may, “the third way” is a natural model of Eurasian geopolitics, its most organic and adequate ideological expression.

The geopolitical model, which distinguishes two main poles –Atlanticism (West) and Eurasianism (East) – perfectly illustrates the fundamental, central historical fact that the main civilizational confrontation is unfolding not between right and left in the broad sense, not between their various modifications and historical incarnations, but between two civilizational poles, which on the map of ideologies correspond to liberal democracy (Atlanticism, West) and “third way” (Eurasianism, East). The nerve of ideological history runs between two opposing combinations of right and left – between the combination of right-wing economics with left-wing politics (liberal democracy) and the combination of right-wing politics with left-wing economics (conservative revolution).

4. Two meanings of the term “center”

Liberal democracy is the absolute center for Atlanticist political science models. To the right of this center lie “Republicans”, i.e. those who seek to add conservative policies to the right-wing market economy, and to the left of it – “Democrats”, on their extreme flank, flirting with socialism. The diagram clearly shows that for such an Atlanticist center, any going off scale beyond the point of social democracy on the left or liberal conservatism on the right represents “political extremism”. This is natural and almost banal. Something else is much more interesting.

The fact is that for the Eurasian continental ensemble, the axis of which, according to the unanimous opinion of all geopoliticians, is Russia, the ideological structure of the political center should be exactly the opposite. The absolute Eurasian center – is a combination of right-wing politics with left-wing economics, i.e. third way, conservative revolution. It is precisely this ideological model that is the most stable, organic, logical and historically justified for a continental state. Therefore, centrism (and therefore extremism) must be defined here in exactly the opposite way. Atlanticist centrism – is liberal democracy. Eurasian centrism – exactly the opposite – third way. At the same time, for the Eurasian center, extremism is everything that is located to the left of social democracy (i.e. simply “democracy”) and to the right of liberal conservatism (i.e. liberal marketers).

Civilizational pluralism, which follows from the very essence of the geopolitical approach, reveals here a strict inverse symmetry.

5. The conceptual crime of reformers and civilizational choice

In connection with such patterns, two most important conclusions arise that are directly related to the pressing political history of our people.

Firstly, the colossal political science and ideological delusion (if not a crime) of the reformers was the uncritical, imitative transfer of the Atlanticist model of political science – with its unique definition of the center and periphery (extremism) – to Russian soil. As a result, instead of shifting the Soviet ideological structure by 90 degrees in the Eurasian direction, towards the center –which would be organic, logical and historically justified—, an artificial and traumatic, violent change in course by 90 degrees in the exact opposite direction occurred. If the rudiments of “left” politics prevented the adequate development of the Soviet system, they gave rise to logical contradictions, complexes, figures of silence, disruption of the harmony between “social existence” and “social consciousness” then it was necessary to reform the USSR in a Eurasian manner, moving towards real modernization and true ideological pluralism. The reformers did the opposite, they began to extremistly and irresponsibly destroy even those elements of the Soviet ensemble (left economy) that were quite organic, trying to turn an entrenched Eurasian society – incapable by its nature of being anything else – into a disgusting and unrealistic caricature of the Atlanticist West. seeking to transform an entrenched Eurasian society – incapable by its nature of being anything else – into a disgusting and pipe caricature of the Atlanticist West. seeking to transform an entrenched Eurasian society – incapable by its nature of being anything else – into a disgusting and pipe caricature of the Atlanticist West.

The catastrophe of reforms, their destructive content and their shameful collapse can be interpreted in different ways. From a purely political science point of view, they were doomed not because of the

complete inadequacy of their implementers, but because of an absolutely erroneous purely theoretical premise. This is how much a hasty purely referential imitation of real competence can mean in real life. (A repetition of this tragedy threatens both the current rulers and the leaders of the patriotic opposition if they maintain the habit of relying on traditional – untenable and inadequate – late Soviet analytical structures that only simulate political science and analytical adequacy).

Secondly, the concept “centrism” is mercilessly exploited in modern political discourse. But the content of this concept is not deciphered. Here we also need to dot the i’s. If we move on to an adequate, objective and historically predetermined Eurasian geopolitical model for Russia, then the only normal “centrism” is a combination of right-wing politics (conservatism, patriotism, national idea, statehood, morality, historicity) with left-wing economics (socialism, social justice, social orientation). Organic Eurasian centrism can only be like this and nothing else. At the same time, it is curious that such consistent “centrism” should most mercilessly break any connection with the ideological onepolitical science and geopolitical inertia of previous reformers Truly Eurasian reforms must take place in the exact opposite (in relation to the liberal democratic) key. In other words, paradoxically, real centrism in modern Russia must be revolutionary.

The right center in such a situation will be the fan of those parties and movements that focus on right-wing politics. But where the right is included in the market apology, there must be a hard barrier. Radical liberalism, an apology “for the free market” in the Eurasian ensemble is nothing more than a form of economic extremism. And this should be qualified accordingly.

The true left center will be social democracy itself, i.e. the socialist flank, striving to move as far as possible from right-wing, conservative-patriotic politics. He will be tolerant until the point of social democracy is passed in the politically left sector, towards “just democracy”. The demands of “progressivism”, “atheism”, “individualism”, etc., which are inseparable from classical democratic politics, must in this context be regarded as forms of political extremism.

All the current confusion in the definitions of “center”, “left center”, “right center”, “extremism”, etc. occurs due to the fact that the basic course of Russian society is not clearly defined. The collapse of Western reformers and liberal democrats is obvious. Their regime of rule is over. But there is a certain inertia, and not all political science concepts (alas!) they have also been cleared of the dark legacy of their tragic ideological rule for the country and people.

Most likely, "correction of names" – it's a matter of time. And with adequate political science competence of socially and politically active citizens, as well as with the preservation of the current pragmatically Eurasian, moderately patriotic government, all things must fall into place in the near future.

"Invasion" №14, M., 2001

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